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CONCISE
Functional English

By

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HYMN TO ALLAH

In the name of Allah, the Beneficent, the Merciful	بسم الله الرحمٰن الرحیم O
Praise be to Allah, Lord of the Worlds,	الحمد لله رب العلمین O
The Beneficent, the Merciful,	الرحمٰن الرحیم O
Lord of the Day of Judgment	مالک یوم الدین O
Thee (alone) we worship, and Thee (alone) we ask for help	ایاک نعبد و ایاک نستعین O
Show us the straight path.	اهد نا الصراط المستقیم O
The path of those whom Thou hast favoured,	صراط الذین انعمت علیهم O
Not (the path) of those who earn Thine wrath nor of those who go astray.	غیر المغضوب علیهم ولاالضالین O
(Amen !)	(آمین !) O

To

SHAFIQ ANWAR

(*My Late Brother*)

★

When thy Beauty and Love they remember,
The cold earth shall quicken and the tired trees sigh ;
A touch of June shall trouble old November,
As though *you* had passed by.

FOREWORD to the Third Edition

Allah be praised for the success which has attended my humble venture! The new edition is a worthy successor to its predecessor. A Translation and Retranslation have been further modified. Errors in print have been removed and the book has the look of sound and robust health.

Lahore *The Author.*

June 1, 1964.

FOREWORD to the Second Edition

Patrons and Critics,

The first Edition was a success beyond my own ambitious hopes and the book became out of market before the reading public were aware of its existence. The new edition is a decided improvement on the first. Many chapters on Grammar have been added with test exercises. The University and Board question papers have been included up-to-date. Chapters on Translation, Retranslation, Comprehension and Summarising tell a story of their own. In fact the book has been hailed as a unique compendium of grammatical and compositional knowledge by friend and foe alike.

"This is the Age of the Unknown Warrior," said Churchill, and "This is the Age of the Unknown Reader," say I. The names of thousands those who buy and read this book, love and speak well of it, will never be known to the Author, but they have already set alight the Flame of gratitude in the shrine of his heart which will keep for ever burning.

Lahore *The Author*

10th June 1963.

FOREWORD to the First Edition

At last it has been possible for the Author to bring out a Grammar and Composition Book of his own.

This is essentially a teacher's work and students' own book.

The book claims to present a new scheme of essay-writing, a new but simple approach to learning of everyday English, and a new and different way of preparing the General Paper. As a humble pioneer work it may provide food for thought for better authorities in this field and serve as a pointer to new avenues of composition writing in a broad and scientific manner. To those already bored and disgusted with the stereotyped material and hackneyed style of even the latest publications on the subject, this book would be a welcome relief.

The syllabus, however, was out too late in the year and the PUBLISHER'S (in capital letters, please) demand too abrupt to leave the author a fair margin of time to conceive and compose the entire work on new scientific lines. The book was completed in the record time of three weeks.

As it is, matter on Translation has been given as found in the market. Certain chapters on Grammatical Structure have been added with some new touches to make them look different.

Any suggestions to enrich and improve the volume would be gratefully accepted.

Lahore *The Author*

Dated 23-11-61

ACKNOWLEDGEMENT

My thanks are due in many quarters :—

To my revered father-cum-teacher, **Alhaj Sheikh Nasiruddin**, M. A., P.E.S., (Rtd.), whose inspired guidance at the pre-matric stage laid the foundation of my English grammar truly and well.

To **Professor Dr. Imdad Hussain, M.A., Ph. D.** (now Head of the Department of English, Government College, Lahore) for first stirring in me the passion for English fiction and literature.

To **Professor Hamid Ahmad Khan, M.A., Tripos** (now Vice-Chancellor, Punjab University, Lahore) whose lectures were ever a mine of inspiration to me in the field of English essay, drama and poetry.

To **Wing-Commander Fayyaz Mahmood** (formerly Professor, Islamia College, Lahore) whose masterly expression opened my eyes to the beauty and power of the English word and idiom.

To **Dr S L. Sheets**, Professor in English, Forman Christian College, Lahore, whose scientific method of work revealed to me the architectural art behind all composition work.

To officers of the Education Department namely **Altaf Hussain, Sayed**, M.A., W.P.E.S.I., S.O , Civil Secretariat, Lahore, **Sher Ahmad Sheikh**, M.Sc., W.P E.S.I., Principal, Government College, Sheikhupura ; **Mian Mehmood Ahmad**, M.Sc., Principal, Government College, Multan whose elevating remarks always worked as a fountain of encouragement to me.

To my many colleagues in various colleges and to my personal friends whose number is legion.

SYLLABUS

BOARD OF INTERMEDIATE AND SECONDARY EDUCATION, LAHORE

Notification No. INTER/29

With effect from the Intermediate Examination (Part I) to be held in 1963, and the Intermediate Examination (Part II) to be held in 1964, the contents of Papers I and II of compulsory English for these examinations will be as follows :—

There will be two papers of three hours each.

Paper I

Functional English and prescribed texts.

Paper II

Functional English, Prescribed texts and Comprehension.

Paper I Part 'A' (Functional English).

Section (a) Free composition.

1. Letters—personal, official and business letters to newspapers ; letters of application. — 10 Marks
2. Story-writing based on a given topic, or biographies and autobiographies, or paragraphs including accounts of personal activities such as buying an article at a shop, making tea, etc., or dialogues. — 10 Marks

Note : In answer to this Section, upto 10 Marks may be deducted for bad spelling, handwriting and punctuation.

Section (b) Applied Grammar.

1. Filling in appropriate prepositions.
2. Writing sentences illustrating modern English usage.
3. Constructing sentences to differentiate between the meanings of words often confused.
4. Punctuation.
5. Direct and Reported Speech. — 25 Marks
6. Correct use of verbs and sequence of tenses.

Section (c) Translation.

1. A continuous prose passage from Urdu/Bengali into English; for the transitional period Sindhi

in the case of students from such schools in the former Sind as use Sindhi as medium of instruction. 15 Marks

2. A continuous prose passage from English into the National Language. 10 Marks

Paper '*B*' (Prescribed Texts).

1. Intermediate English Book I,
2. Two Short Plays.
3. Magic Casement Book I (Part I).
5. Living English Structures

} 30 Marks

Paper II-Part '*A*' (Functional English).

Section (A) Descriptive or narrative writing on topics of current interest and personal experiences, accidents, adventures, etc. 300—400 words. 25 **Marks**

Paper '*B*' (Texts and Comprehension).

1. *Texts.*

1. Intermediate English Book II
2. Silas Marner.
3, On the Air.
4. Magic Casement Book I (Part III).

} 60 **Marks**

2. *Comprehension.*

Comprehension of an unseen passage from straight forward 20th century prose. 15 **Marks**

Not (1) Questions will test comprehension, not the memory, of the students. They will be of two types, namely :—

(*a*) A question asking the student to reproduce in his own words some part of the contents of the text.

(*b*) A question asking the student to use his imaginative powers in a Composition exercise based upon his knowledge of the text.

Note (2) There will be two questions on every textbook and the student will be required to make his selection in such a way as to answer one question from every book and two questions of each type

A. Qayyum Qureshi,
Secretary.

IMPORTANT

BOARD OF INTERMEDIATE AND SECONDARY EDUCATION, LAHORE

Notification No. INTER/52

The following changes in the Syllabi & Courses of Reading of English of the Intermediate Examination Part I to be held in 1965 and Part II to be held in 1966 are hereby notified :—

No change in the existing syllabus has been made. Certain text-books, however, have been replaced by new books prepared by the West Pakistan Textbook Board, Lahore. They are as follows :—

Paper I.

(i) "Magic Casement Book I" is replaced by "Selections from English Verse" for the Intermediate classes as prepared by the West Pakistan Textbook Board, Lahore.

(ii) "Two Short Plays" is replaced by "Two One-Act Plays" as prepared by the W. P. T. B., Lahore.

(iii) The rest of the books for this paper remain the same as prescribed for the year, 1964.

Paper II.

(i) "Silas Marner" is replaced by a properly annotated edition of "The Prisoner of Zenda" (by Anthony Hope) as prepared by W. P. T. B., Lahore.

(ii) The rest of the books for this paper remain the same as prescribed for the Intermediate Examination, Part II, 1965.

A, Qayyum Qureshi.

Secretary.

CORRIGENDUM

Page	Line	For	Read
125	17	The Defining العصر	The Declining Day العصر

INDEX

PART I

Narrative, Descriptive and Essay Writing.

(SIMPLE ESSAYS)

CHAPTER II

SOME SUPPLEMENTARY ESSAYS

CHATER III

INVITATIONS, LETTERS, APPLICATIONS

Invitations.

PART II

(Living Structures)

HOW TO IMPROVE YOUR ENGLISH?

(AN OPEN LETTER)

2-Ahmadpura,
Gujranwala.
December 1, 1961.

My dear Nayyra/Tariq,

You must be looking for the promised gift from your Dady on having done your matriculation with credit this summer. I cannot think of a better present than this book of Grammar and Composition which can stand you in good stead throughout your career, once you *apply yourself to it with love and care.*

Looking over the long past years, my mind goes back to May 1937, when I, too, said good-bye to school life, at Chakwal, to join college at Lahore. "My son," these were my father's parting words, "you are going to enter a higher sphere of work. There, English is the medium of instruction in all subjects. *Take care, then, of your English and the rest will take care of themselves.*"

Thanks to the paternal advice (which I followed too literally, for I read nothing but English novels even during my periods of History and Geography) I did well in all the exams at college and came out with flying colours in M. A. What miracle can blind faith not perform ?

Today, however, the situation is so very different. English is still a compulsory subject though. But the tide is turned. The public and the press, the pupils and their parents, politicians and professors (of subjects other than English) all are loud against 'the foreign tongue'.

This has hit the student hard who suffers from a sort of "English-complex". More than half of his mind is at war with English. The other part of his mind is too weak to force a victory. The evil results of this double-minded approach are to be found in the mass failure of students and the sharp fall in the pass percentage in the Board Examinations.

Students like soldiers have to play their part with a singleness of mind and purpose, and whole-hearted devotion. So I would advise you, dear Tariq, to *apply yourself to English with love and care. Take care of your English and the rest will take care of themselves.*

I was soon to learn another lesson of my life. This time it was Dr. Imdad Hussain, my worthy Professor at Govt. College, Lahore.

At the time of returning the marked scripts to the class, after the December Test in January 1938, Dr. Imdad Hussain, M.A., Ph. D., Professor of English, of the then so-called premier institution in Asia, accosted his class with the following memorable words : "Boys ! All of you have such different faces. Each face can be distinguished from the other. The same is the case with your minds. They are so very different from each other. They must think differently. But your essays are so monotonous and dull. They are despicably alike with nothing new or original to say. They all look like the products of one and the same machine.................

A spark from heaven falls.
Who picks it up ? The Multitude ?
Never ! The Individual ? Always !

To *me* this speech was a revelation. In a flash I knew the truth. From that day on I never forgot to give a personal touch to my writing. I developed the habit of independent thinking. I did not at all go by what the bazar notes said. I did make use of them but only as a means to an end. That was just like a good student.

So I will say to you, what I said to myself that night in January, 1938. "*Observe things fully ; think freely ; write independently.*" Yes. Observe ! Think ! Write !

Words are the tools of thought. You cannot think without words. Words are easy to learn. We live and move in the world of words. Every trick of thought has its own turn of phrase. You must think twice about your words before you speak or write.

I was barely a child of nine when I had a novel experience. A part of the house wall had collapsed due to heavy rains and a mason had to be sent for to repair the breach. As the fellow sat with folded hands beside the mound of bricks, I wondered in my childish mind as to what kept him from assuming work. "At last not being able to bear the suspense I put the question. "Sonnie," said the gray bearded mason. "I am waiting for the labourer to come and prepare the '*masala*'. *Without masala construction work is impossible.*"

I was only too curious to know what the *masala* was like. At last the labourer turned up. He dug the earth nearby and poured some water into it and the material become pasty and doughlike. The *masala* was ready.

I will not bother you with how the mason used the *masala* to build the wall. What I wish you to remember is that this outwardly useless and ordinary clay or mud became *useful* material in the hands of a mason. Similarly these simple and easy words, that you daily hear and forget, are the true *masala* or material for your composition work. In the hands of an expert writer these very words can become words of power and a powerful weapon of thought. Keep your stock of words and phrases ready and up-to-date. Remember the old mason's advice,

"*without proper masala construction work is impossible*". For instance, you cannot describe a chair without knowing such words as 'article of furniture, wood, cane, back, arms, legs,' etc. So every subject needs its proper vocabulary.

My worthy friend Salahuddin Mir, always tried to vie with me in English in my B.A. class but I always eclipsed him. One day when I had received my marked script from the Professor, Salahuddin chanced to read it and said ruefully, "I know every word, phrase and idiom you have used. But I cannot write like this." Yes ! That was the rub. His knowledge of English was only passive whereas my knowledge of English was active, practical. My words were quick with life and energy. His vocabulary was soul-less and dead. So if you do not want to suffer the same fate, try to put your vocabulary to practical use.

That reminds me. On April 21, 1938, the news of Dr. Iqbal's death had burst upon us like a bombshell that morning. I called on my ailing friend, Inder Parkash Verma, (a Hindu gentleman), to inquire after his health. His mother answered the door and I was shown into the sickroom.

Reclining against a huge pillow, Inder Parkash had been in the act of reading a book when I surprised him. Still he had managed to thrust the volume under his pillow by the time I appeared.

There are secrets between friends and there is honour among thieves. On my part I pretended not to have noticed anything. We plunged into a heart to heart talk as usual.

Verma proposed a drink and I accepted the offer. He left the room to fetch it. The moment he was out of sight I seized the opportunity—two can play at the same game, you know,—cast a hasty glance at the book and ..:...was astounded by the discovery.

You are fond of riddles, Tariq. What do you think Inder Parkash Verma was reading so seriously even when on sickbed ?

To what did he attach so much importance as to guard it so jealously even from a close friend of his ?

Or what was it that had made me stare with blank amazement at the title of that small-print volume ?

No, you will never guess aright, Tariq. It was none of Alexander Dumas' swashbuckling romances—"The Three Musketeers" series, or Edgar Wallace's crime thrillers like "The Frog" or "Four Just Men", or even Rider Haggard's mystery novels, 'She' and "The Return of She"—in which *I* used to revel. No, I repeat, it was no such thing.

It was just an ordinary book of English Grammar and Composition.

What was extraordinary about it was that every sentence of the book had been underlined in red, blue, and green showing, of course, the number of times the book was gone through.

Yes, Inder Parkash Verma, Roll Number 1 (meritwise) Ist year, Government College, Lahore, had thoroughly read that Grammar and Composition book more than once, from one end to the other, from the first line of the Foreword to the last line of the last page. And what is more, he did not want ME to know it !

Was that, then, the secret of Inder Parkash Verma's golden success in the Matriculation Examination ? Was that the talisman which had made Verma the envy of the whole college ?

I cannot describe the shock that caused me a temporary attack of insomnia that night. I had seen the light and was dazzled by it.

Ever since that day the Grammar and Composition book has been scripture to me. The old cock crows and the young cock learns. You will do well to *treat your Grammar and Composition book as a permanent text-book of your student career.* Remember, *grammar is the bedrock of the language.*

That triggers off another memory. That wing of the Government Collegs, Lahore, now called the Fazal-i-Hussain Library—was erected during my college days. Lord Linlithgow, the then Viceroy of India came to perform its foundation ceremony. After the slab was fixed and the ceremony over, Lord Linlithgow stepped towards the microphone and in a clear and crisp voice announced "*I declare the* foundation stone well and truly laid."

Long long after those historical words were spoken, did I grasp the full depth of their significance. Today when I meet new entrants to college with their poor basic grounding of English and without any matriculate sense of the subject, I know that their foundation was not well and truely laid. It is high time for you to make up your deficiency by concentrating on Grammar and Composition book. *The foundation stone of your English grammar must be well and truly laid.* An ill-founded knowledge of English Grammar would go all the way to undermine your college career.

....

All along my school and college career I have been pestered with questions by young and old enthusiasts :

How to improve one's English ?

Which is the royal road to King's English ?

How did you come by such good English ? etc., etc.

I have tried above to answer these questions in my own way. Perhaps the credit goes first to Qazi Manzur Hussain of village Chak Nau Rang, my class-mate in the middle classes. A young boy of

simple and sober habits Manzur challenged me to converse with him in English both in and out of school. In order to vie with each other we tried to decorate our conversation with good idioms, phrases and words I had the satisfaction of using every new word, that I came across, before the day was out. That went all the way to enrich my mind. Of course, we had a jealous and narrow-minded set of friends and we became the butts of the class. We were nicknamed as "Babu" or "Sahib". But he laughs best who laughs last. In the December Test both of us stood first in our respective sections which equal marks. How remarkable !

Not content with this I found out another way. My friend, Kul Bhushan Kapur, had shifted to New Delhi, and I entered into regular correspondence with him. I introduced in my letters every new word that came my way. In order to impress my friend I read story books and Martin's Book of Letters, and Speight and Sethi's book of English Grammar and Composition. The more I read, the more I learnt. The more I wrote the more forceful grew my style. The more I talked the more easy and free became my thinking and expression.

Remember then that *Reading, Writing and Speaking are the three pillars of the language.* Long before I had known of Bacon's existence, I had practised the wisdom of his golden motto : "Reading makes a full man ; conversation a ready man, writing an exact man."

If you are weak in any one of the above departments of English, your general English will automatically suffer.

Shall I elaborate my points ? In those days I read a story about Edmund Burke. You will soon hear about him as one of the greatest orators in English history. But Edmund Burke was not so when he first went to school. And here is the true story in Burke's own words, so to say.

He was probably in the sixth or seventh standard when he first took part in a school declamation contest. He had fully crammed the speech but then it was to be his first appearance on the stage.

He felt extremely nervous. When his name was called he went stumbling all the way to the dais. When he faced the rows and rows of boys seated in front, he thought his legs would give way under him. He tried to speak but the words stuck in his throat. He cleared his throat but his tongue had gone dry. He could hardly mumble out a single word. His class-mates began to jeer and hoot at him. There were cat calls, hand-clapping and thumping of the desks. Burke thought the sky would fall and the ground give way under his feet. He felt like bursting into tears.

In that hectic moment what wild thoughts raced through Edmund Burke's brain ! He wanted to rush home and shoot himself dead with his dady's pistol ? He wanted to rush out and hang himself by the first tree on the high-way. He wanted to go to the nearest chemist's shop

and ask for cyanide powder to end his life. No more of Edmund Burke and no more of Edmund Burke's worries ! Yes, he wanted to rush to the riverside and throw himself into the stream.

And he rushed out......with the yells and jeers of his class-mates ringing in his ears. He made straight for the river and stopped dead.........

The cool breeze fanned his face. The scene was perfectly calm and quiet. No noise—no hooting. Instead he felt as if everything was attentive...listening...waiting for Edmund Burke to speak. The speech bubbled inside him...Nature was all attention. Words rushed out. He began to deliver his speech.

Strange ! The words that had failed to respond to his call in the School Hall now flowed out smoothly in a fluent speech. *Edmund Burke thus delivered his maiden speech before NO ONE.* He was much pleased with his performance. He came to the same spot, day after day, with new speeches at the ready. He gained immense self-command and self-confidence. It was a pleasant surprise for all when Edmund Burke won a prize in the next contest.

And I must own, unashamed, that night after night in the chilly winter months of the year of grace 1939 when everybody at home had gone to bed, I bolted the door of my study from the inside, dressed up as if for the college, and took my stand before the mirror to practise in oratory. I memorised many famous speeches of great orators and tried to express myself in the Burke way. To say that I too won prizes in debates ever afterwards is to state the obvious.

This is just a tip for you, if you please.

Thrilled by my success at speaking I went on to try my hand at writing. I began with writing articles and essays for my college magazine "The Crescent".

My first attempt was a short story entitled "Was it love ?" You may one day read it yourself when you are able to understand it. Well, I spent hours, days, nights, weeks over it. I fussed a great deal about individual sentences, individual phrases and individual words. You may still read the editor's footnote : "We publish the story not because it is very original, but because it has been sweetly handled." **SWEETLY HANDLED** ! I had won my goal. I had made use of many sources but I had found a style of my own. In the market of literature even borrowed words and phrases are legal tender and enjoy free currency. *All is fair in love and learning.*

I have now tried to embody the fruits of my knowledge and experience in this book for your sake. Many chapters have been added with an eye on their active and practical utility.

....

The tone and text of the Composition Books found in the market in 1961 are the same as those of a Composition Book published in 1861. The style is also bookish. The effect on the mind of the student is disastrous from the point of view of psychology. He moves in an unreal world. The words he learns relate to thoughts from the bookland. Asked to write an essay on "A House on Fire," he mechanically goes back to the fictitious world of the Composition Book, *e.g.*

"Last week I was sleeping soundly at night when at about midnight I was awakened by the shouts of 'Fire' 'Fire'. I jumped out of my bed and rushed out. I saw the house of my friend......on fire......

(There will also be the story of the brave boy who rescued a child......)."

Take another example. The essay in question is, "A Motor Accident."

"Some days ago I was going on my bicycle to school. A tonga was also going in the same direction. Suddenly I saw a lorry coming from the opposite direction........."

If asked to write an essay on "A Cricket Match" the students would write what they have read in the Composition Book. They will never be able to describe a match they saw with their own eyes. The Composition Book, in a way, helps in misleading the student into a world of makebelief. There is a false ring in the whole situation.

The new syllabus requires the students to write paragraphs on important objects of common observation ; it requires of them to describe adventures, accidents and events in their compositions and essays. Surely there must be a new and easy road to all this.

The New Angle.

It is here that the daily NEWSPAPER comes into the picture. Remember, son, the newspaper English is the *standard functional* English of the day. Language is a living thing. The newspaper English deals with living realities, describes real day-to-day happenings and down-to-earth activities. The newspaper's is a working vocabulary. The newspaper sometimes tells a story in a dramatic manner. The newspaper alone deals with subjects of scientific, social, political, national as well as international interest in detail. I would, therefore, prescribe *the NEWSPAPER as an unofficial text-book for every bona fide student.*

In this context there is no gap, no gulf between *this* Composition Book English and the newspaper English. There is no conflict and no clash, I say, but active, intelligent and solid co-operation between the two agencies of knowledge which have a common cause and can never be at cross purposes. The Composition Book may fade out of your life after college, but the nswspaper will be your lifelong text-book in the world's big school.

The Newspaper contains many items of general interest to the students in particular. A glance at the index will clearly bear out that claim. In this connection please consult the chapter "Rambles in Newspaper-land" in this book.

The following essays for instance are based on newspaper reading. This will interest the students more than otherwise.

A Scooter Accident	(Maulana Qasuri's death)
A House on Fire	(Akbari Mandi tragedy)
A Motor Accident	(Ravi Road tragedy)
A River in Flood	(Ravi on the rampage)
A Railway Accident	(Gamber tragedy)
An Air Crash	(Jungshahi tragedy)
Sinking of a Ship	(Tragedy of passenger ship "Dara")
A Cyclonic Storm	(East Pakistan tidal wave tragedy)
A Boat Tragedy	(Chichawatni river-tragedy)
An Earthquake	(Quetta tragedy)
A Havoc by storm	(Data Darbar Tragedy)

Similarly from the Sports columns can be gleaned essays on sports and games. They will enrich your vocabulary and make you think actively too ; e.g.

A Cricket Match	A Volleyball Match
A Hockey Match	A Kobbaddi Match
A Football Match	A Wrestling Contest
A Tennis Match	A Boating Race........etc.

Essays given below are within the easy reach of any regular newspaper-reader.

Id Miladun Nabi Celebrations	Communal Riots in India
Independence Day Celebrations	Universal Children Week
Revolution Day Celebrations	Red Cross Week
Moharram Celebrations	Bus Strike
Traffic Week	Tree Plantation Week

Among the special features of this Composition Book are the following events :

A Visit to a Shrine	(Urs of Hazrat Data Gunj Bakhsh Sahib)
A Funeral Procession	(Sayed Ataullah Shah Bokhari's funeral)
A Public Reception	(in honour of Queen Elizabeth)
A Municipal Election	(B. D. Election in Lahore)

A National Horse Show	(in honour of Queen Elizabeth and Duke of Windsor)
A Visit to the Industrial Exhibition	(Iqbal Park Exhibition)
A Flight into Space	(Major Titov's experiment)
Snowfall in Murree A Visit to Nathiagali	(Newspaper Articles)

Similarly Newspaper ADVERTISEMENTS are a mine of knowledge. They are loaded with gems of thought and speech and are rich with new words and ideas.

LETTERS TO THE EDITOR are also an interesting feature of the newspaper. Many problems of public and general interest are presented in these columns with which you can become acquainted. Similarly the WEEKLY MAGAZINE is a welcome addition to the newspaper which serves you with different odds and ends.

Some students fight shy of disclosing their efforts to others. I have devised a new way for sharpening your mind and raising your standard of English. If you can fully concentrate on some interesting piece of news daily, make a mental note of the words and phrases used, and then relate the news to any friend in those very words, you can enrich your expression slowly but steadily while your friend will be interested only in the news. Remember, without practice you can achieve nothing. *In the market of learning you can earn only by spending.*

By now I think you have formed a fair idea of how to get the best out of this book. I would like to pin-point my advice for the sake of simplicity.

(*a*) Apply yourself to the book with love and care.

(*b*) Take care of your English and the rest will take care of themselves.

(*c*) Observe things fully; think freely; write independently. Words are the tools of thought.

(*d*) Without *masala* construction work is impossible.

(*e*) Grammar is the bedrock of the language. A Grammar and Composition book is the only permanent text-book of your college career.

(*f*) The foundation stone of English should be well and truly laid.

(*g*) Reading, writing and speaking are the three pillars of a language.

(*h*) Practise the art of speaking. Remember, Edmund Burke delivered his first speech before NO ONE.

(*i*) The NEWSPAPER is the lifelong text-book of a *bona fide* student.

(*j*) Learn by practice. In the market of learning you earn only by spending.

A spark from heaven falls.
Who picks it up ? The Multitude ?
Never ! The Individual ? Always !

Yours lovingly,
Dady.

بسم الله الرحمن الرحيم

(In the name of Allah, the Beneficent, the Merciful.)

Say : He is Allah, the One !	قل هو الله احد :
Allah, the eternally Besought of all !	الله الصمد :
He begetteth not !	لم يالد :
Nor was be gotten !	ولم يولد :
And there is none comparable unto Him.	ولم يا كل له كفوآحد :

RAMBLES IN NEWSPAPER-LAND

(The following pages contain specimens from the 'Pakistan Times', and the 'Dawn'. It is for the student to judge how far he can benefit from a Newspaper.)

News items

1. Ghilaf-i-Kaaba Flown To Karachi.
2. Lahore hit By Storm.

Essays and Article

3. My Last Day At School.
4. A Story of Humorous Misadventure.
5. If I Were The Principal Of My College.
6. Gardening.
7. The Study Of History.
8. A Villager's First Visit To A City.
9. Fairs in Pakistan.
10. Pen-Friendship.
11. Students and Politics.

Letters to the Editors

12. Kite flying.
13. Child Lifting.
14. Government College, Lahore.
15. Fire-works.
16. Career for Women.

Advertisement

17. Beauty Snow.
18. Tuberculosis.

NEWS ITEMS

1. GHILAF-I-KA'ABA FLOWN TO KARACHI

UNPRECEDENTED CROWDS ATTEND SEND-OFF

An unprecedented crowd turned up to witness the Ghilaf-i-Ka'aba which was taken in a procession to Lahore Airport for despatch to Karachi on Monday morning.

The mile-long procession, which was organised by the Ghilaf Committee, started from Hazuri Bagh at 8-30 a. m. The Ghilaf, which was wrapped round a rectangle-shaped box and covered with a transparant plastic sheet, was carried in a truck decorated with flowers and green flags.

The procession consisted of pedestrians, cyclists, scooterists and a few motorists. However, the volunteers of the Jama'at-i-Islami and the Ghilaf Committee formed the greater part of the procession.

The sending-off ceremony, which was held under a 'shamiana' at the Lahore Airport was highlighted by an address of welcome in Arabic by Maulana Syed Abul A'ala Maudoodi and a reciprocal speech by Sheikh Mohammad Hamad Al-Shabaili Saudi Arabian Ambassador.

The Airport remained jampacked till the departure of the plane which was delayed by over one hour due to the difficulty caused by the over-enthusiastic crowd and the prolonged send-off ceremony.

A large number of people were seen forcing entry into the apron while a large number of them was perched on the roof tops of the VIP lounge and a few other Airport buildings. The police had a very tough job to do while controlling the impatient crowd.

The procession started from Hazuri Bagh, and marched through the Lower Mall, The Mall and the Upper Mall before it arrived in the vicinity of the Airport in the Lahore Cantonment. All along the route thousands of men, women and children lined up on both sides of the roads to have a glimpse of the Ghilaf. The crowd grew thicker at all the vantage points on the route.

The traffic was suspended for about two hours to provide passage to the procession. This upset the schedule of the Lahore Omnibus Service, particularly on route No. 1.

The procession moved slowly and it took four hours to reach the Airport. The City Magistrate walked along the truck carrying the Ghilaf. When the procession crossed the Municipal limits and entered the Cantonment area an aircraft of the Flying Club flew past and showered flower petals on the Ghilaf. All along the 10-mile route the processionists raised the call of '*Allah-ho-Akbar*' while the workers of the Ghilaf Committee recited Holy Quran from the jeeps fitted with loudspeakers.

However, the most hectic activity was seen at the Lahore Airport where the crowd was thickest. Thousands of people formed a ring around the aerodrome and a good many of them assembled near the *shamiana* to witness the handing over ceremony where the Ghilaf was handed over to the Saudi Arabian Ambassador.

The ceremony was prolonged due to the reading out of the Urdu version of the address of welcome. Before the address Maulana Maudoodi handed over the four rolls of Ghilaf cloth to the Ambassador.

In the address of welcome Maulana Maudoodi emphasised that Pakistani Muslims had a great regard and affection towards their Arab brethren-in-faith, particularly for those belonging to Mecca and Medina.

The Maulana said that the 15-year history of Pakistan furnished evidence that she had always supported the cause of Arab countries irrespective of their behaviour and attitude towards important problems facing the people of Pakistan. The Pakistani Muslims, he continued, were fully conscious of the fact and they faithfully believed that Khana-i-Ka'aba was the source of unity among the followers of Islam all over the world.

Maulana Maudoodi thanked the Saudi Arabian Government for the opportunity given to Pakistan for the preparation of the Ghilaf. He said that the citizens of Lahore desired that in future they should be afforded the opportunity to present the Ghilaf as a gift.

Reciprocating the feelings expressed in the address, Sheikh Hamad Al Shabaili, Ambassador said that Saudi Arabian nation was proud of Pakistan which was established in the name of Islam. He referred to the cordial and strong relations already existing between the two countries and added that with the preparation of Ghilaf in Pakistan the ties would grow still stronger.

As the plane took off for Karachi the Airport resounded with the call of '*Allah-ho-Akbar*' raised by the crowd. The Saudi Arabian Ambassador left for Karachi by the same plane which carried Ghilaf-i-Ka'aba.

2. 100 M.P.H. GALE LASHES LAHORE

TWO DATA DURBAR MINARETS TUMBLE

Twenty-one persons were killed and about 75 injured when a 100-mile per hour gale lashed Lahore for about an hour on Friday afternoon. Another 100 persons received minor injuries in different parts of the city.

Thirteen persons were killed and 24 injured at Data Darbar when both the minarets of the mosque collapsed under the impact of the hurricane. The death toll would have been higher had the devotees who were celebrating the annual Urs, not dispersed a few minutes earlier as a result of the severe dust-storm. The remaining eight persons were killed in other parts of the city in three house collapse tragedies.

In the Data Darbar tragedy, nine persons were killed on the spot, four succumbed to their injuries in the Mayo Hospital. Bodies of four persons, who died at the spot were identified. The remaining bodies could not be identified. Both the minarets collapsed almost simultaneously. The left minaret fell right on the Data Darbar killing six persons. The second minaret fell in the courtyard killing three persons. It also damaged the marble arch of the shrine.

It was the worst ever storm that hit the city. The meteorological office recorded the velocity of the squall up to 75 miles per hour when the recording machine failed. However, the control tower recorded up to 100 miles per hour. The maximum velocity of dust-storms recorded in Lahore so far is 60 miles per hour. Heavy showers for about an hour followed the storm. The Met. office recorded one inch and eight cent rainfall.

It was a bright day. Suddenly at 4-45 p.m. the sky wore a yellow blanket of dust which grew darker and darker causing panic among the people who shut themselves behind the doors. Life remained paralysed in the city for about an hour during the storm and the rain. It was so dark that the motorists switched on their lights. Traffic came to a standstill.

Thousands of trees and a large number of electric poles were uprooted by the storm and the city roads and streets were strewed with them blocking traffic on most roads. The Lahore Radio Station had to cancel its various programmes and the cinema houses were closed as a result of power failure.

The already frail and faulty electricity and water supply system failed and despite the fact that evening had not yet fallen the city was engulfed by darkness. In some of the areas electric supply could not be restored till late in the night while in almost the entire city there were intermittent breakdowns. The water supply remained suspended in almost all parts of the city after the dust-storm.

3. MY LAST DAY AT SCHOOL

I had always been an irregular student. I never took interest in my studies and was often absent from school. But now it was my last day and I was filled with desire to attend my school for the last time. At the thought that it was my last day my heart sank, and a creepy feeling clouded my world of imagination. It had never occurred to me that my school life would one day end, that I would go no more to chat amongst my old school-mates. I heaved deep and heavy sighs, but to no avail. Now I wanted to be a regular student, but it was of no use.

I took a bath and had my breakfast and started off to school with a heavy heart. I saw the farmer ploughing, his children playing and the pond gently rippling and kissing its banks, but all this did not attract me as usual. A cool and gentle breeze was blowing and the birds sat on the green trees, chirping and jumping from bough to bough, but unaware of all this I hastened to my school. I entered the gate with a downcast look and met my friends. I entered the class-room and sat on my chair with a said look on my face.

But now the lessons seemed so easy to me. Those lessons which had seemed so hard that I hated them, were now easy, because I listened to my teacher intently.

The school bell rang and it was the last bell that I would ever hear as a student of that school. I got up from my chair and trotted homeward with tears in my eyes.

4. A STORY OF HUMOROUS MISADVENTURE

It was a dark night in November. The sky was overcast with thick, black clouds. Therefore the moon was not very bright and no shadow fell from rock, plant or tree. A cool breeze was blowing.

In the verandah of my house I was just dozing, when I saw what I thought was a man standing near the gate of the house I at first took him for a shadow of something and tried to sleep. But soon I began to realise that I could not sleep. Then I felt as if the shape were moving towards me and became terrified. Then I showed a little bravery and awakened my elder brother. He said to me ; "Akbar will you not let me sleep, even at night ? What is the matter ?" I had hardly uttered a word when he interrupted me and said, "Do not beat about the bush. Come to the point." I told him that a man stood near the gate of the house. He turned his eyes to the gate and said, "You need not worry about that. There is nothing to be afraid of. Go to sleep and let me sleep also." But I felt sure that my brother too was afraid of that shape.

I came to my bed. I was trembling like a beaten pup. At the same time I began to think about dangerous thieves, robbers and murderers. Having remembered such things I was filled with fear. At the same time my eyes again fell upon that shape which seemed to be moving towards me. I felt sure I would be killed.

All of a sudden I heard a noise from the kitchen. Perhaps some pot had fallen on the floor from the almirah. I walked slowly to the kitchen and was trembling. Everything was frightening me. I had become so nervous that I could not know whether the door of the kitchen was bolted from the inside or it had been locked from the outside. I dared not open the door and came back to my bed. I wrapped myself up in the blanket and cried out loudly.

All the members of the family woke up They ran to me and began to cross-question me. I had hardly said the word "thief" when they went about here and there to search for him. They switched on all the electric lights and to my surprise there was no man inside the gate. It was one of the gate pillars which I had mistaken for a man. Then we opened the door of kitchen. A cat, after having drunk up all the milk was trying to get out of the kitchen. Then every member of the family cut jokes about me and I felt very much ashamed of my foolishness and nervousness !

It is left to you to decide whether the above was a reality or a dream or only the reflection of my feelings.

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5. IF I WERE THE PRINCIPAL OF MY COLLEGE.

The first thing that I shall do if I become the Principal of my College will be to enforce and maintain discipline among the students.

Discipline, in my opinion, is of vital importance, as without discipline the College will be like a ship, without a Captain, that is to say, it will not function properly. I discipline is administered the students will observe regularity and punctuality in attending their classes, do their home-task properly, and participate in sports. This will breed a habit of working under a system and in team spirit. When they grow up and enter the various spheres of life they will give a good account of themselves by proving well-behaved citizens. The discipline will also inculcate in them the sense of responsibility and other virtues which are very important for the young men as they are the administrators of tomorrow. If necessary, I will not hesitate to use force in applying discipline because the proverb says, "Spare the rod, spoil the child."

The next thing that I shall keep in my mind will be cleanliness ; cleanliness of environment, habits, and dress. I shall try my best to keep the College premises, class. rooms, and playgrounds in a tip-top condition and shall direct the students to wear clean dresses, howso-

ever simple and cheap the dress may be. If the institution is kept clean and tidy it becomes attractive and inviting ; while clean dress reflects purity of mind and soul. This habit will train the students to have clear and honest dealings with all concerned.

I shall encourage the students to take part in extra-curricular activities, namely, social clubs, sports : I do not like students who are book-worms. I believe in the saying that a healthy body carries a healthy brain. Such activities will train the students in the art of self-confidence, co-operation and mutual help, I shall also persuade the students to join boy scout movement.

As a Principal, I shall look after the interests of poor students. I shall give fee concessions to them by raising charity funds from amongst the students as well as from the general public. Besides, I shall try to provide them with free course books, as well as clothing. I shall keep a close watch over the progress of all the students and especially those students who are not well off. I shall also introduce the system of awarding scholarships to the best students in Arts and Science faculties as well as in sports.

In order to broaden the outlook and mental set-up of the students, I shall invite big personalities, that is, high Government officers, philosophers, educationists, social workers, industrialists and specialists in certain subjects to deliver lectures for the benefit of the students. Besides, I will make the membership of various Social Societies and the College Union compulsory for every student. They will be asked to ventilate their ideas and feelings on certain subjects. This will broaden their minds. To prepare their lectures, they will have to consult various books and periodicals. This will ultimately enhance their knowledge. I shall also ensure that the library is well-stocked with books on almost all subjects and that students make use of it to the maximum. I shall see that the College magazine is published regularly, both in Urdu and English. I shall not debar the students from indulging in healthy and constructive criticism.

Last but not least, I shall see that the teachers and the students maintain cordial relations. It has been observed that generally the students feel shy of meeting their teachers and are consequently deprived of the benefits of the knowledge, experience and advice of the teachers. This creates a gulf betweem them whicr can be patched up only by frequent meetings and frank discussions. In order to achieve this end, I shall direct the members of the staff to address the students too frequently, preferably every Saturday, and to take them for outings and picnics also where the chances of becoming frank and informal are greater.

I think if I succeed in achieving the above-mentioned objectives, I shall be able to boast of an ideal educational institution.

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6. GARDENING

IT is a general problem for students in our country as to how their leisure could be spent productively. I do not know what kind of work you like. As for myself I like gardening.

The afternoon you get after school or college hours is a leisure period for you. Isn't? You can spend this time in gardening. I think this is the most atractive work which you can do in your short leisure.

If, you want to spend this time in gardening, you will have to do some work. First, you should plan your garden. Take a sheet of paper and draw your scheme touching all details. You must locate the position of every group of plants. Make a fence around the garden. After preliminary preparations, sow the seeds.

The plants will soon grow up. Your garden will look like a green carpet. Bees will begin to visit your lovely garden. Your house will be full of sweet scent of various flowers. When you will enter the garden, flowers will welcome you.

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7. THE STUDY OF HISTORY

"History is reaching philosophy by example." I myself am a student of history and it is a fact that without knowledge of this subject we cannot become good leaders and administrators. The study of history is very important for national progress. It is the record of the past achievements of mankind, and by studying it we can understand why and how nations rise and fall. The progress of a nation is continuous, the present is the fruit of the past and the future will be what we make it. Knowledge of the past will help us in understanding the present. It will tell us about the particular inclinations of a nation, its character, its chief merits and demerits, and the circumstances under which they have developed.

It is only through the study of history that we know about the civilisation and culture of Rome and Greece, of the past that India was very highly civilised in olden times. We know that the British people, who were uncivilised in olden times have now risen to eminence and those nations of antiquity have decayed. The Moghuls conquered India and founded a great empire but their power and glory have long since faded away and we know the cause of their rise and fall.

It is only the study of history that throws light on the way of administration of Hazrat Umar, the great Caliph. The study of the like administrative systems can make our younger generations great leaders and administrators.

We know that when people are oppressed, revolutions break out. Practical experience has shown us that absolute monarchy is not a good form of Government and that nations given to debauchery are soon destroyed. The progress made by England and America and the stages through which they have passed are object lessons to the rest of the world.

For all these reasons we dare not ignore the study of history, which is rightly called "the base of knowledge".

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8. A VILLAGER'S FIRST VISIT TO A CITY

I was born in a village, and brought up there. This village was quite far way from any city, the nearest one being 60 miles away. I was ten years old when I came to know that a city was something. Before that I had never heard of the word "city". Our old ones who had been to the city used to tell us many things about the place.

When I had once come to know of the city, I thought it to be a wonderful place, where there were cemented houses, and cemented shops instead of the thatch—roofed ones in our village, and even metalled roads; where there was no dust or mud and which were smooth all the year round, even in rainy season. I thought that there would be big buses there, although I had never seen one before.

One my tenth birthday my parents promised to take me to the city the next day. I felt overjoyed at the thought of visiting it. I could not ever rest for the whole of the day, I felt so proud to be one of those lucky ones who would have paid a visit to a city.

Next day I got up early in the morning, washed and dressed in new clothes. Of course, it was a great day. I had read in my books of cities, and I could not help running up to my father and asking him about the city. There was an outburst of questions from me, to which my father replied promptly. I asked him if we would go in a tonga or a real bus—a huge bus. He got a bit annoyed and told me that it would be foolish to go in a tonga to the city. At about nine o'clock we reached the main road about 6 miles from our village. After waiting for a while a bus came, on which we travelled to the city.

I had never sat in a bus before. I found it sensational to see the hedges and the ditches fly past so fast. I kept my head out of the window but I had to put it in when some dust particles entered my eyes.

From then on I went to sleep. I was awakened by my mother when we reached the bus stop. On getting down I could not help gazing

at everything that I caught sight of. I looked at things with astonishment, as if I had come to a new world. We ate our lunch which we had brought tied in a napkin, in a nearby garden. After having lunched we decided to go round the city. It seemed to me as if I were exploring a new world,—a world where the people lived a completely different life. They even wore different clothes. In the city what surprised me most was to see so many people. I had never seen so many people at one time before. I saw the big buses and cars speeding past me.

As we were looking round the shops I heard a droning sound. It was as if a swarm of bees was flying near us, but to my great surprise I I saw a big bird in the air. I could not believe my eyes. It had different colours and shone in the sun. I did not have to wait to find out what it was, because my father had seen my puzzled face, and told me that it was an aeroplane. Men could sit in it and it was driven by men.

That day we went round the city, and did a bit of shopping, too. In the evening I was very tired, and my father had to carry me. That night when I reached home and was in my bed, I thought of the city. I could even then hear the droning of cars and trucks, etc. and the noise the people made while talking. I could not imagine how the people living in the city could ever sleep. Although they had tried to make the city look beautiful they must have lost their peace and quiet.

I came to a conclusion that our own little quiet village and its simple life were far better than anything else.

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9. FAIRS IN PAKISTAN

PAKISTAN is a land of fairs and festivals. From times immemorial fairs have been held in this part of the world. Some of them are celebrated in the memory of saints. A few have a trade purpose and a few are celebrated in memory of our national heroes. Another class of fairs has come into vogue recently—the Cattle Fairs.

They are held near markets and their main purposes is to encourage villagers to breed a better type of cattle. One such fair is held near Gojra. On a particular morning, smiling villagers, with their horses and camels well groomed, stand in a line. The sturdy villagers, with their peculiar head-dresses, look very attractive. Government officers inspect horses and camels and make their selections. In the afternoon there are races. As the horses run at their speediest, spectators yell and shout like mad men. The camel race is the most amusing of all.

Another class of fair may be termed as the village fair. It is a periodical gathering of people in an open place for the sale of goods. It usually lasts for one or two days, but in some cases is held for a week

or a fortnight. A large number of people come here on these occasions to make purchases. Tradesmen and peasants squat in rows behind their big reed baskets of merchandise, perfumes, vegetables, fruits, toys, etc. Occasionally a serious argument breaks out as to the value of the goods and then an interested crowd gathers, each member of which joins in the argument until the dispute is settled.

Some fairs are held for amusement only. Whatever be the kind of fair it is a fact that amusement forms one of its most important features. Here may be seen the merry-go-round and there the rope-dancers performing their feats. Here is a magician showing his tricks to the ignorant villagers, there in a corner sits the snake-charmer with his little drum. In short the pleasure seekers do not suffer from lack of amusements.

The most significant point about the fairs is that apart from providing pleasure, fun and frolic, they bring the people together. It is through such occasional gatherings that a better understanding of one another is cultivated amongst the masses. In our country fairs have certainly influenced our social life in so far as they foster a feeling of goodwill, a sense of discipline and a desire for happiness in human beings.

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10. PEN-FRIENDSHIP

I would like to define pen-friendship in the following words—friendship between two persons by means of letter writing. Now friendship means the love or relationship between two hearts without selfishness or deceit. Through this one pen-friend helps the other in his every need. Some people say that love is the result of selfishness of two persons, but as far as I am concerned I think it is quite wrong. Real love has no place for selfishness.

Letters are written by close friends, relatives and bussinessmen, but that kind of correspondence cannot be called pen-friendship. A pen-friend, while writing to another should keep in mind the essence and aims of pen-friendship. The essence is that a pen-friend is merely a pen-friend. The end should be that of gaining knowledge and developing relations which create interest and love, a love that incites a friend to help and respect the other friend whole-heartedly.

Pen-friendship is of two kinds. The first kind of pen-friendship is limited to a country or a nation. People write to their countrymen for the purpose of developing relations and increasing patriotism. Such kind of pen-friendship can be turned into close friendship. Thus countrymen can have the best chance of developing relations and increasing feeling of brotherthood amongst themselves.

The other kind of pen-friendship is foreign pen-friendship. While living in this world we must know the environment around us. So by writing and receiving letters of people of other nations we can learn

about their customs, feelings, emotions and sentiments and their standards of living. We can, it is true, gain this knowledge by reading books and magazines, which are the best ambassadors that a country can have, but letters are a personal source of knowledge and are therefore more interesting. People of different nations, countries and races, write to the people of other nations, countries and races. A pen-friend in a foreign country can convey more information than books of history and literature of that land. This way of gaining knowledge is more interesting than any other. Such pen-friendship also develops helpful relations among people of different nations and countries because pen-friendship creates love between two friends. When countries shake hands one with the other then pen-friendship is started between the people of those countries. Some international pen-friendship clubs and leagues are serving this purpose. Through our pen-friends we can acquire geographical, economic and political information of other nations. Also their culture, religion and standards of living. So with these ends and purposes pen-friendship is progressing day by day.

Pen-friendship brings equality between two friends. Pen-friendship inspires love and respect between them. A pen-friend can help another over going abroad. One can learn different languages from pen-friends. A pen-friend can help another to fulfil his hobby Topics can be discussed, as pen-friendship is another way of two people talking to each other. So one can know differences in feelings, sentiments and habits of other people.

Thus pen-friendship helps us to understand the other nations of the world and ends our curiosity about them.

Pen-friendship between boys and girls end their curiosity to know the other sex. Boys and girls in an atmosphere of knowing about one another can remove their curiosity and begin to behave naturally and think of ordinary things with one another. In spite of merits pen-friendships have some dangers too. There is no age limit for pen-friends but it is mostly teenagers who take up this hobby. In the adolescent age there in some danger of such pen-friends being frustrated by calf love as most boys and girls of this age drift in the stream of imagination.

Naturally boys are anxious to have girl pen-friends, while girls want boys as their pen-friends. With foreign pen-friendships this is possible, but in our country this can lead to problems. In some countries parents do not care for their boys and girls to have pen-friends while in Western countries they do not think that pen-friendship between a girl and boy is bad. In other countries pen-friendship is thought to be bad according to their religious and social conventions. This results in a wide gap between boys and girls and then they secretly try to understand one another and this spoils the confidence of pen-friends who are true to the ends and purposes of pen-friendship.

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11. STUDENTS AND POLITICS

In his recent address to Lahore students, Chaudhry Muhammad Ali advised them not to dabble in politics. It is a sane advice which students should scrupulously follow. Politics, practical politics, is not their field of activity. The principal sphere is the sphere of studies, and on this all their attention should be concentrated. It can be observed any day and in any college that a student who takes active part in politics is seldom good at his studies. This is natural because the time and energy that should be legitimately spent on studies is frittered away in misguided political activity—which often takes the ugly form of agitation and street demonstrations and inevitably impairs academic discipline. To say this, however, is not to imply that schools and colleges should become ivory towers and the students should remain cut off from the main current of collective life. Not in the least. The nation itself will be the loser if the students are kept in such a straitjacket. They must take an intelligent interest in national and internal affairs, must keep their eyes wide open and develop the necessary awareness of what goes on around them. But the basic fact must be recognised that the heavy investment in education is not meant to produce political agitators and malcontents. It is meant to produce enlightened young men who will soon be called upon to fill responsible positions in various walk of life. Politics, as Ch. Muhammad Ali has appropriately emphasised, is a necessary part of their education, but it is not "the playground for their unqualified minds". That they took active part in the great struggle for Pakistan is no argument for squandering their energies on petty political matters. The freedom they have helped to win poses for them a a challege which they must by equipping themselves for the onerous responsibilities it entails. They must be on their guard against self-seekers who are out to exploit them for their on selfish ends. Students owe it to themselves and to nation to beware of the wiles of demagogues.

LETTERS TO THE EDITOR

12. KITE-FLYING

Sir,—The kite flying season has started and I want to draw the attention of the authorities concerned to the need for taking immediate steps to ban kite-flying in the thickly populated localities of Lahore. Every year some precious lives are claimed by this sport, besides considerable waste of money. The only way to ensure that children do not fall from house tops or do not come to grief in the streets while chasing kites is to impose suitable restrictions in areas where such accidents are most likely. Some people find something romantic about kite-flying. I am afraid I cannot agree with them. I suggest that a total ban should be imposed on kite-flying in the city—Yours etc.

13. CHILD-LIFTING

Sir,—Once again you have forcefully condemned the nefarious activities of child-lifters, which of late have assumed alarming proportions. On more occasions than one, gangs of kidnappers have been apprehended and concentration camps for abducted children unearthed, but child-lifters continue their trade as before. The gravity of this problem can be gauged from a report published two years ago that approximately 1,000 children are smuggled out of Pakistan every year. The number of children lost to parents must be much greater. Some of them are sold in foreign slave markets, some are disfigured beyond recognition, some die of shock as a result of torture inflicted upon them by their abductors. Girls are forced to lead immoral lives. The most tragic part of the episode is that these unfortunate children are subjected to most inhuman and painful mutilating operations to make them objects of pity, for the collection of alms for their abductors. Child-lifters are the worst enemies of the nation. Their activities are always pre-planned. Most of them are seasoned criminals and they deserve no sympathy, no consideration, no mercy and no leniency. The seriousness of the offence calls for exemplary punishment. Once their guilt is proved nothing short of capital punishment would meet the ends of justice. In this context I suggest the following line of action. The relevant section of the P.P.C. should be so modified as to make evasion difficult and it should be possible to award capital punishment to child-lifters. A specially trained police force should be created exclusively to curb child-lifting. Is it not paradoxical that in a country where there is a special police force to prevent cattle-lifting there is none to suppress child-lifting? A high-powered committee should be set up to suggest ways and means to crush the menace. The welfare agencies should get together and pool their resources to fight it. The Government should suitably recognise the services of persons and agencies who help in apprehending child-lifters. Idara-i-Khidmat-i-Khalq has done commendable work in restoring lost or abducted children to their guardians. It should be given liberal aid by the Government. The services of the Press, radio, teachers and basic democrats should be mobilised to eradicate child kidnapping—Yours etc.

14. GOVERNMENT COLLEGE

Sir,—After a great deal of deliberation I have thought it expedient to bring to your notice the sad state of affairs obtaining in my old college—Government College, Lahore.

Government College has in the past always served as a model to the other institutions of the sub-continent in respect of traditions, discipline and that special quality which is something more than mere good manners and has invariably distinguished its alumni from the product of other institutions.

The reports that I have been receiving of late have confirmed the vague suspicion that all is not well with the college. The thing which pained me most was the obvious lack of discipline amongst students. I too am a firm believer in academic freedom but a line has to be drawn. When a student fires pistol shots in a department of the college, administers a strong purgative to the members of the staff and is quite proud of his achievement, one wonders what things are coming to. The reports further indicate that the students have adopted an attitude of studied insolence towards the teaching staff. This shows an obvious lack of discipline which is natural in the absence of a coercive agency.

As an old Ravian I should also like to complain the indifference and negligence shown both by the college authorities as well as the Old Ravians Association regarding the forthcoming college centenary in 1964. An event of such importance needs considerable planning and preparation. One notes with regret that not a single old boys' meeting was held last year and the annual dinner was also given a miss. At present there is no President of the Association following Justice Kayani's sad demise.

I have penned these lines not in anger or reproach but with a sense of pain at seeing the magnificent edifice that the College was, crumbling to dust for lack of proper nourishment—Yours etc.

15. FIREWORKS

Sir,—The display of fireworks during Shab-i-Barat is neither ordained by the Holy Quran nor approved by Muslim traditions. Its harmful effects have, time and again, been seen by the people. Complete destruction of the main bazaar in Gujrat about five years ago is still fresh in memory.

Only recently a number of shops in Sialkot were gutted and a number of persons died in consequence of a fireworks explosion.

Until quite recently the authorities had seen to it that no crackers were fired or any other fireworks displayed. This year, however, there is again a revival of this dangerous game. Only the other day there was a big explosion in the city due to a heap of fireworks catching fire. Fortunately, the explosive material was in the open, and, therefore the neighbouring houses remained safe. It is requested that the District authorities take timely action to safeguard against similar or more serious eventualities.—Yours etc.

16. CAREER FOR WOMEN

Sir,—It is heartening to know that a voice from the United States

of America— Fauzia Rashid's letter—has condemned career women. This is a timely warning and we must take it to heart. A women's only career is marriage. She is born to make man's home ; all else is bosh and humbug. It is high time that we realised the importance of exploring all those factors which have begun to distort her instinct. The heads of those men who regard women's work in the home as no work at all ought to be repaired.

The kitchen and the nursery are not uneconomical institutions. The practice of the employment of women as secretaries and stenos should be legally forbidden in our county. A woman is born to become man's wife and not his clerk. A woman as a clerk scatters man's attention and decreases his working capacity, and sometimes she is instrumental in multiplying the incidence of polygamy or promiscuity. I wonder why the A-PWA has so far failed to understand the dangers involved in this practice.

Some enthusiasts among our educationists are for appointing women teachers for boys. Nothing could be more thoughtless than this proposal. No doubt a woman loves her own children, but she does not love all children. Moreover, to give to boys women teachers means to lull the male in them and to turn them effeminates during the most impressionable period. This practice ought to be abolished, the sooner the better.

Man lives by his wits; woman by her beauty. Man is an arrow; woman a bow. An arrow without a bow may pierce or prick ; it may take at a few yards distance, but it cannot hit the target. A bow without an arrow is useless. But if the bow is perfect, the arrow goes straight to the target, it flies higher and covers longer and longer distances. The arrow and the bow taken together become one weapon, which eventually enables us to win the battle of life. The bow cannot become an arrow ; the arrow cannot become useful without the bow.

Any attempt to unsex woman would finally result in her mutilation. Dictionaries already have a word for unsexed man—eunuch. Linguists will have to coin another word for a woman whom modern civilisation unsexes. A woman out of the home is like a monarch who has been deposed. Why are women voluntarily abdicating their royal powers by adoping careers ? Who do women only pay a lip service to the sacred institution of the home ? Why do they not do what they say ? Why do they not admit what they do ?

What is happening to the manliness of men who are out to turn women into economic assets? A woman's natural work has no parallel in the economy of life, but the books of man-made economics do not even mention this. She creates out of herself a new life and a new destiny. What more can we expect of her ? What is happening to our educationists? They claim to understand the intimate bearing of education on life, but they include so many irrelevant things in girls' education that by the time they grow into women, their instincts of running man's home and of bearing and rearing man's children are distorted and mutilated,—Yours etc.

PART I

Essay Writing, Invitations, Letters, Applications Story Writing, Paragraph Writing, Dialogue Writing

CHAPTER I

DESCRIPTIVE &
NARRATIVE & } **WRITING**
ESSAY

AN ESSAY is a composition which consists of two *factors*[1] or parts united in such a way as to make them appear as one whole. These two *components*[1] of an essay are, (*a*) facts about a subject on which the essay is written and (*b*) the opinion of the writer given on the basis of those facts. An essay must be *distinguished*[2] from a narrative or descriptive composition. In the latter case, mere facts are given. No opinion is expressed. There is no personal touch. Only a bare and hard reality is placed before the reader. So we should be careful that our essay is not so *colourless.*[3]

What is an Essay?

An essay must have facts as a base but the *structure*[4] should be made of facts as well as opinions. It should carry a *flavour*[5] of the personality of the writer. To do this we should be careful not to tackle an essay in the manner in which it has been tackled by other people in the past.

While giving facts in our essay, we have to be careful not to *enumerate*[6] them. Facts as dry figures will not do. They should be given not as they are, but as you see them and feel about them.

Four different *modes*[7] of beginning an essay are given below. Any one of them will give you a good beginning. But it is for you to decide which of them will suit a given subject. They are :—

(*i*) Beginning of the Essay.

(*a*) Make a general statement on the subject, and show the lines on which you are going to treat it.

(*b*) If you know a quotation on the subject, which you feel will fit in, begin your essay with it.

(*c*) If you know an *anecdote*[8] on the subject, it will make a good beginning. An *apt*[9] joke well told will make its mark and improve the tone of the whole essay.

Vocabulary

(۱) حصے - (۲) تمیز کرنا - (۳) بے رنگ پھیکا - (۴) ڈھانچہ - (۵) ذائقہ -
(٦) نمبر شماری کرنا - (۷) طریقے - (۸) قصہ - حکایت - (۹) موزوں -

(*d*) If the subject is so *vague*[1] that one cannot understand it or so common or so general that every one puts his own *interpretation*[2] on it, it will be advisable to define or explain it.

(*ii*) Body of the Essay

From the second paragraph to the last but one, we have to deal with the subject and its different *aspects*.[3] But it will not be proper to deal with it in such a way as to give a feeling of *discord*[4] in ideas, or a general lack of *coherence*[5]. An essay is one whole. It is like a piece of music and, therefore, all *transitions*[6] from one idea to another must take place so smoothly that the reader will not get a sudden *jolt*[7]. There are three ways by which we can achieve this result :-

(*a*) Before commencing an essay you should make up your mind whether you are going to support the *proposition*[8] on which you are writing or oppose it, and then no change of mind should be made.

(*b*) Try to connect the thoughts expressed in the last line of a paragraph with those of the first line in the next one. This *reduces*[9] the gap which we are bound to feel between two sets of ideas.

(*c*) A direct or indirect *reference*[10] in a paragraph to the ideas expressed in the previous paragraph will give a touch of *unity*[11] to the composition.

(*iii*) Closing of the Essay

The ending of an essay, like the beginning, should be *impressive*[12]. The reader should have a feeling of satisfaction at the conclusion and the last words must be such that he may carry them with him.

Types of Essays

There are different types of essays and each has to be tackled in a different manner.

(*a*) Descriptive Essay

In a DESCRIPTIVE ESSAY, you have to describe a place or a scene or some other things of interest. But we must clearly distinguish a descriptive essay from a descriptive composition. In the former, the writer describes the thing and expresses his opinion on it. He suggests improvements and *alterations*[13] and says whether he likes a thing or not. In the latter case, he only describes the thing as it is. He is a machine and nothing more. We do not see the person who is writing ; we only see the thing.

(*b*) Narrative Essay

In a NARRATIVE ESSAY you narrate some story, anecdote or event which has happened. The tense used is always past tense, because you can narrate only those events which have already happened.

Vocabulary

(۱) مبہم - (۲) مطلب - (۳) پہلو- رخ - (۴) انتشار - (۵) ربط - (۶) تبدیلی -
(۷) جھٹکا - (۸) مسئلہ - (۹) محدود یا کم کرنا - (۱۰) حوالہ - (۱۱) وحدت -
(۱۲) مؤثر - (۱۳) تبدیلیاں -

(c) Reflective Essay

In a REFLECTIVE ESSAY the writer has usually to express his opinions or so give his ideas on an *abstract*[1] subject. But the subjects may not be abstract in all cases. They may be *tangible*[2], like "Radio" or "Atom Bomb". If he gives his views on them or their uses and abuses, without an attempt to describe them, he will be writing a *reflective*[3] essay.

(d) Expository Essay

AN EXPOSITORY ESSAY is very near to a reflective essay but the distinction between them is quite clear. In an expository essay you do not give your opinion on a subject, you only explain a *theory*[4] or describe clearly an invention or solve a philosophical or scientific *riddle*[5].

There are just a few things which are not concerned with the essay in particular, but are so *material*[6] to good composition that a student should keep them in view while writing an essay. They are :—

Some golden rules

(a) Use very simple language, avoiding flowery or *ornate*[7] style.

(b) Be careful about your spelling ; many a mark is lost on account of poor spelling.

(c) Be careful about your punctuation marks. Incorrect punctuation changes the sense of a sentence and gives it a meaning which you do not intend to give it.

(d) Be careful about your tenses. If there are two tenses that can be used in an essay, decide which one you are going to use, and then stick to it. Don't change your tense in the course of an essay. If you begin with the past tense then do not, in any case, change to the present after you have begun the essay.

(e) Don't repeat time and again the same facts or opinions in an essay.

(f) Don't repeat words in a sentence unless you cannot help it.

(g) Don't use *slang*[8] or *colloquial*[9] phrases ; they lower the *literary value*[10] of the essay.

(h) Don't use *ambiguous*[11] words. They have a *hazy*[12] atmosphere which creates confusion. Be clear and concrete.

(i) Don't give headings to your paragraphs. An essay is one whole, and it should appear as if every paragraph is connected with the one that comes next. By giving *individual*[13] importance to paragraphs, we destroy the unity of the essay as a whole.

(j) Don't write one-line paragraphs. There should be at least two or three lines to every one of them.

Vocabulary

(۱) خیالی - (۲) قابل محسوس - (۳) ذہنی - خیالی - (۴) نظریہ - (۵) معمہ - (۶) اہم - (۷) مرصع - (۸) عامیانہ - (۹) عامیانہ کلام - روز مرہ - (۱۰) ادبی معیار یا قدر - (۱۱) ذو معنی - (۱۲) دھندلا - (۱۳) فرداً فرداً -

ESSAYS

1. MY BEST FRIEND

Friends are not made in this world. They can only be had. A friend is not always a perfect man. Everybody has his *short-comings*[1]. My friend has his faults for he is neither a lifeless *statue*[2] nor a living god.

Bhushan comes of a middle class family. He is not a *highbrow*[3]. I do not like *purse-proud*[4] people. Bhushan is *humility itself*[5]. Of course, he is a Hindu. He has a noble nature. He is as harmless as a *milksop*[6]. He is always cheerful and *lightens*[7] my mind on every visit. Bhushan is not the hardworking type. He is careless and carefree. He does not bother his head about books, studies and tests. *To hell with them*[8], he says.

But he is super-intelligent. He reads newspapérs and magazines, and knows all the important facts of life. He is fully in touch with the current *affairs*[9] of the world. His remarks are always *meaingful*[10] and intelligent. He is ever a source of *inspiration*[11] to me.

Bhushan brings sunshine with him. Even if I am moody, I soften at the sight of his *angelic*[12] face. Of course, he disturbs my studies but I am happy to forego everything for his sake.

Bhushan is sincere to the very core of his heart. He was pressed hard to break off relations with me, but he and his parents never accepted that advice. I can never forget the sacrifices he made for my sake.

Bhushan is tall and healthy. That means he is a sportsman. He won the college colour in cricket. But he plays only for the sake of fun and not for the sake of victory or prize. He is simply modest and *unsophisticated*[13]. I have seen him blush many times at the sight of girls.

But Bhushan has one or two major defects. He is a spendthrift and dressy fellow. He wears gaudy clothes sometimes and remains gay only when so richly dressed. That shows he has peacockish vanity. He just *revels*[14] in colour.

His second fault is his being a film fan. He is a film *enthusiast*[15]. He goes to pictures almost four times a week. This has adversely affected his eyesight but he never cares. He calls a cinema-house his real college where he learns more knowledge and wisdom than otherwise.

Then he is an *individualist*[16] boiled down. He shuns society and thinks too much of his personal likes and dislikes. That is a great *imperfection*[17] in him. But an ideal person is only a dream. In happy moods Bhushan's company is a treat. I do not bother whether he is good or bad, honest or dishonest, selfless or otherwise. To me he is my '*alter ego*'[18]—my other self. Life becomes complete only in his

Vocabulary

(۱) خامیاں - (۲) بت - مجسمہ- (۳) مغرور- (۴) دولت پر مغرور- (۵) سر تاپا عجز
لوح - (۶) سادہ - (۷) بوجھ ھلکا کرنا - (۸) جھاڑ میں جائیں - (۹) حالات حاضرہ-
(۱۰) پر معنی - (۱۱) ھمت - جذبہ - (۱۲) فرشتہ نما - (۱۳) بے تصنع - (۱۴)
خوشی منانا- (۱۵) شائق- (۱۶) خود پرست- (۱۷) خامی- (۱۸) ھمزاد-

company. He has always urged me to achieve good results and attain high things. He is a source of encouragement to me. That is why I call him my best friend.

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2. MY NEIGHBOURS

Neighbours can be good as well as bad. A good neighbour is a blessing. A bad neighbour is a *nuisance*[1] and a curse. But life is like that. We should know the art of living with others at all costs.

My neighbours are a queer set of people. My next door neighbour is a collegian and he is so fond of music. He keeps his radio switched on at odd hours. I am not a music hater. But I do dislike music out of season. It *disturbs*[2] my mind. I cannot sleep soundly or work peacefully with the film-songs ringing in my ears.

Another neighbour, living just opposite my house, is a curious type of gentleman. He is a *praying*[3] man. But that is not all. He is always *pestering*[4] me with stories of heaven and hell. I know he is a well-wisher but then there is a limit to everything. Still I have to listen to his *sermons*[5] patiently.

A third neighbour is of my age. He is so nice and gentle. He always comes to see me in the afternoon. At first I thought he had taken *fancy*[6] to me but now I know better. He likes the flavour of my coffee and flatters me into offering him a cup daily. He is a nuisance in his own way.

Another kind and generous neighbour lives on the left side of my house. He is so free with my purse. I want to get rid of him but he is so soft spoken that I am taken in every time he comes for money. I wish I were left alone, but you have to accept your neighbours on their own *terms*.[7]

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3. MY COLLEGE

I am a day-scholar at the Government College, Lahore. My college is the premier *institution*[8] in Pakistan. It has a proud record and many high and noble *traditions*.[9]

The college building is so grand and *impressive*.[10] It has two storeys and the classes are held in spacious hall rooms. They are so airy and sunny throughout the day. The class rooms are well *furnished*[11] and well-equipped with tables, desks, chairs, *daises*[12] and blackboards, etc. Science classes are held in different parts of out-buildings called theatres. These are equipped with *full-scale*[13] laboratories for all science subjects for Pre-Medical and Pre-Engineering groups, *i.e.* Chemistry, Physics, Botany and Zoology.

Vocabulary

(۱) مصیبت - (۲) خلل ڈالنا - (۳) نمازی - (۴) تنگ کرنا - (۵) وعظ - (۶) پسند کرنا - (۷) شرائط - (۸) اولین - (۹) روایات - (۱۰) پر وقار - (۱۱) آراستہ - (۱۲) سٹیج - (۱۳) مکمل طور پر -

The college hall is used for debates and meetings. The library is housed in a separate wing of the main building. The library contains over ten thousand *volumes*[1] on different subjects. Rows and rows of almirahs and shelves fill the library. The Reading Room is another attraction for the students.

The Principal and the staff are very courteous and helpful towards the students. They are highly qualified in their subjects and are very popular among the students. The Oval is the college playground. It is a beauty spot indeed. Besides the Oval there are tennis and volleyball courts as well.

The Quadrangle and the New Hostel are *located*[2] quite close to the college. The boarders usually come from far-off stations. The hostels are fully furnished with the requirements of social and *corporate*[3] life. The kitchens and the Common Rooms are the main attractions of the two hostels.

Our college gets the cream of students in the province. As a result the standard of teaching is high and the college enjoys a noble reputation.

I am simply proud of my *alma mater*[4].

4. MY PRINCIPAL

Professor Hamid Ahmad Khan is our college Principal. He is every inch a gentleman. He is so nice to everybody. Students worship him. The staff respects him for his high principles and dignified *bearing*.[5] The worthy Principal has many qualities of head and heart. He is a writer as well as speaker of *note*.[6] He has deep regard for the welfare and well-being of the students. He is an ideal teacher and *profound*[7] scholar. He is mild of nature and shows great sympathy to the poor but brilliant students. He takes great pains to serve the college truly and well and raise its standard. Our beloved Principal is a man of plain living and high thinking. He has simple habits and has no false sense of dignity. He is familiar with students and mixes freely with them during social gatherings. He is a true *missionary*[8] who treats his pupils like his own children.

Professor Hamid Ahmad Khan is a strong administrator as well. He has his set principles. He does not go out of the way to win cheap popularity. He is *strict*[9] about the rules and *regulations*[10] of the college.

His attitude towards all is fatherly. He is the principal servant of the institution. But he also treats those who break the laws with *a high hand*.[11] This helps in making the college a healthy and disciplined institution.

Indeed our Principal is the worthy head of a worthy institution.

Vocabulary

(۱) جلدیں- (۲) واقع ہیں- (۳) اجتماعی - (۴) درسگاہ- (۵) وضع - رویہ- (٦) مشہور - (۷) متبحر عالم - علامہ - (۸) مشنری - (۹) منتظم - حاکم - (۱۰) ضوابط - قوانین - (۱۱) سختی سے -

5. THE HOUSE I LIVE IN

I live in a grand bungalow, situated in the Gulberg Colony. The big *mansion*[1] has five bedrooms with as many side-rooms as well as five bathrooms. The rooms are large and *spacious*.[2] They are well furnished and fully decorated. The bathrooms are fitted with shower bath and flush system. The drawing-rooms are air-conditioned. We have coolers for summer and heaters for winter. The gallery is decorated with pictures, photographs and paintings. There are beautiful masterpieces of art in the drawing-room.

A vast grassy lawn is attached to the main building. The flowerbeds add to the beauty of the scene. The *study*[3] is situated beside the small orchard. I command a view of the greenery from where I study.

The building cost us over a hundred thousand. It is a pleasant and beautiful spot. The orchard is my father's choicest pleasure. We have *pomegranate*,[4] *peach*,[5] *banana*[6] and orange trees.

The air is ever filled with *perfume*.[7] Among the flowers we have roses, jessamine, motia, narcissus, Lady of the Night, daisies and pansies. During spring the sight is wonderful.

My house is, in fact, a paradise. I love it so much. My home-library contains books of high taste. They include books on fiction, poetry, drama, short stories, one-act plays, history, politics, psychology, education, religion and philosophy. I spend most of my time in reading them.

Indeed, my house is a small world of my own. It is so *tastefully*[8] furnished.

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6. MY NATIVE TOWN

I belong to Chakwal——a small town. I look upon it as a big village. The people are so simple and good-hearted. They are mostly *illiterate*.[9] The climate of the place is dry and the soil is *arid*[10] and hilly. A big *section*[11] of the population does either farming or business.

The population of Chakwal does not exceed forty thousand. There are three local high schools for boys and girls, an equal number of middle schools and as many as six primary schools in Chakwal.

Chakwal is known for its military *services*[12] in the past. Most of the inhabitants are ex-Army officers and soldiers. These people run civil business after retirement from service.

Vocabulary

(۱) حویلی - (۲) وسیع - (۳) دارالمطالعہ - (۴) انار - (۵) آڑو - (۶) کیلا -
(۷) خوشبو - (۸) خوش ذوقی سے سجا ہونا - (۹) ناخواندہ - (۱۰) خشک - بنجر
(۱۱) طبقہ - (۱۲) فوجی خدمات -

The countryside is always full of charming scenes during spring and summer. Winter is so frosty and chilly. The summer nights are cool. After the *harvest*[1] season the *rustics*[2] give themselves up to merry-making. Before the harvest season the scenery is so lovely. The green fields and the blue sky seem to melt into one in the distant *horizon*.[3]

The vast majority of the villagers lives in katcha houses or huts. But now the business class is becoming more and more *prominent*.[4] Brick and cemented houses are being built. Chakwal now wears a different look. The huts of the poor people are *ill-ventilated*,[5] dark and *dingy*.[6] The local *inhabitants*[7] are miserably poor. That *accounts for*[8] the spread of diseases like T.B., etc. Chakwal has an *adequate*[9] dispensary, and *medical facilities*[10] are also available from private practitioners.

Chakwal boasts of a Degree College and is a sub-division. The local Club is the only meeting place of the local gentry in the evening. Lawyers and lecturers are the most important members of the club.

Chakwal has a healthy climate and offers many attractions to the *tourist*.[11]

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7. MY HOBBY

My hobby is stamp-collecting. I have a *mania*[12] for new as well as old stamps. I collect stamps from different countries.

I hate idleness. So I try to keep myself busy. Some years back I took to gardening. But I had to shift my *premises*[13] more than once. So I could not stick to it. I have a hobby because I want to *utilize*[14] my spare time. I do not like to be called a good-for-nothing fellow. So I have started stamp-collecting.

I find that this hobby is expensive enough. My pocket-money is *insufficient*[15] to meet the expenses of all the new stamps that I want. And there are so many states and so many stamps. But father has taken fancy to my hobby and he contributes a lump sum monthly.

I have two nice stamp albums. I love to show them to visitors and guests. Father takes great pride in talking about them.

I am no longer a naughty and mischievous boy of old. I have a noble occupation. I have spoken to many *worthies*[16] on the topic of stamp-collecting. In fact I have made friends with some *big guns*[17] simply because of my hobby.

Vocabulary

(۱) فصل کی کٹائی- (۲) دیہاتی- (۳) افق- (۴) نمایاں- (۵) کم ہوا دار- (۶) گندی- (۷) باشندے- (۸) وضاحت کرنا- (۹) مناسب- (۱۰) طبی سہولتیں- (۱۱) سیاح- (۱۲) جنون- (۱۳) جائے رہائش- (۱۴) استعمال میں لانا- (۱۵) ناکافی- (۱۶) صاحب حیثیت لوگ- (۱۷) بڑے لوگ-

My knowledge of the world and its people, its countries and their *curiosities*,[1] has much increased due to stamp-collecting. Thus the *windmills*,[2] of Holland, flowers of Switzerland, the Kiwi bird of New Zealand and the Kongroo of Australia are familiar to me. The great Niagras of Canada, the Pyramids of Egypt, the Fujiyoma of Japan, the snowy Alps of Italy and *stopas*[3] of Burma are familiar scenes. Again I know great men by their photographs on the stamps, like Garibaldi of Italy, Tolstoy of Russia, Karl Marx of Germany, President Franklin of U.S.A., Mahatma Gandhi of India and President Castro and Marshal Tito of Cuba and Hungary.

Stamp-collecting is a royal hobby. I have pen-friends all over the world with whom I exchange stamps. I have won their sympathy and affection. They ask me curious questions about my country. I have come to know about the manners and customs of other peoples of the world through correspondence.

Lastly, I find that stamp-collecting is not totally useless and expensive. It sometimes pays to have an old stamp in one's possession. Only recently an old stamp was sold at many thousand pounds. So my hobby is an instructive as well as interesting activity.

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8. AN IDEAL STUDENT

An ideal student is one who devotes himself to his studies. "Youth is the seed time of life" runs the famous saying. The teaching of youth is the foundation-stone of the future life of a man.

To acquire knowledge one has to take great pains. Learning is not a bed of roses.

> If little our labours, little are our gains,
> Our fortunes are according to our pains.

No one can attain the heights of glory without taking pains. Further a student should be regular in his attendance, and attentive to the lesson. Only *systematic*[4] and *methodical*[5] course of study can make one a good student. One should store one's mind with good and useful ideas. One must chalk out a clear-cut programme of one's daily routine and must act accordingly.

Courtesy, good manners and decent habits are the trade-mark of an ideal student. "Manners make a man." An ideal student must have a good temper, sound judgment, refined taste, *liberal views*[6] and self-respect.

Obedience to law and respect for elders is another quality that stands one in good stead in life. A good student has *genuine*[7] regard for his parents and professors. He is also truthful and frank.

Vocabulary

(۱) عجائب - (۲) پن چکی - (۳) اسٹوپا مندر - (۴) باترتیب - (۵) باضابطہ -
(۶) وسعت خیال - (۷) پر خلوص -

Character is the sum total of habits. A good student always tries to reform his habits. Character is the key to success. A student can shape his character as he pleases. He can thus make or *mar*[1] his own career in life.

A good student is simple in his habits. He wears plain dress, eats simple food. He does not believe in *foppish and gaudy*[2] dress. His food is fresh and *nutritive.*[3] He does not *indulge*[4] in strong drinks and smoking.

An ideal student never neglects his health. Studies are not his only *ambition*[5] Life requires an all-round development of a person "A sound mind in a sound body" is the golden motto of life. To tone up his health a student makes use of dumb-bells and also *gymnastics.*[6]

A good student always makes the most of his holidays. He goes out for picnics and *excursions.*[7] He visits natural scenery. Books are only second-rate source of knowledge.

An impulse from the vernal wood
May teach you more of man,
Of moral evil or of good
Than all the sages can.

Last but not least, a good student prays to God regularly to give him strength of body and mind. He also takes an active part in social work, dramatic clubs, etc. to acquire liberty of speech and mix with others.

This above all, he to his own self is true——
And it must follow, as the night the day,
He cannot be false to any man.

———

9. LIFE IN COLLEGE HOSTEL

Most of the colleges are located in big cities. People from *outlying*[8] districts have to send their children away from home for the sake of higher studies. Pakistan is a country of villages. So most of the village boys rush to cities to join colleges. Accordingly they have to *reside*[9] in the college hostels.

Vocabulary

(۱) تباہ کرنا- (۲) احمقانہ دکھاوے والا- (۳) طاقت بخش- (۴) مشغول ہونا-
(۵) تمنا - مقصد - (۶) جسمانی ورزش - (۷) تفریحی سفر - (۸) گرد و نواح-
(۹) قیام کرنا -

Life in the college hostel is a bed of roses as well as thorns. It is a curious mixture of freedom and responsibility, pleasure and experience.

Hostel life means *corporate living*[1]. A boarder is independent and at the same time a member of a big unit. This helps in developing a boy's personality and character. It teaches him the lesson of "how to live and let live." These social and individual qualities become the boy's chief *assets*[2] in practical life.

For instance, a boy has to keep clean and prepare his room decently for the *reception*[3] of visitors and friends. Otherwise he will cut a sorry figure and create a bad impression on others. He has to check his habits. Extravagance is a curse. He must not borrow from others. He should not waste his precious time in idle gossips. Studies must be looked after properly.

Hostel life teaches the boy a sense of responsibility. He has to attend *functions*[4] and do responsible jobs. This develops in him qualities of practical work, control, judgment, etc. He has to face some *critical*[5] situations. He comes across certain elements of human nature and this gives him an insight into human character and makes him a *shrewed*[6] judge of men and events. Thus he learns to check enmity, form friendship, beware of jealousy and hatred, shed all fear and fear-complex and meet things boldly. A gentleman does not inflict pain on others. A boarder tries to follow this motto for the sake of a safe and happy life.

Hotel life has its dangers for young boys and raw minds. The *temptation*[7] of evil is always there. The boarders become filmfans. They also run the risk of becoming immoral. A good boy comes to know of these pitfalls and keeps always from them.

Hostel life is full of fund and amusement and social pleasure. A boarder should never give himself up to such light pursuits. Only self-discipline, fellow feeling, and social and cultural values should be learnt and followed.

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10. THE STUDENTS UNION

Every college has its Students Union which is the most important *representative*[8] body of the students. The members of the Union are elected by general vote. Much *canvassing*[9] is done before the elections and the Students Union comes into being after the results of the election are announced.

Vocabulary

(۱) جماعتی زندگی - (۲) خوبیاں - (۳) استقبال- (۴) تقریب - (۵) نازک حالات-
(۶) سمجھدار - (۷) بہکاوا - (۸) نمائندہ جماعت - (۹) پراپیگنڈا -

The college unions arrange debates and speeches, *symposia*,[1] talks, fun and entertainment for the students. In most institutions the college union is limited to debates and lectures because many more societies are formed to attend to other activities.

The debates are held on the lines of a public debate. There is a Chairman who presides over the function. The motion is *tabled*[2] by the Leader of the House, who introduces the subject of the debate with his opening speech. The Leader of the Opposition tries to *rebut*[3] the other's arguments. Both these speeches are followed by other members of the two sides who speak turn by turn. After all the members have spoken, the Leader of the House winds up the debate and replies to all the points of the Opposition. Then the motion is put to vote and the President announces the judgment. If the mover wins it is a victory for the House. If the motion is defeated it means a win for the Opposition. The President then closes the debate with his own remarks.

The College Union serves many useful purposes. It provides an opportunity to all the students to demonstrate their talent and test their speaking ability. This indirectly leads to a habit of proper thinking and *reasoning*[4] among the students. This helps in developing their personality and giving them an independent footing. That is not all. Good speaking creates in students qualities of leadership and public service. • The speakers acquire an insight into human actions and problems. This sense of *investigation*[5] a id inquiry stands them in good stead in life. A good orator learns the art of straight thinking. He does not stick to wrong ideas. He soon learns the follies of the mind and tries to steer clear of them.

The College Union is a small world of the students themselves and a true source of inspiration and instruction.

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11. THE HOLY PROPHET

(*The Great Man I admire most*)

The Holy Prophet was born in Arabia in 571 A.D. He was named Muhammad (*may peace be upon him*). The Arabs were a race of wild tribes. They led a cruel life. They buried their daughters alive and *persecuted*[6] women, orphans and slaves. They worshipped idols and were addicted to wine, *adultery*[7], gambling and bloody *feuds*.[8]

The Holy Prophet was sent by God to bring these *misguided*[9] people to the right path. He hated their cruel *customs*.[10] He set about to reform them. He taught them to speak the truth, to show mercy to the poor and the sufferers, to respect women and be kind to children.

Vocabulary

(۱) مشاعرے - (۲) پیش کرنا - (۳) رد کرنا - (۴) قوت استدلال- (۵) تجسس-
(۶) ظلم کرنا - (۷) زنا - (۸) جھگڑے - (۹) گمراہ - (۱۰) رسوم -

At the age of forty Muhammad (*may peace be upon him*) had *revelations.*[1] By dint of his high character, nobility of mind, his truthfulness and broad humanity he gained some *disciples.*[2] He began his great missionary work and started preaching the gospel of God. His followers grew from day to day. The Holy Prophet was called Sadiq (truthful) and Amin (trustee) even by his enemies because of his honesty and straight-forwardness.

The Prophet married a widow Khadija by name who embraced Islam and stood by the Holy Prophet throughout her life.

The old idol-worshippers tried their best to harm and tease him. They wanted even to kill him. The Prophet fled to Medina in the company of Hazrat Abu Bakr. This day of *exodus*[3] marks the dawn of the Islamic Hijri (Exodus).

Medina became the centre of the Islamic activities of the Prophet. He gained many followers there. He *mobilised*[4] them into a small army. He challenged several hundred of thousands of his enemies with the help of that small band and inflicted defeat after defeat upon them. At last the Holy Prophet entered Mecca victoriously. He showed grace and mercy to all the Meccans and *proclaimed*[5] general *amnesty*[6]. Thus he set a shining example of humanity and liberty of mind before the world.

The Prophet taught his followers a simple code[7] of life. He wanted them to live peacefully, serve others, speak the truth and help the needy. His life is a living source of inspiration to the world.

> Lives of great men all remind us,
> We can make our lives sublime,
> And departing leave behind us
> Footprints on the sands of time.

No life-history of any man has such an inspiring record of day-to-day events as the simple but *stirring*[8] story of the Holy Prophet Muhammad (*may peace be upon him*).

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12. CALIPH ABU BAKR

Caliph Abu Bakr was born at Mecca. He came of a respectable family. He was the Holy Prophet's chief *companion*[9]. He was of his age. Hazrat Abu Bakr was the first to *embrace*[10] Islam. He had full faith in the Prophet of Allah. He was fondly devoted to the Prophet.

Vocabulary

(۱) وحی اترنے لگی - (۲) مرید - (۳) هجرت - (۴) مجتمع کرنا - (۵) اعلان کرنا - (۶) عام معافی - (۷) نظام - (۸) پر اثر - (۹) صحابی - (۱۰) اسلام قبول کرنا -

Hazrat Abu Bakr was a rich trader. He was honest and hospitable to the core of his heart. He had an above-board character. He was widely respected for his qualities of head and heart. He was truthful to the extreme. He was called "Siddique" (extremely truthful by the Prophet).

Hazrat Abu Bakr was a popular Muslim. The Meccans consulted him in their domestic affairs. His experience and wisdom stood them in good stead during *emergencies*[1] of war and peace. Once asked to *donate*[2] to the war fund he sacrificed his all at the altar of God's love.

Many stories are current about the Prophet and Hazrat Abu Bakr's fond companionship. Once the Holy Prophet fled from Mecca to Medina. Abu Barkr went with him. On the way they took shelter in a cave. The enemies were following them at their very heels. It was here that Hazrat Abu Bakr was bitten by a poisonous snake. The Prophet applied his *saliva*[3] to the wound and it healed forthwith.

Hazrat Abu Bakr became the first Caliph of Islam after the death of the Great Prophet. He followed a strong policy. If the infidels raised their heads he sent his armies at once to punish them. His period is known for many conquests. Hazrat Abu Bakr *consolidated*[4] the empire of Islam. He was *destined*[5] to serve Islam only for a brief period of three years.

Death overtook Hazrat Abu Bakr rather suddenly. He died of cold and fever. Before his death he appointed Caliph Omar as his *successor*.[6] He advised him on state problems. Caliph Abu Bakr passed away in 634 A.D. He lies buried by the side of the Holy Prophet in Medina

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13. CALIPH OMAR

Caliph Omar was the second Caliph of Islam. He succeeded Hazrat Abu Bakr. Hazrat Omar was a person of tall and soldierly build. He was brave as well as daring. People feared his strength. He hated Islam at first. The story of his *conversion*[7] is so interesting.

Hazrat Omar was a sworn enemy of Islam and the Prophet, before he *joined*[8] its fold. One day he resolved to put the Holy Prophet to death. He drew his sword and started for the Prophet's abode. On the way he heard that his own sister had changed her creed. He rushed to his sister's house and was surprised to find her reciting the Holy Quran. This enraged Hazrat Omar who gave his sister a sound beating. But she held fast to the new faith. At this Hazrat Omar offered to see the Holy Book and was so much overwhelmed by the Holy verses that he embraced Islam forthwith.

Vocabulary

(۱) نازک مرحلے - (۲) چندہ دینا - (۳) تھوک - (۴) مضبوط کرنا - (۵) مقدر میں لکھا تھا - (۶) جانشین - (۷) تبدیلی مذہب - (۸) دامن اسلام میں آنا -

Hazrat Omar was a companion of the Prophet. He helped in spreading the new faith. He was a great warrior and *distinguished*[1] soldier. He won many battles. He came back victorious after conquering Iran, Iraq, Egypt, Palestine and Syria. Caliph Omar consolidated and enlarged the empire of Islam.

Hazrat Omar was a just ruler. He was very strict. He used to roam about at night in disguise in order to check the *malpractices*[2] of his officers. He *flogged*[3] his own son to death for drinking.

Hazrat Omar was stabbed to death by a Persian slave. He was a towering personality of Islam. He lies buried by the side of the Holy Prophet in Medina.

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14. CALIPH USMAN

Caliph Usman was the third Caliph of Islam. He succeeded Hazrat Omar. He was a great friend of Hazrat Abu Bakr.

When Caliph Usman embraced Islam his relatives turned against him. They began to hate him and threatened even to kill him. At this he followed the Prophet to Medina.

Hazrat Usman was a rich man. He sacrificed much of his wealth in the cause of Islam. He was known for his honesty and truthfulness. He was a learned man. A rich Arab did not care for knowledge in those days. But Hazrat Usman was, on the other hand, a well educated person.

Hazrat Usman purchased the only well of sweet water in Medina. This well *originally*[4] belonged to a Jew who used to charge the Muslims heavily. Hazrat Usman paid the price and declared the well to be a public property. He also extended the Prophet's mosque by buying the *adjoining*[5] piece of land.

Hazrat Usman was *assassinated*[6] by four *masked*[7] men who attacked him at night. His wife, Hazrat Naila, lost her three fingers, in trying to defend her husband. Hazrat Usman was buried in Jannatul Baqie in Medina near the Tomb of the Holy Prophet.

Hazrat Usman was a brave soldier. He was a great *humanist*[8] He was a man of practical wisdom. He had a courteous and mild nature. He was loved by all for his gentlemanliness. He is *proverbial*[9] for his modesty.

Vocabulary

(۱) ممتاز - (۲) بد عنوانیاں- (۳) درے لگائے - (۴) پہلے پہل - (۵) ملحقہ -
(٦) قتل کر دئے گئے - (۷) نقاب پوش - (۸) انسانیت کا ہمدرد- (۹) ضرب المثل-

15. CALIPH ALI

Hazrat Ali was the fourth Caliph of Islam. He was the last of the *illustrious*[1] line of the great Caliphs. He succeeded Hazrat Usman after his assassination.

Hazrat Ali was the son of Abu Talib, and a cousin of the Holy Prophet. Hazrat Ali was the first teenager to embrace Islam. He was only ten years old when Hazrat Muhammad (*may peace be upon him*) declared his Prophethood. The Prophet loved Hazrat Ali dearly.

Hazrat Ali was a warrior, scholar and preacher rolled in one. He converted the infidels of Yemen to Islam by his lectures and sermons. He was a man of *sterling*[2] worth and character and lofty *ideals*[3]. The Prophet once declared, "I am the city of knowledge and Ali is its gate."

Hazrat Ali fought many battles for Islam. He led the fight against the kafirs at the battlefield of Badar. He never had any personal motive in fighting. He always fought for God and His Prophet. The story of the Jew is well known whose life Hazrat Ali spared simply because the Jew had spat on his face. Hazrat Ali did not want to kill him out of *personal grudge*.[4] The Jew embraced Islam on the spot at this gesture of selflessness in Islam.

Hazrat Ali was assassinated in the mosque while offering his prayers. He passed away on the 21st of Ramazan.

Hazrat Ali was one of the four illustrious companions of the Holy Prophet.

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16. HAZRAT IMAM HUSSAIN

Imam Hussain was the illustrious son of Hazrat Ali, the fourth Caliph of Islam. He was the grandson of the Great Prophet. After the death of Imam Hasan, he *claimed*[5] to be the rightful Caliph of Islam. He was opposed by Yazeed bin Muaviya who wanted the Caliphate for himself.

Imam Hussain was a person of sterling worth and character. He had set principles and he sacrificed his life for those principles. He refused *bayyat* at the hands of Yazeed for he was an *immoral*[6] and wicked person. This led to the battle of Karbala where Imam Hussain and his entire family were mercilessly slaughtered.

Vocabulary

(۱) درخشندہ- (۲) کھری خوبیوں- (۳) بلند نظریے- (۴) ذاتی رنجش- (۵) دعویٰ کیا - (٦) بد کار -

Hazrat Imam Hussain had a total number of seventy souls with him when he faced a large army sent by Yazeed. His warriors showed feats of bravery in the battlefield. One by one all his followers were slain. At last Imam Hussain was left alone. He did not lose courage and went on fighting. He laid many soldiers low. On the 10th of Muharram, the great Imam fell fighting.

The *martyrdom*[1] of Imam Hussain is celebrated every year with mourning and *dirges*[2]. The mourners beat their breasts and sing *nauhas*. Tazias are taken out in processions. Majalis are held night and day to mourn the death of the glorious hero of Islam.

The tragic circumstances under which Imam Hussain and his tribe met their end has no parallel in history. The scorching heat of the Arabian desert, the thirsty women and children, and the cruelties of the Yazeedi soldiers move even a hard-hearted person to tears.

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17. SIR SAYYED AHMAD KHAN

Sayyed Ahmad Khan was born at Delhi in 1817. He belonged to a noble family which had held high posts under the Mughal Rulers.

Sayyed Ahmad Khan was a young boy of promise from the first. He soon became at home in Arabic and Persian. His father died early and the young Sayyed gave up his studies. His mother, however, looked after his education at home.

At the age of twenty he joined service as a *Sarishtadar* under the East India Company. He soon rose to the position of a judge. During the *mutiny*[3] he helped the English victims. In reward for his services he was *knighted*[4] and granted a pension of Rs. 200/- per month.

Sir Sayyed was a social *reformer*[5]. He founded many schools and colleges. He did much for the spread of English education among the Muslims. He left for U. K. to study the system of education there. On his return he founded the famous M. A. O. College, Aligarh, in 1857. The college was later on developed into a full-fledged University. Most of the Muslims of the Indo-Pak *sub-continent*[6] were educated at the Muslim University, Aligarh.

Sir Sayyed was a man of noble character and lofty ideals. He did his level best for the uplift of the Muslim community. He died in 1898 at the ripe age of 81. His death was deeply mourned by his admirers and friends all over the country. He died full of years and full of honours.

Vocabulary

(۱) شہادت - (۲) مرثیے - (۳) غدر - (۴) سر کا خطاب دیا گیا - (۵) مصلح - (۶) بر صغیر -

18. MAULANA HALI (*A great poet*)

Maulana Hali had two great qualities in his character—simplicity and heart-burning. These very qualities are found in his poetry. He never called himself the author of his work but only a *composer.*[1] He was every inch a humble person. Maulana Hali had a feeling heart. He burned for others and for the Muslim nation.

Born at Panipat Maulana Altaf Hussain Hali came to Lahore for service. He never ran after wealth. He used to get Rs. 60/- per month in the Arabic School. He was offered a better job in Hyderabad but Maulana Hali did not demand more than his basic pay in return. He was a self-contented man.

There is an *elegiac*[2] note in Maulana's poetry. He was in reality a jolly person and made others laugh as well. But pain and sorrow is the back-bone of his writing. He was a great humanist. He had great sympathy and affection for the sufferers. He was a great scholar and his poetry opened new fields of thought for others. Hali was a plain man. He was a contemporary of Iqbal and Shibli. We find *irony*[3] as well as *humour*[4] in his poetry. He appreciated the stand taken by Sir Sayyed in spite of the latter's unpopularity. Hali died in 1917. His death created a gap in the world of literature. He was mourned by Muslims all over the country.

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19. QUAID-I-AZAM (*Muhammad Ali Jinnah*)

Quaid-i-Azam Muhammad Ali Jinnah was born at Karachi on the Christmas Day, December 25, 1876. His father was a rich businessman. Young Jinnah had his early schooling at Bombay and Karachi. Later he left for U. K. for higher studies. He joined there as a student of law.

Jinnah was first and last a lawyer. He had a *legal*[5] mind. He had a searching brain. He could grasp anything and his command of English was *superb.*[6]

Jinnah came back to India to practise as a lawyer first at Karachi and then at Bombay. He made a name at the bar.

Jinnah joined the Congress which was the most *enlightened*[7] body of the Indian leaders. Jinnah sided with the Congress in its demand for

Vocabulary

(۱) مؤلف - (۲) مرثیے کا رنگ - (۳) طنز - (۴) مزاح - (۵) قانونی - (۶) شاندار -
(۷) بیدار -

self-government reforms. Jinnah joined hands with Gandhi to pave the way for India's freedom. For years he worked hard to bring Hindus and Muslims together on one platform.

Jinnah withdrew from the Congress when it became Hindu-minded and tried to deny the Muslims their due share in the self-government scheme of the Montague-Chelmsford Reforms.

Jinnah now pleaded the case of the Indian Muslims. His "Fourteen Points" of March, 1929 gave a clear definition of the Muslim demand.

This *manifesto*[1] led to the unity of the Muslim leaders in the form of the Muslim League of India. Jinnah organised the election *campaign*[2] of 1935. The result was a *staggering*[3] blow to the Hindu Congress. The Muslim League swept the polls in the Panjab, Sind and Bengal. After this setback the Congress became hardened and refused to make any coalition ministries in the Provinces. The Congress refused to recognise the Muslim League. It demanded total freedom of India from the British. The Muslims were ignored.

Jinnah *championed*[4] the cause of the Muslims of India. In 1940 the famous Lahore Resolution was passed which foredoomed the Congress stand and demanded division of a free India into separate Hindu and Muslim States. He demanded Pakistan from the British. His leadership led to the birth of Pakistan. The Muslims *rallied*[5] round one flag in answer to his call.

Quaid-i-Azam was the first Governor-General of Pakistan. He *dedicated*[6] his life to the service of his country. By his statesmanship and wisdom he piloted the new State. He tried to solve her many problems calmly. Quaid-i-Azam was a daring pilot. His speeches won over even his enemies. He was sincere, honest and straight in his views and dealings. Quaid-i-Azam passed away on September 11, 1948. His passing cast a gloom over the country. But Pakistan is a *living monument*[7] to his greatness and services. His name has become immortal.

Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us
Foot-prints on the sands of time.

Vocabulary

(۱) منشور - (۲) مہم - (۳) لڑ کھڑا دینے والا - (۴) حمایت کرنا - (۵) جمع ہونا - (۶) وقف کرنا - (۷) زندہ یاد گار -

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20. QUAID-I-MILLAT (*Liaquat Ali Khan*)

Liaquat was Jinnah's *lieutenant*[1] in the field of Indian politics. He was his *right hand*[2] man when Pakistan was born. Today he lies buried in eternal rest, by the side of his beloved Captain.

Liaquat was born in a landlord family at Karnal in 1895. After an early schooling at the local institution, Liaquat proceeded to Aligarh for college studies. He graduated with credit and left for U. K. to study law. He was called to the bar in 1921. He was an active member of the Indian Majlis in England. His patriotic zeal was his chief gift.

Liaquat started his legal practice at home but his spirit of patriotism drove him to politics. He joined the Muslim League in 1923. He became an M. P. in 1924 and continued to serve the U. P. Legislative Assembly till 1938.

Liaquat was a great parliamentarian. He was a powerful debater. He was an *astute*[3] politician. His character was straight and above board. His conduct was bold and frank. He *disarmed*[4] all opposition. For these sterling qualities of head and heart Liaquat rose to the second position in the All-India Muslim League as its General Secretary. The first position went to Jinnah as President. Liaquat became Finance Minister in the Indian Government before the partition of India. His presentation of the budget came as an eye-opener to the Hindus.

Liaquat became the first Premier of Pakistan after the Partition. He did the job with rare skill and superb statesmanship. He proved himself to be the worthy lieutenant of his distinguished master.

He confronted the many problems facing Pakistan, bravely. His *dynamic*[5] personality became popular and helped in strengthening Pakistan. He challenged India bravely when India *massed*[6] her troops on the Pakistan border.

Liaquat was a man of faith and action. He was the best guide in the field of politics. He had full confidence in his mission. His untimely death on October 16, 1951, at the hands of an Afghan *assassin*[7] came as a severe blow to Pakistan.

The nation called its beloved leader by the title of Quaid-i-Millat and later changed it to Shaheed-i-Millat after his martyrdom. Quaid-i-Millat's memory is *enshrined*[8] in the hearts of millions.

Vocabulary

(۱) نائب - (۲) دست راست - (۳) قابل - (۴) مخالفوں کو جھکا دیتا تھا -
(۵) اثر آفرین - (۶) جمع کرنا - (۷) قاتل - (۸) دلوں میں جا گزیں ہے -

They die not who die in a great *cause*[1]. Quaid-i-Millat will live for ever.

To every man upon this earth
Death cometh soon or late ;
And how can one die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his gods ?

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21. SIR MUHAMMAD IQBAL

Dr. Iqbal was the poet philosopher of the Indian sub-continent before the birth of Pakistan.

He was born at Sialkot on February 23, 1876. He belonged to a middle class family.

Young Iqbal was first educated at a local school. He became *proficient*[2] in Arabic and Persian under the supervision of his tutor Sayed Mir Hasan, a *consummate*[3] scholar. This *apprenticeship*[4] stood him in good stead later in life.

At Lahore, Iqbal came into contact with Dr. Arnold, his professor of European Philosophy, in the Government College. The *intimacy*[5] between the pupil and the tutor was a *determining*[6] factor in Iqbal's later life.

Iqbal went to U.K. for higher studies. He was called to the bar. He got his Ph. D. degree from Munich (Germany) on the basis of his learned thesis.

Iqbal gave himself up to poetry. He tried to translate philosophy into verse. His medium of expression was Urdu and Persian. He gave a living message to the world Muslims.

Iqbal's early poetry deals with love of Nature like Wordsworth and love of his country like Byron. Later he fell under the influence of Rumi and his own poetry became *mystical*[7] and philosophical.

His poetry is highly thoughtful and thought-provoking. Later he turned from nationalism to Muslim communalism. His noble ideals *animate*[8] his writings.

Iqbal turned to politics as well, to serve his people. He became an M.P. and also presided over the affairs of the

Vocabulary

(۱) مقاد - (۲) طاق - (۳) کامل - (۴) شاگردی - (۵) قرابت - (٦) فیصلہ کن عنصر - (۷) عارفانہ - (۸) زندگی بخشنا -

Anjuman-i-Himayat-i-Islam and the Muslim League. Iqbal was the first to conceive the dream of Pakistan. He foresaw the division of India. He predicted (foretold) the Muslim *renaissance*[1] in this sub-continent.

Iqbal's poetical works are many. He touched and stirred the common man with his musical verses. He moved and inspired the intelligentsia to nobler and higher ideals.

Iqbal passed away on April 21, 1938, before the birth of Pakistan. His death was mourned by the entire Muslim world. He was the national poet of Pakistan. Many societies and academies have been formed to *interpret*[2] Iqbal's message to mankind in general and to the Muslim masses in particular. Iqbal was definitely one of

The mighty minds of old,
Your never-failing friends are they,
With whom you converse day by day.

22. OUR NATIONAL HERO

Field Marshal Muhammad Ayub Khan is our national hero. He has done great service to his country by saving it from the *clutches*[3] of self-seeking politicians. Today Pakistan has become solid and strong under his leadership.

The Field Marshal has a stately *bearing*.[4] He looks like a proud soldier. His handsome and tall figure has impressed itself on all and sundry.

Field Marshal Muhammad Ayub Khan has a straight forward character. He thinks openly and talks frankly. Nobody can miss the warmth of his sincerity.

The Field Marshal is a great sportsman and only recently he *switched over*[5] from tennis to golf. He is a keen shot and even surprised the best *marksmen*[6] in Scotland during his visit. He loves reading and literature. He is fond of gardening. He does not play bridge and he has given up smoking.

Field Marshal Ayub is a humanist. He loves his people. He wants to serve them. He brought about a bloodless revolution in the country. He works like a soldier but thinks like a leader. Thus he has served Pakistan by solving her many problems.

Vocabulary

(۱) احیائے اسلام - (۲) ترجمانی کرنا - (۳) پنجے - (۴) وجیہہ شکل - (۵) تبدیل کرنا - (۶) نشانچی -

Field Marshal Ayub Khan became the President of Pakistan after the October 1958 Revolution. He tried his best to set the mess right because "a perfectly sound country had been turned into a laughing-stock."

The Field Marshal was educated at the famous Aligarh University and got his *initial*[1] military training at the Sandhurst Royal Military College. He was commissioned in 1928. During the Second World War he was on active service for a long period. Before the birth of Pakistan he was posted as a Colonel and appointed President of the Services Selection Board. Later he worked as a Brigadier in Waziristan after the creation of Pakistan. He was promoted Major-General in 1948 and appointed Adjutant-General of the Pakistan Army in 1950. On 17th January, 1951 he took over as the first Pakistani Commander-in-Chief of the Pakistan Army. He tried his level best to raise the standard of the Army and bring it at par with other modern armies of the world.

Field Marshal Ayub Khan has visited many an Eastern and Western country on *liaison*[2] and goodwill missions. He is a worthy leader and as President of Pakistan he has raised the prestige of the country in the eyes of the world.

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23. A HOUSE ON FIRE

The other night I witnessed a sad incident which cost fourteen human lives. A house in our neighbourhood caught fire. The three-storeyed building in Akbari Mandi was razed to the ground. Four shops at the ground-floor were completely *gutted*.[3]

The fire started from a fireworks godown. Sparks from a burning cigarette fell upon a basket full of *crackers*.[4] The fire-works shop *exploded*[5] like a bomb. The *inflammable*[6] material caught fire all at once. The many-storeyed building was *rocked*[7] by the loud *blast*[8]. All the inmates of the upper storey were *trapped*[9]. Everybody was burnt alive except a teen-aged boy. He was blown off the second storey when the first explosion occurred. He fell plumb safe into the street below. He had a miraculous escape. It was a *gruesome*[10] tragedy. The dead included women and children. They were overtaken by death unawares. The incident became the talk of the town.

Vocabulary

(۱) ابتدائی - (۲) رابطہ - (۳) جل کر خاک ہونا - (۴) پٹاخے - (۵) پھٹی -
(۶) آتشگیر مادہ - (۷) لرز گئی - (۸) دھماکا - (۹) پھنس گئے - (۱۰) دہشتناک -

Huge columns of black smoke rose high into sky and tongues of flames licked the adjoining houses. The atmosphere was hot like furnace. People were hurrying to and fro with their belongings. A stormy wind was blowing. It was badly feared that the fire would spread to the adjacent buildings. The residents of the locality threw water at the flames with buckets and pitchers, but in vain.

The fire-brigade reached the spot soon. The fire was brought under control with great difficulty. Water was thrown at the burning house from hoses and water pipes. The fire-brigade personnel worked *feverishly.*[1] Everybody was full of praise for them. They unearthed the *charred*[2] bodies of all the dead persons from under the smouldering *debris.*[3] They risked their own lives in saving and rescuing others.

The funeral was largely attended as everybody was stunned by the tragic event in which two whole families had been wiped out. A fire is a dreadful *catastrophe*[4], indeed.

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24. A MOTOR ACCIDENT

Life in a crowded city has become rather risky. There are jay-walkers who walk right in the centre of the road without caring for their safety. Then there are rash and negligent drivers who break traffic rules and drive recklessly on the highroads. Traffic in big cities has become over-congested with the growth of population. Road accidents are, therefore, quite common. The newspapers have termed them as "murders on the highroads" and "chaos on the highways."

The other day I saw a terrible accident on the Ravi Road, near the Old River Bridge. A "rehra" was coming from the Shahdara side. The young coachman was in a holiday mood and sang loudly as he raced across the *metalled*[5] highroad. The weather was springy and the sky was overcast with dark clouds. A slight drizzle was going on. Reaching a slope the "rehra" gathered speed, to the delight of its occupants who sang in a chorus like a marriage party.

Suddenly an overspeeding truck appeared round a turning. . It was trying to overtake and bypass a car. The truck-driver tried to check his vehicle at the sight of the "rehra" but the brakes did not work properly. The truck went out of control. It collided against the "rehra" and threw off its passengers across the road-side. Further

Vocabulary

(۱) گرمجوشی سے - (۲) جلے ہوئے - (۳) سلگتے ہوئے - ملبے سے- (۴) سانحہ-
(۵) پکی سڑک -

the truck ran *berserk*[1] and struck down eight pedestrians who were walking on the footpath. Four persons were crushed to death on the spot. One succumbed to his injuries later in the hospital. The rest were seriously injured. The truck driver had a narrow escape.

The truck driver would have been mobbed and killed by the people there and then. But the police reached the spot without delay. The driver was taken into custody. The dead bodies were removed to the hospital for post-mortem. It was, indeed, a shocking sight to see their *distorted*[2] faces *besmeared*[3] with blood.

Road-travel has become, more or less, a risky affair.

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25. A SCOOTER ACCIDENT

Scooter riding is a risky affair, to be sure. Whenever I see a scooterist speeding along the road at a breakneck speed, I see red. The other day I was stunned to hear about the death of Maulvi Ghulam Mohyuddin Qasuri in a scooter accident.

The gentleman was over eighty. He was one of the grand old men of Lahore. He had done yeoman's service to the nation. At dusk he was having his evening stroll in the Bagh-i-Jinnah. Suddenly a scooterist made his appearance from behind. He was driving at a very high speed. He could not check his speed at the sight of the old man. The scooter hit Maulvi Sahib and he was thrown aside unconscious. The scooter rider did not apply the brakes as he was simply scared. After hitting the old man he made his escape. Maulvi Sahib was taken home by his son-in-law. The doctors were called in but the aged man succumbed to his injuries and breathed his last.

The hit-and-run scooterist was arrested by the police within a couple of days as some passersby had noted down the number of the scooter. The news of Maulvi Sahib's death shocked the people. In fact, such hazards on the road are becoming only too common because of reckless driving and non-compliance of the traffic rules.

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26. A RIVER IN FLOOD

Last July the monsoons hit the mountain regions of West Pakistan. The *catchment*[4] area received record rainfall of 20 inches in a fortnight. As a result, all the rivers of West Pakistan were over-flooded.

At Shahdara, the Ravi recorded a sharp rise in water level. The flood soon crossed the danger point and the *discharge*[5] was over 5,000,000 cusecs. The entire low-lying area around Lahore was overflooded. The Lahore Bund held safe and intact but a small loop bund near Shahdara was *eroded*[6] and washed away. The Mahmood Booti locality was submerged under water. Army was rushed to the scene to check

Vocabulary

(۱) بے قابو ہونا - (۲) بگڑے ہوئے چہرے - (۳) خون سے لت پت - (۴) برساتی علاقہ - (۵) اخراج - (۶) کاٹنا -

the rot and the Army engineers worked round the clock to repair the damage. The main road near Shahdara was swept away and so was the railway track. Rail and road traffic came to a standstill.

The river did much *havoc*[1] to the rural area. All standing crops were ruined. A great number of small villages was *submerged*[2] under water. The poor inhabitants rushed to some *elevated*[8] spot to save themselves. Their huts, houses and *belongings*[4] were all lost. Big trees were uprooted, houses collapsed and bridges gave way under the heavy onrush of the flood. Many villagers were *marooned*[5] Women, childern, old men, all hung on the trees. They spent many sleepless nights in this way. There were many deaths by snake-bite.

No boats could *ply*[6] in the river. The force of the flood was so great. Many brick-houses were badly hit by the flood. The low-lying areas of Misri Shah, Shad Bagh, Faiz Bagh and Raj Garh were flooded with over seven feet of muddy water.

The flood lasted for a few days. It upset the economy of the country greatly. Cotton—one of the cash crops of West Pakistan was fully ruined. The loss of *livestock*[7] was equally great.

Relief centres were opened in the city. The *flood-afflicted*[3] people were offered food and clothes. Health centres were started and steps were taken to check any epidemics such as smallpox and cholera. Though the flood was short-lived yet it had far-reaching effects.

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27. AN EARTHQUAKE

Earthquakes are a *visitation*[9] from God. Nobody can realize the truth unless he has a personal experience. I was an eye-witness of the Quetta earthquake of 1935 and, in fact, one of the lucky survivors.

An earthquake is a sudden *calamity*[10]. All is well and the bustle of the world is going on. Suddenly the town is rocked, the earth tumbles and quakes as the *tremors*[11] of the shock are felt. Then the houses tumble down and the entire scene is upset.

The same thing happened in Quetta. It was past mid-night. The weary world had gone to sleep. Children lay sound asleep in the arms of their mothers. Parents had dozed off after keeping a long vigil over their ailing sons or daughters. At about 3 A.M. came the first severe shock and the entire town was razed to the ground. The cries and shouts of the sufferers and the injured rent the sky. Groans and moans were heard everywhere. The atmosphere was choked with dust which blinded the sight and added to the darkness of the night. Nobody knew what had happened. Nobody could come to anybody's rescue. It was a terrible scene—like the promised *Doomsday*.[12]

Vocabulary

(۱) زیر آب ہونا - (۲) نقصان - (۳) بلند جگہ - (۴) مال و اسباب -
(۵) پانی سے گھر گئے - (۶) کشتی چلنا - (۷) مویشی - (۸) سیلاب زدہ لوگ -
(۹) عذاب - (۱۰) بلائے ناگہانی - (۱۱) جھٹکے - (۱۲) روز حشر -

The police and the medical authorities, the executive and every other branch of administration were *paralyzed*[1]. It was a world of chaos or *pandemonium*[2]. To add to the misery of the masses, *hooligans*[3] became active and began to loot different localities. The maimed and crippled people could not resist. If anybody raised an alarm he was done to death on the spot.

Meantime the outside world was totally in the dark about the catastrophe. The telephone and telegraph communications had been *disrupted*[4]. Perhaps some one tramped all the way along the way track and carried the news to a neighbouring railway station. Then the Government and the outside public became active. Military officers and soldiers soon came to the rescue.

Voluntary corps reached Quetta with food and blankets and clothes for the afflicted. Medical aid and medical men followed suit. *Conveyance*[5] was made available for shifting the populace and removing them to a nearby railway station from where they were carried outward towards their anxious relatives and friends. Money poured in from all sides and even foreign countries sent medical and monetary aid. The injured were removed by ambulance cars to the nearby medical aid centres and relief camps. It was a *night-marish*[6] sight as the dead bodies lay rotting and *stinking*[7] in the open. Over 70,000 persons, according to an official estimate, were killed in the earthquake and there was a great threat of epidemics. So *preventive*[8] measures were taken by the Health authorities. The loss of property ran into millions. Quetta looked like a dead city after the earthquake.

I can never forget that dreadful *episode*[9] of my life.

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28. A BOAT TRAGEDY

Today roads and railway tracks have made travel to cheap, easy and safe. People even fly from one place to another. But in the heart of the old Punjab there are many areas where rivers block the way. During the rainy season these rivers are over-flooded. The ordinary boat-bridge is either *dismantled*[10] by the people or is washed away by the floods. Big ferry boats are then the only means of crossing the swollen rivers.

Last season we heard of a boat tragedy near Chichawatni. The Ravi had risen in spate and the *swirling*[11] waves were *formidable*[12]. A village marriage party reached the "*pattan*"[13] in order to cross the river by boat. The ferry service had been suspended and the boatsman refused to carry the passengers. But the bridegroom's father *greased*[14]

Vocabulary

(۱) مفلوج ہونا - (۲) افراتفری - (۳) بدمعاش - (۴) ٹوٹ گئے تھے - (۵) سواری -
(۶) خوفناک - (۷) بدبو چھوڑنا - (۸) حفاظتی اقدامات - (۹) واقعہ - (۱۰) گرا دینا -
(۱۱) بل کھاتی ہوئی - (۱۲) خطرناک - (۱۳) پتن - (۱۴) مٹھی گرم
کرنا -

their palm and offered to pay more money on reaching the destination. The boatsman accepted the offer and the boat set out. They rowed on and on slowly and slowly as the current of the rushing river was against them. Suddenly there was a leakage in the boat and water started gushing into it. It was a minor mishap and the gap could have been stopped with a piece of cloth. But the passengers sitting in that part of the boat were mostly women. They became *panicky*[1] and rushed to the other side of the boat. There was a wild *stampede*[2] as the boat rolled over and turned turtle in the water throwing everybody overboard into the torrent. Many women and children were washed away. They were never sighted afterward. Most of the male passengers did not know how to swim. They were all drowned. Only half a dozen passengers managed to swim across the flooded river in addition to the boatsmen.

There were wild *lamentations*[3] as the *survivors*[4] reached the bank. But it was of no avail. The bridegroom and his family were all swept away. The boat had *capsized*[5] and then drifted down stream out of sight. The boatsmen were cursing themselves loudly for having agreed to this foolish venture.

About 50 persons were feared to have been drowned. A magisterial inquiry was ordered by the authorities into the cause of the sad incident, but no human power could undo the heart-rending tragedy which had turned a happy bridal house into a house of death and mourning.

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29. A RAILWAY ACCIDENT

The news of the Gamber rail tragedy spread like wild fire throughout the country. Over two hundred passengers were crushed or burnt to death at the dead of night when the two trains *collided*[6].

It happened so suddenly. The passengers were feeling drowsy as the hour was getting late. All the compartments were overpacked. Some persons were standing even on the *footboards*[7]. The weather was hot and summery[8]. The moon shone brightly in the sky. The whole scene was moonlit.

The Khyber Mail approached the Gamber railway station after leaving its last stop—Okara. The signaller got word from the station-master and gave the "Line-clear" signal to the Mail. Unfortunately a goods train was already standing on the railway track over which the Mail was signalled to pass. The Khyber Mail came down roaring and steaming at over 55 miles per hour. The driver of the ill-fated train saw the goods train ahead only too late.

Vocabulary

(۱) هراساں - (۲) بھگدڑ - (۳) آهوبکا - (۴) پس ماندہ گان - (۵) الٹ گئی تھی -
(۶) ٹکرائیں - (۷) پائدان - (۸) موسم گرما والا -

The *impact*[1] of the two trains was terrible. It came like the sound of a bomb blast. The front carriages, especially upper class ones, were badly smashed. Three bogies were *telescoped*[2]. The hind carriages were severely jolted. The passengers were jerked from side to side, The front bogies were derailed. The big engines lay panting. They were badly wrecked, and over turned.

Almost all the passengers of the front carriages were crushed and killed insantly. The unlucky driver of the Khyber Mail was buried under the engine and burnt alive. His cries for help were in vain. There entire track was covered with dead bodies and injured persons. One person's arm was gone; another had lost his leg; some one's head was crushed. The scene was *ghastly*[3] and dreadful.

The hot *cinders*[4] from the fallen locomotive set fire to the nearest van and a fire started. The first two bogies were reduced to ashes. Hooligans began to loot the suffering passengers. Many women were robbed of their ornaments and jewellery. Even the dead were relieved of their watches and fountain-pens, not to speak of their purses.

Then came the relief. Policemen and doctors were assisted by the local inhabitants in *extracting*[5] the dead from under the debris. Passengers were groaning loudly. A whole family had perished in flames. A newly married couple was travelling by that train. The husband was killed; the young wife escaped. A widow lost her only son. She was crying loudly.

The train smash was a dreadful experience for the passengers. They would never forget the heart-rending sights of that scene of suffering, loud *lamentation*[6] and death.

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30. SINKING OF A PASSENGER SHIP

The sinking of the British ship 'Dara' was one of the major peace-time sea tragedies in recent years.

The 'Dara' which regularly plied between Karachi and Persian Gulf ports caught fire in a severe thunder-storm last April. The ship *exploded*[7] and sank in the Persian Gulf killing over 200 persons.

The tragedy occurred at about midnight. The passengers were fast asleep. The weather had been stormy for some days and so the passengers had been restless. Still they were happy discussing the

Vocabulary

(۱) ٹکر - (۲) ایک دوسرے پر چڑھ گئیں - (۳) خوفناک - (۴) جلتے ہوئے ٹکڑے - (۵) نکالنا - (۶) آہ و بکاہ - (۷) پھٹ گیا -

prospects[1] of reaching their home country soon. Most of the passengers were Pakistanis and Indians.

Survivors said that they heard one or more explosions before the fire raced through the ship. Many of the passengers were trapped below decks. Some of the other passengers who escaped the fire by jumping into the Persian Gulf, died in the raging *storm-whipped*[2] sea. Many of them were *devoured*[3] by the hungry sharks who followed the ship with *bared*[4] jaws and hungry looks.

There were different reports about the cause of the tragedy. Some said that the ship had been blown up by gold smugglers who thought they had been detected and planned to recover the sunken gold from the sea-bed later. Some said it was blown up by *terrorists*[5] from the Sultanate of Oman who were supplied with *explosives*[6] by U. A. R. (United Arab Republic).

It was reported that divers found mysterious blast damage when they searched the ships wreckage—60 feet down, 10 miles off the coast of Oman.

The survivors were picked up by passing ships and brought to Karachi. There were heart-rending scenes when crippled and maimed passengers landed at the Karachi harbour and were received by their kith and kin. The injured were removed to the hospital for treatment. The ship company announced its decision to *compensate*[7] the sufferers.

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31. AN AIR CRASH

Air travel is becoming more and more popular day by day. Today it is quite safe to fly. But during the early years of Pakistan the state of affairs was not satisfactory. In December 1949 occurred one of the major air disasters in the history of the sub-continent.

A Pak Airways dakota carrying 26 people on board left Lahore for Karachi at night. Among the distinguished passengers were delegates from five Muslim Arab States and two Pakistani Generals, Mohammad Iftikhar Khan and Sher Khan.

The night was pitch dark. The plane headed straight for Karachi which meant only a three-hour flight from Lahore. The plane was flying at a high *altitude*[8] when suddenly the passengers felt a jolt and the plane dropped to a lower altitude. The steward and the hostess

Vocabulary

(۱) امکانات - (۲) طوفان زدہ سمندر - (۳) نگلنا - (۴) ننگے جبڑے - (۵) دہشت پسند - (۶) آتش گیر مسالہ - (۷) معاوضہ دینا - (۸) بلندی -

suddenly appeared from the pilot's cabin. There faces were white and drawn. They said that it was engine trouble but nothing serious. The passengers become worried. Major-General Iftikhar Khan was travelling with his wife and child. They looked at each other but kept quiet. Suddenly the plane took another *plunge*[1] and *swerved*[2] sideways. The whole dakota shook and then dived down below. Outside all was dark. Maj-General Sher Khan took the box containing precious documents and threw it below. That was his last act of service for his country.

At the air port, Karachi, the last radio message had caused *consternation*[3]. The pilot had said something about "engine trouble" and "being helpless".

The crash occurred only 30 miles from Karachi near Jung Shahi. The news in banner *lines*[4] was front-paged by all the Pakistan dailies.

"26 Perish in Pak Airway's Crash Near Karachi.
Two Pakistani Generals Dead
No Survivors"

The scouts of the Pak Army were the first to reach the difficult spot next day. The dead generals were removed and buried with due military honours. Due to fogs and mists such accidents are quite common in Western Countries but their services are most efficient. Later inquiries showed that the machine of the ill-fated dakota was defective and unfit for service.

32. A DROWNING TRAGEDY

The college was closed on Saturday last on account of "fine day". The weather was springy. The sky was overcast with dark clouds. It provided wonderful relief after a spell of scorching heat. The pleasant breeze added to the cheerfulness of the day. Some college students took it into their heads to go to the riverside for boating.

The river scene was simply *tempting*[5]. They enjoyed themselves. They had taken a basket-full of mangoes which they ate gleefully. Then somebody suggested a plunge into the river. They were probably all expert swimmers. So they at once dived into the water and entered into a sort of swimming competition. They tried to outswim each other with *quick*[6] and vigorous strokes. One of them was a *novice*[7]. He had joined the swim in a high spirit of *emulation*[8]. He tried his best to overtake them by fighting against the swift current of the river. Then

Vocabulary

(۱) غوطہ لگایا- (۲) گھوما- (۳) سنسنی- (۴) موٹے رسم الخط میں- (۵) آکسانے
والا - (۶) تیز - (۷) اناڑی - (۸) تقلید -

suddenly he felt that his whole strength was ebbing fast and he was on the point of being *engulfed*[1]. He shouted for help but his friends were out of earshot. His cries became shrieks but nobody answered him. He became hoarse with shouting. He was being tossed about by the whirling, whipping waves of the mighty river. At last his physical strength was fully *exhausted*[2] and he was buried in a watery grave.

Then someone caught sight of his out-stretched hand. They all rushed to his help. But he was fully *submerged*[3] in water. They *frantically*[4] searched for his body, but in vain. People and boatsmen joined the *hectic search*.[5]. After a couple of hours his floating body was discovered downstream a furlong below the scene of drowning. It was *entangled*[6] in a submerged tree or it would have been swept far away by the strong current of water.

The poor fellow's stomach was swollen with water. Water oozed from his mouth and nostrils. First-aid was given and he was laid prostrate head downward on a pitcher. Water gurgled down his mouth and nostrils in a torrent. A doctor soon reached the spot. He examined the boy and declared him to be dead.

The tragedy shocked us very much.

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33. A CYCLONIC STORM (in East Pakistan)

Gloomy atmosphere prevailed in Chittagong following a warning by meteorological staff that a severe storm with winds of hurricane intensity would hit Chittagong and the neighbouring area some time at night. The cyclone was racing at 80 M.P.H. (miles per hour) and a tidal bore was also likely. People in threatened belt were duly *alerted*[7].

For nine hours devastating cyclonic storms, with speed varying from 40 to 100 miles per hour and accompanied by heavy rains, severely lashed ten districts and off-shore islands in Chittagong on the following day.

In Khulna three light steamers caught in the cyclone, went aground and 10 launches and 30 *barges*[8] got sunk. Two ocean-going ships near Chalna were reportedly in danger of sinking.

Dacca looked very much like a beaten city. Many persons were killed and injured by house collapse. In other parts P I D C jute mills and factories were heavily damaged by the storm.

Vocabulary

(۱) پانی کے گھیرے میں آنا - (۲) تھکا ماندہ ہونا - (۳) ڈوب گیا تھا -
(۴) دیوانہ وار کوشش - (۵) دیوانہ وار تلاش - (٦) اٹکی ہوئی - (۷) خبردار
کر دئے گئے - (۸) بجرے -

Loss of life and damage to property in outlying areas were also reported. The extent of damage was believed to be heavy and wide-spread in different districts. Tele-communications in all affected areas were snapped by cyclone.

Certain off-shore islands were reportedly battered by tidal bore and 80 to 90 M.P.H. cyclone. High velocity winds raged in full fury throughout the night.

The President of Pakistan assured all necessary help to the afflicted wing of the country. Death toll rose to over 1,000 and over 50,000 houses were damaged in cities or urban areas only. Officials were sent out to assess the damage. Precautionary measures, taken by the authorities when the first warning came in, minimised losses. Heavy loss of cattle and other livestocks was reported from all fronts. *Harrowing*[1] tales of havoc were received from the interior when the communications were restored. The cyclone was indeed a visitation from God.

34. THE COLLEGE PRIZE DISTRIBUTION

The annual prize distribution is a gay affair in a college. One comes across such brisk activity and colourful scenes. The entire building wears a new look. The lawns are bedecked with pot-plants. The route leading to the dais is decorated with bunting and *festoons.*[2] Mottoes are hung everywhere. The college students in colourful blazers and steel grey pants move about cheerfully. The college professors bedecked with black gowns and coloured hoods, lend grace to the scene.

Our college prize distribution was held in March last year. Spring was in full swing. Flowers were rich in beauty and colour. The *Shamiana* was set up in the college lawn. It could accommodate over 500 students. The front rows were reserved for guests. The prize winners were allotted special seats. Their parents and relatives had come to watch the prize distribution ceremony. The path was covered with red cloth for the guest-of-honour. The dais was carpeted with find cloth and *tapestry*.[3]

The prizes were arranged on a big table—cups and books, etc. The gentry was seated on sofas and arm-chairs. Dr. Ghulam Yasin Khan Niazi, Chairman, Board of Secondary Education, Lahore, presided over the function.

The ceremony commenced with recitation from the Holy Quran while all the audience stood to attention. Then came the Principal's report about the activities of the college and its progress in different spheres of education. The gathering lauded him when he spoke of a high pass percentage in the college and its *distinction*[4] in the fields of sports and extra-mural activities. Then he called upon the President to give away the prizes.

Vocabulary

(۱) روح فرسا ۔ (۲) جھنڈیاں ۔ (۳) منقش یا مشجر کپڑا ۔ (۴) شان امتیاز ۔

It was a nice spectacle to watch budding scholars, athletes and sportsmen receiving their well-earned rewards. Many students won college colours in games and sports. The students clapped their hands loudly and the sky resounded with cheers whenever a prominent student received his award. The ceremony lasted for about half-an-hour.

Before giving away the prizes the President stood up admist loud cheers and delivered his *presidential*[1] address. It was so simple and sweet. The President *exhorted*[2] the students to follow the Quaid-i-Azam's motto of Unity, Faith and Discipline. He urged them to sweat hard, for life is a bitter test. The children of today are the citizens of tomorrow. So they should realize their responsibility. He warned the students against wrong activities. Lastly he *felicitated*[3] the Principal and the staff for the service they had done to the college and the progress which it had registered under their capable supervision and guidance. The function then came to a close and the guests were served with tea and refreshment. The event was a complete success and the college was closed for a day to mark the occasion.

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35. A RAILWAY JOURNEY

The spring holidays were at hand. The examination was over. I felt so light and airy. My cousin wrote to me from Peshawar to spend the fortnight with him. Father gave his consent. I was beside myself with joy. I packed up my things and set out from home.

The platform was overcrowded with passengers, coolies and uniformed railway officials. There was a great hustle and bustle every where. I purchased a ticket for the third-class compartment and seated myself on a bench. The train steamed in on time. There was a mad rush for the third-class compartment. Ladies followed gents into the male compartments. Coolies followed the passengers with heavy packages and luggage overhead. The door-way of the compartment was *jammed*[4] with passengers. I *wriggled*[5] into it with great difficulty.

A third-class compartment is a small world in itself. People from all walks of life occupy the place. Dressed in various kinds and colours they make an interesting assembly. I found old men with heavy turbans looking sagely at others. There were churlish youngmen chatting and laughing unashamed. There were elderly, soberlooking persons who had an air of importance about them. These people were the cross-section of our society. There were businessmen discussing the latest position of the market. There were peasants and farmers discussing land reforms and the new revenue scheme and government loans. There were educated persons exchanging views on the current affairs of the world. There was noise and fun in that gathering.

Vocabulary

(۱) صدارتی تقریر - (۲) زور دیا - (۳) مبارکباد دی - (۴) رکا ھوا تھا -
(۵) گھس گیا -

Burqa-clad ladies sat *huddled*[1] in a corner seat and listened intently to the talk of their men. A baby cried and the mother hugged it to her breast to silence it. Some were smoking cigarettes while an oldish looking farmer puffed at his rustic huqqa whose music added to the liveliness of the atmosphere.

The train moved and roared though green pastures and plains. Harvested crops lay in bundles and *bushels*[2] here and there near the farms. Wheat lay in heaps everywhere. The train crossed the three major rivers—Ravi, Chenab and Jhelum. People *detrained*[3] at the various stations. More passengers entrained in their stead. The heavy rush never decreased. It appeared that the whole world had become travel-minded.

The train crossed into the hilly region. Its speed slackened. Deep *gorges*[4] and *ravines*[4] lay at our feet. Instead of grassy fields we saw barren *moors*[5] and naked rocks. The scene had its own charm.

The mighty rivers flowed on smoothly. I was struck with delight and wonder at the spectacle. The natural scenery of the rivers and the valleys was simply *bewitching*[6].

People make new friends during their brief journeys. I, too, got introduced to two young kids from Peshawar who were going back home. They invited me to visit the Tribal Area and I gladly accepted the offer. We became truly intimate and entertained each other with due hospitality. My new friends delighted us with many *songs—folklore*[7] —on the way. The memory of that journey is ever fresh in my mind.

At the long last we reached Peshawar. I did not at all feel bored or tired as I landed at the railway station.

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36. A TRIP TO THE RIVER-SIDE

A picnic is a wonderful experience. My friend Tariq has a craze for river-side picnics. He is always on the look-out for an opportunity to enjoy picnics.

The other day he invited a couple of his friends to join him in a holiday outing. As good luck would have it, the day was cloudy and springy. There was no sign of the scorching heat of summer. We felt so light and airy.

The road *zig-zagged*[8] through the fields and brought us to the river-side. We felt so calm and peaceful, so far away from the rush and roar

Vocabulary

(۱) دبکی ہوئی۔ (۲) گٹھے۔ (۳) گاڑی سے اُترے۔ (۴) خندقیں اور کھائیاں۔ (۵) بیابان۔ (۶) جادو اثر۔ (۷) لوک گیت۔ (۸) بل کھاتے ہوئے۔

of town-life. We were in a jolly good mood and cracked jokes with each other. We burst into laughter freely. Life seemed so changed all at once. The *grinding*[1] routine of college life was forgotten. We felt so full of adventure and mirth.

The silvery line of the river met our sight from a long distance through the thick leaves of trees. Soon we stood by the river-side and *surveyed*[2] the scene leisurely. A river is an immortal thing——

> Men may come and men may go,
> But *it* goes on for ever.

We dressed ourselves in our bathing costumes and plunged into the river for a swim. The water was cold and *invigorating*[3]. We played tricks with each other, diving and ducking in the water and dodging each other. We chased each other in a game of hide and seek. The fun lasted for an hour or so. Then we waded to the bank and began to *bask*[4] ourselves in the pleasant sunshine of a cloudy day. By now we felt extremely hungry.

We had brought our lunch in tiffin-carriers and so the lunch was served. We had roasted meat and fried eggs with several other spicy dishes and *delicacies*.[5] We ate our fill and felt drowsy. Then Aslam burst into singing and he treated us with "mahias", "kafis" and "tuppas". We enjoyed the music fully.

Later we played cards and chess and whiled away our time in idle gossip. The day wore on. We again felt like eating something. So we fell upon the basket of ripe mangoes we had purchased on our way to the river. The fun lasted for half-an-hour. We sucked in the juice and threw the stones into the river. Then we washed ourselves and loitered about here and there.

Every beginning has an ending. So our happy day had its end too. The evening drew nearer. It was high time to return home as the lighting hour would soon *pose*[6] a difficulty. So we rode our bicycles and rushed home. The delightful company thus broke up and we parted with the saddest of hearts.

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37. MY FIRST FILM

I am a perfect film-fan and never miss a "*must-see*"[7] picture. I enjoy native pictures more than the foreign ones. The reason is simple and sure. I can understand the moods and minds of the characters and *project*[8] myself into them. An English film is all Greek to me. It may be a treat for the eyes but it is a blank for the mind.

Vocabulary

(۱) پیس دینے والا - (۲) جائزہ لینا - (۳) طاقت بخش - (۴) دھوپ سینکنا -
(۵) لذائذ - (۶) در پیش ہونا - (۷) ضروری دیکھنے والی فلم - (۸) اندر
گھسنا -

I do not exactly remember what the name of my first film was, but "Mahal" still stands out, prominent as the first important film of my career. And incidentally "Mahal" was a masterpiece and a box-hit.

What I most enjoyed in the film were the twin characters of Ashok Kumar and Madhu Bala. I do not know whom to praise more—Ashok for his superb character acting, or Madhu Bala for her classical performance. The backbone of the film is, of course, the story which relates how two lovers of a former existence are reborn into the world (according to the Hindu belief in the transmigration of souls). They react towards each other in a curious manner and the mysterious call of nature adds some colour and drama to their lives. They live under a hypnotic influence, so to say. The mystery deepens more and more as the story develops. The end is tragic as they commit suicide after failing to unite in this world for the second time. The music and setting are marvellous. Photography is excellent. The scenes are vivid as well as impressive. The story sent many a shiver through my body.

As there was a heavy rush at the Nishat I got our seats reserved before-hand. The hall was fully packed and we were given to understand that the house had been running full for weeks together. The story was forceful and had mass *appeal.*[2] Madhu Bala's beauty and personal charm won the hearts of the people. The songs also became extremely popular especially "Aiy ga, aiy ga, a'nay wala" became a household affair.

I have seen many pictures ever since but the memory of "Mahal" still *haunts*[3] me. It was indeed the "first" film of my life in more than one sense.

38. A VISIT TO THE INDUSTRIAL EXHIBITION

An industrial exhibition is a wonderful mixture of fun and knowledge. The carnival, music, dancing, peep-shows, circus, merry-go-rounds, and festivity are only its outward glitter. The real object of the exhibition is to pool down the various products of the country for the benefit of the public as well as traders. So such exhibitions are held at regular intervals at such big cities as Karachi and Lahore.

I paid a visit to the Industrial Exhibition at Lahore in Iqbal Park last year.

For a layman in general and for young boys and girls in particular, the industrial exhibition was a showplace of fun and amusement. Advertisements broadcast in advance the interesting programmes (such as T.V.) to the people. Children did enjoy the exhibition most. They were themselves the life and soul of the gathering. They exulted and danced at the sight of multi-coloured lights and well-decorated

Vocabulary

(۱) آوا گون - (۲) عوام پسند - (۳) سر میں سمانا -

stalls and booths. The *panorama*[1] of lights and the dazzling glitter of wares and articles at display appealed to the eye.

Admission to the exhibition was by ticket—the ticket rates were nominal. Children were given half-rate concession. The people kept streaming in and out at all hours during the visiting period.

The entertaining park for children was the high-light of the exhibition. The merry-go-rounds, theatres, the Well of Death, the Hundred-foot Jump, and shooting trials were the main attractions. The U.S.I.S. had managed a special nightly T. V. show for the benefit of the Lahore public.

The stalls exhibited all kinds of Pakistan industrial, mechanical as well as *manual*[2] products from china clay, pottery and glass bangles to heavy iron and steel machinery. I was simply charmed with the way the embroidery work was done.

The scene was most impressive. It made my heart glow with patriotic fervour and pride at the great progress of our country in the fields of manufacture and industry. I thus saw engineers show their best machinery, architects their drawings, woollen and textile manufacturers their fabrics, etc. Spectators enjoyed the small workshops where wares were made in view of the customers who brought them on the spot.

An exhibition is an excellent means of advertisement. Manufacturers can learn from manufacturers. Thus a healthy spirit of competition is born and progress is made possible and easy.

The exhibition was a tremendous success. Some exhibitors had advertised prizes for lucky purchasers. Thus these shops had a roaring business. The exhibition started at about 5 p.m. daily and lasted till mid-night. There were sweet and confectionary shops which attracted heavy crowds.

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39. A JOURNEY BY AIR

Today, in the Western Countries, even the man in the street has become air-minded. But in our home country, Pakistan, air travel is still a luxury. I have, therefore, reason enough to take pride in describing my first air flight.

Last September uncle Munir cabled me from London to receive auntie at the Karachi air-port as she was journeying alone. The cable reached me late and then the time margin was so short that I had to take plane myself in order to be in Karachi in time for the reception.

Vocabulary

(۱) نظارا - (۲) دستی -

So I *emplaned*[1] at Lahore. I first phoned to the P. I. A. office on the Mall to reserve a berth for me in their daily passenger service. I reached the booking office at the scheduled hour, collected my ticket and was driven to the airfield by the P.I.A. mini-bus.

The announcement from the loud-speaker awakened me suddenly. The passenger plane bound for Karachi was ready for take-off. I rushed to the plane and was *escorted*[2] inside by a smiling, courteous hostess. Soon all the passengers were seated. My plane was a dakota.

The warning on the panel was flashed to the passengers "Fasten your belts. No smoking." All sat bolt upright as the plane raced on the tarmac and with a jerk we were *air-borne*[3]. The place circled over the aerodrome signalling an "O. K" message to the ground-personnel. Then it headed towards Karachi.

I looked around me. The passengers were busy in soothing themselves as if nerves were tense. Then everybody relaxed. The hostess brought us drop-sweets and pepper-mint tablets. Next she brought news-magazines and photo-journals to us to entertain ourselves with. The passengers talked in whispers. The roar of the engine was a constant *drone*[4] in my ears. I felt so nervous and *scared*[5]. The hostess brought us cold and hot drinks according as we pleased. I took coffee with butter and toast and other dainties. My neighbour was served with a cup of strong tea. An European couple seated in front of us asked for brandy and champagne. Everybody was fully accommodated.

Soon the news bulletin was handed to us which introduced us to our pilot and co-pilot, our steward and our hostess. We were flying at an altitude of 12,000 ft. The speed of the plane was about 390 miles per hour. We were then passing over Bahawalpur.

Some of the passengers even dozed. I could not get a single wink of sleep. I felt so depressed, and *jumpy*[6]. The flight (or the new experience) taxed my nerves.

The plane dived suddenly as it plunged into a big patch of cloud. My heart heaved to my mouth and I rolled over on the floor. I had failed to heed the fresh warning of "Fasten your belt." The hostess at once reached me. She smiled and apologised for the inconvenience caused to me and gave me some fruit. I tasted rare *niceties*[7] from different countries of the world during my flight.

My heart was thumping against my side. I determined never to fly again, come what may. As I gazed below through the glassy windscreen I saw tiny fields and *habitations*[8] below and the silvery line of a river somewhere. I closed my eyes and reclined against my seat.

Vocabulary

(۱) ھوائی جہاز میں سوار ھونا - (۲) لے جایا گیا - (۳) ھوا میں آٹھا لئے گئے - (۴) گڑ گڑاھٹ - (۵) ڈرا ھوا ھونا - (۶) دل بیٹھا ھوا - (۷) عمدہ چیزیں - (۸) آبادیاں -

After a couple of hours we received the message "Landing—fasten your belt." The plane circled over the Karachi air-port before landing smoothly on the cemented strip of the airfield. Everybody heaved a sigh of relief. We filed out leisurely as the door was opened by the hostess who greeted us with a farewell smile. I thanked my stars for coming out safe and sound.

But such is the irony of fate that I had to accompany auntie back the same evening on her return flight. This time I truly enjoyed the flight without any nervous terror.

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40. A VISIT TO THE MUSEUM

The other day I paid a visit to The Lahore Museum in company of my friends. A museum is a small wonderland. I was simply struck with wonder and interest at the sight of the *novelties*[1] lying there. The Lahore Museum is an index of the *pattern*[2] of history in the Indo-Pak sub-continent.

The red-brick building stands on the Mall near the Town Hall. At the end of the corridor to the left is a room devoted to the first traces of mankind—from rough quarzite flakes thousands of years old to the treasures found on the sites of the ancient great and civilized cities of the Indus plain that flourished in the years between 2,500 and 1,500 B.C. The "star" of the collection is probably the 4½ inch bronze *figurine*[3] of a dancing girl from the city of Mohenjodaro *i.e.* "the Mound of the Dead." Children's *terra-cotta*[4] toys and seals with the carvings of bulls and elephants look so interesting.

The next room brings history closer through the days of Mathura, Gupta and Gandhara schools. Gandhara was a centre of Buddhist culture, the beautiful figure of Gautama Fasting belongs to this period. Greek influence that followed with the attack of Alexander the Great on India is shown in the figures of Minerva and a priest. Close by, is a showcase with terra-cota heads of the Kashmiri School (400—700 A.D.) The work is too vivid and life-like and charms the sight.

Next come the Moghul paintings of emperors Jehangir—whose tomb is in Lahore—Shah Jehan—who created the Shalimar Gardens—and Babur—who founded the *dynasty*[5]. In other rooms there are *specimens*[6] of furniture and articles of the day-armour, clothes, musical instruments, etc.

Lastly, the guide showed us the little models of present-day scenes. A group of figures represents Shia Muslims during the Moharram festival, another is of Hindus paying homage to a holy man; a third shows the nine stages of a Muslim's prayers. Here is the life of only yesterday and this is the Museum's value—that it brings time and space into touching distance and helps us to a closer understanding of this vast and ancient land.

Vocabulary

(۱) عجائب ۔ (۲) طرز تاریخ ۔ (۳) شکل ۔ (۴) پکی مٹی ۔ (۵) خاندان ۔
(۶) نمونے ۔

The Lahore Museum was founded in 1864 and for thirty years its contents were housed in a building now called the Tollinton Market. Then the present building was set up in 1894. The collection *comprises*[1] Pre-historic as well as later implements, antiquities from the cities of Pre-historic Indus Valley cultures ; Grecio-Buddhist *sculptures*[2] from Gandhara ; Hindu and Jain sculptures, Nepalese and Tibetan objects, Persian, Moghul and Rajput paintings, arms and armour, handicraft, textiles, *epigraphs*[3] in various scripts and languages and various coin collections from all the famous ruling dynasties of this sub-continent. A few of the *outstanding*[4] *exhibits*[5] belong to Texila, Mohenjodaro and Harappa.

I was simply overcome with wonder at the sight of our past heritage. The Lahore Museum is only a living picture of the dead past. Hundreds of visitors and tourists pay a visit to the Museum daily.

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41. A VISIT TO JAHANGIR'S TOMB

It was Sunday. We decided to pay a visit to Jahangir's Tomb.

I called at Hamid's house with Rashid and Naseem at my side. We all started for Jahangir's Tomb. With dark overhanging clouds and a cool breeze, it was a pleasure to cycle towards the riverside and then on to Jahangir's Tomb.

We got down before the grand gate of the historical building. Shopkeepers and hawkers were selling their goods to the visitors and tourists. On entering the gate we saw spacious lawns on either side of the road. The green, soft turf presented a pleasant view to the eye.

We marched on. Towards the right we saw another high gate. As we crossed it, we saw a tiny canal filled with water and green, beautiful lawns with tall, towering trees.

Next we saw a small tank of water from which four streams flowed out. The tiny waterfalls presented a lovely sight. The sparkling drops of water went rolling down the steep slopes. Soon we reached the main building. It is a beautiful building with four towers jutting out of it. The towers are beautifully decorated. We went up one of the towers and from there could see the lofty towers of the Badshahi Mosque. The wonder was that only three towers could be seen and we found that from each one of the towers you could espie only three minarets of the Mosque. This is an exhibition of the skill of the past architects.

The Ravi looked no more than a silvery line. From above, the green surroundings looked so beautiful. The main building has very thick walls, decorated ceilings and designed floors. The lattice-work and excellently beautiful mosaic presented a charming sight. As

Vocabulary

(۱) مشتمل ہے - (۲) سنگتراشی کے نمونے - (۳) قطعے - (۴) نمایاں -
(۵) نمونے -

we entered the inner portion, a hush fell on us. Reverently, thoughtfully and sadly we walked slowly to the resting place of the great king, the renowned monarch, the great lover, the redoubtable warrior, the skilful administrator and the mighty emperor, who ruled over a vast Empire for years. His frowns could mortify people. His looks could kill. But now he lies in dust, covered by a canopy which is decaying. There is none of his courtiers to salute him. He is separated even from his beloved Queen. Such is the end of the majestic and grand life of man ! What an inglorious end ! We returned home brooding over the moral we had learnt. The paths of glory lead but to the grave.

41. A VISIT TO HARAPPA (*A Historical Place*).

I happened to visit Montgomery during the last Christmas holidays. My uncle, with whom I stayed, took me to Harappa. The journey to Harappa is possible only during the winter months when nights are frosty and cold, and days cool and sunny. The Harappa site lies beyond the Rest House building which stands in a pleasant garden with green grassy lawns full of flowers during the winter months.

Under the *archaeological*[1] term "Harappa Culture" there lies concealed one of the greatest nameless kingdoms of Western Asia. Harappa, the twin capital, Mohenjodaro being the other, lies about 120 miles south-west of Lahore. It is reached by train as well as by bus.

The new Harappa city lies below the mound in a fertile plain. The bricks from the old city were carried away by brick-robbers for building new houses. The river Ravi has since changed its course and flows six miles away from the remnants of what was once a fortified citadel. An old heavy *rampart*[2] existed in the third *millennium*[3] B.C. when Harappa was a flourishing city, perhaps to guard against the waters of the overflooding Ravi. The traces show that Harappa's was a mature form of culture.

The story of Harappa is simply *enchanting*[4]. Its people were an agriculture race as shown by many grain storages and organised labour —there are working men's quarters in the citadel.

There is evidence of brick-made milling device with the centres of the floors worn smooth by the feet of the barefooted slaves pounding the grain, then the great granary or storehouse with butteressed walls and ventilated by air shafts. The remains of metal workers' furnaces point to the industrial quality of the people. Bricks were used for buildings, wells, drains, etc. So the brick kilns must have existed too. The presence of many private seals proves that the merchant class was rich, and trade and commerce flourished between Harappa and Mohenjodaro. The Harappa script has not been read or understood so far. The script is pictographic, stiff and precise, and today, after 5,000 years, it is still unique and without known descendants.

Vocabulary

(۱) آثار قدیمہ - (۲) فصیل - (۳) ہزار سال - (۴) دلربا -

In such a community, a system of weights and measures was essential and the weights have been discovered duly graded in a systematic ratio. Jewellery, beads, armlets, necklaces, girdles, gold plaques and other ornaments prove that women and perhaps, men as well, adorned themselves. Semi-precious stones were used too. Thus Harappa was known for its worksmanship in jewellery.

Harappa pottery is plain but *utilitarian*[1] in character as well as mass-produced. There are human and animal patterns and designs on pottery. Toys and figures for household shrines are also common. The houses must have been healthily built as shown by the drainage and sanitary system.

The Harappa culture was not full of rites or ceremonies. There is no sign of any glorious activity there. No temple or shrine,—no songs were sung or worship done. The culture came and went without any contact with the rest of the world.

After spending a half-day there we returned home in time for lunch but the memory of Harappa still haunts me—especially the full-sized remains of a female lying in a coffin box in the local museum.

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42. A MOST EXCITING ADVENTURE

During the last summer vacation I happened to visit my native village near Chhanga Manga. I was excited to hear that a lion had appeared in the neighbouring forest to the terror of the local inhabitants. Nobody dared travel through the jungle alone. The lion had claimed two or three human lives and killed many goats, cows and buffaloes of the surrounding farms. The news caused *panic*[2] and alarm everywhere.

Then one day came the climax of the story. The lion was killed in an encounter with a labourer—probably a wood-cutter. The news spread like wild fire. I reached the spot to inspect the lion's body and hear the details of the adventure.

It appeared that Dittu had gone to the forest on his daily mission of collecting fuel-wood. He had always scoffed at the stories of the man-eater's killings. He had full faith in God and in his axe. "I shall die only when I shall die. Let the cowards alone fear death," he had said.

Well, that day he had stayed in the forest longer than usual. He moved here and there cutting wood. The afternoon shadows lengthened out and evening came on Dittu started on his way back home with bundle of *faggots*[3] on his head. Suddenly his blood froze and then boiled in his veins as he heard the lion's roar only a few yards ahead of him. He threw down his bundle and stared in front. There is the shade of a tall bush stood the king-of-the-forest roaring and glaring *balefully*[4] at his prey.

Vocabulary

(۱) کارآمد ۔ (۲) ہراس ۔ (۳) لکڑیاں ۔ (۴) غضبناک طور پر ۔

44. A PILGRIMAGE TO MECCA

To perform Haj is a Divine *commandment.*[1] Haj is one of the five pillars of Islam. Today a Haj pilgrim finds many travelling facilities in Arabia.

My father left Lahore by train for Karachi. At Karachi he took a ship for Jedda. From Jedda he travelled to Mecca by bus. He found help everywhere. Of course, it costs money to perform anything. Haj is no exception to the said rule.

The complex task of receiving, transporting, housing, offering and *catering*[2] service to millions of pilgrims, mostly aged people, is made easy by planning and method. After port checking was over at Jedda, father was taken to the *Musafirkhana,* the Madina-tul Hujjaj, a highly impressive building. *Mualkims* did not do much for the pilgrims but things went easy. They travel to Mecca from Jedda by taxi or bus. It cost farther more than double the fare as the driver was so clever. There was no queue system at the pilgrimage and so there was much pushing, pressing and pulling going on. Squads of men were drawing water from the "Zamzam" but a tip was necessary for getting the sacred water.

At Mina father stayed in a tent and offered the "qurbani" at a place earmarked for the sacrifice of animals. The heavy rush made the job very difficult.

The circuit of the holy Ka'aba is a necessary item of Haj and the pilgrims have to perform seven trips to and fro on the Safa and Merva hills to commemorate the sufference of Hazrat Hajira, wife of Prophet Abraham.

The Haji-camps number many thousand. The Saudi Government has to make special efforts to attend to sanitation problem, etc.

The return journey was as simple as anything. Father made for Medina, the burial place of the Prophet. The visit to Medina is a natural corollary of the holy pilgrimage. Father was profusely garlanded by the residents of the locality on his return home. He was received at the railway station by many people who embraced him warmly and kissed his hands. Muslims have a profound reverence for the holy places like Mecca and Medina.

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45. A VISIT TO A SHRINE

The famous shrine of Hazrat Data Gunj Bakhsh is situated near the Ravi Road, Lahore. The great saint lived during the reign of the Slave kings. He carried on his missionary work in spite of many

Vocabulary

(۱) حکم - (۲) خورد و نوشی کا انتظام -

hardships. He introduced Islam to the Hindus who embraced the new faith in thousands. The saint followed the *tenets*[1] of Islam and Shariat *rigidly*[2].

The shrine is held sacred by millions of people in the sub-continent. There is a heavy rush of men and women on Thursdays. Everyday thousands of devotees visit the shrine to pay their homage to the great *luminary*[3] of Islam. They offer *Fateha* and seek forgiveness of their sins from God, the Merciful. Songs are sung in praise of the Holy Prophet and the saint by musicians and *qawwals*. People listen with *rapt*[4] attention.

The Darbar has a small mosque annexed to it. Hundreds of Muslims offer daily prayers there. The grave is covered by a big marble dome painted green from the outside. The actual grave is in the lower storey. People stand or sit in a circle round the tomb. They recite the Holy Quran or count the beads. There is a halo of divine light about the shrine.

Every year a fair is held to celebrate the Urs *Devotees*[5] from far and near flock to the shrine. Preachers come from all over Pakistan and deliver sermons. *Psalms*[6] and hymns are sung. The magnetic force of the saint is felt by many who talk about the "Faiz" of the great spiritual leader.

Outside the tomb there is entertainment for the children including merry-go-rounds, magic shows, circus, and the Well of Death.

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46. MURREE—THE HILL RESORT IN SUMMER

Murree is the most beautiful residing place in Pakistan in summer. The hills are covered on all sides with pine trees. Murree is situated within 35 miles from Rawalpindi by car. Murree is to Pakistan what Simla is to India. Before One Unit came into being, Murree was the summer capital of the Punjab. The Provincial Government used to shift its headquarters to Murree during the summer spell.

Vocabulary

(۱) اصول - (۲) سختی سے - (۳) درخشاں ھستی - (۴) بے خودی - (۵) عقیدت مند - (٦) نعتیں اور مدحت سرائی -

Murree is the most popular health resort in summer. But its *prestige* [1] has fallen for the last decade. Murree used to be packed with tourists from May to September. But now the visitors come late and leave early after a short-lived stay there.

The only place which draws heavy crowds is the Mall which links the Pindi Point with the Kashmir Point. The three-mile-long zig-zag road is alive with people walking and talking in groups, or enjoying coffee and tea in hotels like Fircos, Lintot and Sam's, in the background of light music and dance. The Jikka Gali, Ghora Gali, Bansar Gali and the Kashmir Point are among the beauty spots.

Murree gets torrential rains during the monsoons. July and August are easily the worst months. The weather suddenly changes, the atmosphere becomes misty. People are shut up in their lodgings and cannot call upon each other. The weather becomes *theatening* [2]. People suffer from indigestion and fall ill. Food cannot be cooked because of damp fuel. The permanent residents, however, do not fall ill or catch cold because they are accustomed to the climate.

The heavy rains cause landslides and usually block the road traffic between Rawalpindi and Murree. Similarly traffic on the Kohala Road is suspended on account of landfalls.

The best season for enjoying Murree is before the rains start, *i.e*, in May. Again, in September and October, when the rains are over, Murree becomes suddenly beautiful and dignified. There is plentiful of sunshine and the atmosphere is so glorious.

Every year tourists face the same hardships, *i.e.*, shortage of water supply, scarcity of pure milk, damp fuel and heavy rental charges. With the shifting of the federal capital near Murree, the hill resort has gained sudden importance. The quality of visitors has also improved.

Still Murree wears a deserted look after October, when the tourists leave for the plains. The office workers and the school children are left behind. Autumn sets in and leaves fall off. Nature looks gloomy. Only a few shops and hotels remain open during the cold season.

The snow begins to fall by the end of December and continues till the end of February. The atmosphere is frosty and icy cold. The snowfall sometimes exceeds six feet. The water freezes in the taps which are covered with rags. The nights are extremely chilly. Jackals come to the Mall and howl all night. Murree still looks beautiful in the frozen moonlight with snowbound peaks and house-tops.

Vocabulary

(۱) وقار - (۲) خطرناک موسم -

47. A HORSE SHOW

The National Horse and Cattle Show gallery recently had a glorious visitor in 1961 in the shape of Her Majesty Queen Elizabeth II. The Horse Show is the only event worth the name which has attracted heads of States and prime ministers, diplomats and ambassadors, journalists and globe-trotters, animal-lovers, simple villagers and fashionable townsfolk, men, women and children, all these years.

The Horse Show of 1961, was a royal show indeed. A rich programme was chalked out, such as horse rides, stirring massed band performances, polo, *tent-pegging*[1] show, jumping, etc., etc.

The Fortress Stadium was fully overhauled. The double-storeyed pavilion set off by pannels made of trellis work, etc. is the only of its kind in the country. Among the audience were high civil and military officers, local gentry and police and public men.

The Horse Show has become a National event of great importance today. The object is to *boost*[2] up the country's animal trade industry and also keep alive the noble *equestrian*[3] games of the past. The popularity of the show is unsurpassed. Lots of people visit the show. The show rouses as much enthusiasm as Eid and Basant festivals.

To make the event a success the Provincial and Central Governments donate generously and the public-spirited individuals help fully. The show is the greatest livestock exhibition in the country as well as a festival of sport and *pageantry*.[4] Thus business and pleasure go hand in hand. The colourful costumes and *trappings*[5] and frills of the riders and the horses are meant for making a dull show interesting.

The show means a great *impetus*[6] to breeders. A large number of prizes worth thousands of rupees are awarded to breeders and competitors.

Pakistan is an agricultural country. Healthy animals are a necessity for her. So the Horse Show serves the said purpose. Best animals from the many districts of the Province get prizes. Among the breeding areas Sargodha, Montgomery, Lyallpur and Multan are prominent. The importance of the horses can be realized by the fact that about 50,000 horses were exported to Europe to be *drafted*[7] into the various cavaliar regiments during the First World War.

The glamour and *fan-fare*[8] of the Horse Show was, indeed, a treat for the visitors.

Vocabulary

(۱) نیزہ بازی - (۲) حوصلہ بڑھانا - (۳) گھڑ سواری - (۴) نظارہ - (۵) ساز و سامان - (۶) حوصلہ افزا چیز - (۷) شامل کرنا - (۸) نقارہ بازی -

48. A VILLAGE FAIR

A village fair is a rare event in the life of a peasant. It is, therefore, the focus of his interest and joy.

The village fair mostly follows in the wake of the harvest season. After the crops have been cut down with the sickle or the harvesting machine, the farmers enjoy a spell of rest and amusement.

Preparations are made a week before the event. The *maidan* is swept clean and a fence of ropes is raised to mark the boundaries of the festival area. A bazar is set up and shopkeepers from the adjoining villages set up their booths and stalls to sell articles and wares. The shops usually sell petty ornaments and *trinkets*[1], toys and dolls, *cosmetics*[2] and luxury goods for the village women-folk—bangles, ear-rings, clasps, rings, ribbons, *rouges*, powders, scents, 'kerchiefs, etc. The confectioners sell sweetmeats. People flock to these shops in large numbers. The rustics enjoy eating of sweetmeats, *Kababs*, *pakoras* and *nans*. *Jalebis* disappear in no time at the confectioners' shops.

The festival lasts for a couple of days. Villagers from far and near repair to the place to take part in the event.

Merry-go-rounds, circus shows and dramatic theatres are the most popular amusements. Jugglers perform their tricks, the palmists ply their trade, rope dancers show their tricks, snake charmers attract the spectators, hawkers and vendors sell ice-cream and ice-balls to the children. In short, there is a great hustle and bustle everywhere.

Everybody is gaily dressed. Men-folk also wear *guady*[3] clothes. There is wholesale dancing and singing everywhere. *Qawwals*, bards and minstrels draw heavy crowds. Extracts from *Hir* and *Mirza Sahiban* are sung to the harp or the lute.

The rustic sports are an important part of the festival. Matches are held in different games and sports, like *kabaddi*, tug-of-war, shot-put, arm-clasp, football and volleyball, etc. Prizes are given by the managing bodies. People make merry and life is so gay and colourful. Buying and selling go on everywhere.

Fairs have been held in villages from times immemorial. At some places they have a trade purpose in view. But mostly they are a symbol of rustic amusement and *revelry*[4].

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49. A VISIT TO THE ZOO

A zoo is a place worth-seeing, for children as well as for adults. Birds and animals from different countries are kept in cages or cells for

Vocabulary

(۱) حقیر زیور - (۲) آرائش کا سامان - (۳) سرخ رنگ کے - (۴) عیش و نشاط -

the knowledge and amusement of visitors. Hundreds of people, mostly women and children, visit the zoo daily.

I paid a visit to the Lahore zoo the other day. The zoo is situated beside the Bagh-i-Jinnah and is *bordered*[1] on all sides by a stone fence. The zoo is managed by a certain Department of the Government. The gateway has an iron frame with bars. Admission is by ticket—entrance fee for adults is two annas. Children are allowed at half rates.

The zoo is sub-divided into several sections. For instance, one section contains wild animals in iron cages, like lions, tigers, wolves, bears and jackals. Another section contains monkeys and apes. A third section contains birds such as sparrows, parrots, pigeons and doves as well as peacocks. A certain section is set apart for snakes and dragons as well. There is a big lake where we find gulls, cranes, swans, geese and other water fowls. The deer, stags, zebras and hippos are kept in separate areas. The elephant is also there. Among the novelties we find *otter*[2], rhino, strange mice, turkey cocks and hens.

The animal kingdom gives us a valuable lesson. We are frightened at the roar of the lion and the hiss of the dragon. We are amused at the tricks of the apes and monkeys. We are charmed with the peacock's dance. We are suprised at the varieties of sparrows and parrots. We marvel at the queer shapes of the water fowls. A zoo is a storehouse of fun as well as information. The elephant gives a lift to anyone who pays for it. The terraced mounds are well kept and the fountain plays in the middle of the zoological garden. The shady grove of trees gives a welcome relief in the hot season.

The zoo is situated along the Mall. The approach is easy by rickshaw or taxi. The zoo offers entertainment to all and *sundry*[3].

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50. MY FIRST DAY AT COLLEGE

I matriculated only this year securing high marks in the first division and a position in the Province. Father decided to send me to Government College, Lahore, for higher studies, as he considered it to be one of the premier institutions in Asia.

The advertisement in the newspaper informed us about the dates of admission and interview. Admission was to be based strictly on merit. I had a dread of the interview but it passed off smoothly.

The first day in the college is always deeply impressed on a *collegian's*[4] mind. The senior students stood in wait for us at the college gates. They gave the new *entrants*[5] a royal welcome by shouting "Hip, hip, hurrah," and "First Year Fool, Zindabad!" They looked so impressive that I felt awed and *sneaked*[6] into the college behind some elderly visitors.

Vocabulary

(۱) گھرا ھوا- (۲) اوِد پلاؤ - (۳) ھر کس و نا کس - (۴) کالجیٹ - (۵) نووارد-
(۶) چوری چوری داخل ھوا -

A morning walk is simply a *treat*[1]. The atmosphere is so springy. One feels so drowsy and sleepy at home. One loves to go out for an airing. The morning breeze is so cool and *bracing*[2]. One feels so *electrified*[3] out of doors. The sleepiness is soon shaken off. Nature looks so fresh and lovely. The garden abounds with flowers and

Then some firstees hit upon an idea—"The Notice-board." So we rushed to the corridor where the notices were posted and to our horror discovered our *tormentors*[2] on the look-out for fun at our expense. I had a *brain*[3] wave. I thought of seeing my father's old friend—a Professor—for help and guidance. So I reached the staff-room. An innocent-looking senior student stood by the door. I tried to look important. I boldly went up to him and inquired. "Is Mr. Imdad in?" The senior looked surprised. I looked quite at ease. He looked me up from top to toe. I stood the test bravely. Of course, he was impressed. He just bowed and said : "This way, please," and led me to a side room with hanging curtains and swinging doors. He lightly pushed me in. As I turned round, the fellow was gone. I moved forward. I saw the staff-lavatory and the mirror on the wall reflecting my image. I rushed out. Quite a crowd had suddenly gathered before the door. They hailed me. I turned but there was no escape. Tears of helplessness welled up to my eyes. Then the merciful *Providence*[4] came to my help. "Don't block the passage," came an authoritative voice, "what are you doing?" In a flash all the boys vanished "like ghosts from an *enchanter*[5] fleeing". The Professor gave me a knowing smile and went on his way.

I have no idea whether I attended any lecture that day or not. However the memory of the scene described above still stands out clear before my very eyes.

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51. A TRIP TO NATHIAGALI

Nature has its own charm and beauty. I felt so sick of the *humdrum*[6] life at Lahore that I left for Murree and Nathiagali during the last summer holidays.

The rail-car landed me at Pindi after a run of about five hours. I was accompanied by a small family of two elderly females and two teen-agers. From 'Pindi I motored to Murree in a taxi. I felt so

Vocabulary

(۱) چرا لے گئے - (۲) تنگ کرنے والے - (۳) ناز ک خیال - (۴) قدرت -
(۵) عامل - (٦) گھِسا پِٹا -

bored at the mere, thought of cinema, cafe or club. I wanted to say

I paid a visit to the Lahore zoo the other day. The zoo is situated beside the Bagh-i-Jinnah and is *bordered*[1] on all sides by a stone fence. The zoo is managed by a certain Department of the Government. The gateway has an iron frame with bars. Admission is by ticket—entrance fee for adults is two annas. Children are allowed at half fee

The pine-covered hills of Nathiagali haunt my memory still. The snow-clad mountains in the distance, the green valleys all around, the tall pines everywhere, the small pastures with solitary *hutments*[1], here and there, the simple, gentle folk leading a life of hardship, grazing their cows, gathering sticks—all are still fresh in my mind. The twists and turns of the road go on showing you new worlds of the same quality.

Nature has its many moods and colours. During June the hill-sides are covered with white daisies, meadow flowers, *orchids*[2] and strange hill blossoms. There are straw-berries and great clusters of fragrant wild roses. A bird spotter would find many surprises. Many new kinds of birds are there. A naturalist would find many kinds of butterflies, night-moths, etc.

Nathiagali has its gifts of nature. The hill-sides of Nathiagali are *dotted*[3] with houses and cottage, even offices and quarters, summer dwellings and working places. The club and the library are badly kept. The "Pines" and the "Greens" are the two big hotels at Nathiagali. The former is run on a decent level. The second is cheap and good catering and other amenities are wanting.

Tourists flock to this hill-station only in the brief summer spell. I wondered if terrace gardens, orchids, plots and poultry farms could be started there. Even dairy farming could flourish on the green pastures. Such holiday-resorts remind us of the poverty of the local people. A hill school has been opened with about 60 students on rolls. Nathiagali can become better both for summer and winter *recreation*[4].

Nathiagali is a *remote*[5] area and has *enchanting*[6] places of *solitude*[7] and beauty. The loud "caw caw" of the heavy mountain crow, the "oosh oosh" of the wind in the dark pines, the song of the cuckoo, give one a felling of profound peace.

I stayed there for a week. Then we returned to Murree for a few days and were back to the burning, scorching Punjab plains by the end of August.

Vocabulary

(۱) جھونپڑہ - (۲) باغات - (۳) کہیں کہیں ہونا - (۴) تفریح - (۵) دور
افتادہ - (٦) دلفریب - (۷) تنہائی -

52. A MORNING WALK

A morning walk is simply a *treat*[1]- The atmosphere is so springy. One feels so drowsy and sleepy at home. One loves to go out for an airing. The morning breeze is so cool and *bracing*[2]. One feels so *electrified*[3] out of doors. The sleepiness is soon shaken off. Nature looks so fresh and lovely. The garden abounds with flowers and blossoms. The earth is carpeted with green. The blades of grass are washed in dew. The grassy plots looks so soft, plushy and velvety. Buds open and flowers bloom. The atmosphere is filled with the sweet fragrance of rose and Jessamine. Sparrows chirp and twitter; doves coo and cocks crows. The nightingales sing so sweetly. One enjoys one-self fully. The trees and branches are so leafy. The air is pure and fresh.

Sometimes the weather is bright and sunny; sometimes it is windy and cloudy. At other times it is rainy and stormy. It is awfully chilly on a wintry morning. It is so pleasant on a summery dawn. People go out for a walk usually as ones, twos and threes. A morning walk is, indeed, like a *pleasure-trip*[4] or a joy-ride. It adds *zest*[5] to life and adds more years to it. A morning walk is a healthy exercise.

The atmosphere is no longer smoky and dusty. One *inhales*[6] fresh air purifies the blood. An early morning walk makes one energetic[4] and active. One feels so *buoyant*[7] and cheerful throughout the day. A morning walk is essential for a healthy mind in a healthy body.

53. AN EVENING SCENE

The morning scene is always bright and sunny. On the other hand the evening scene is dark and dusky. At day-break you feel so jolly and cheerful. In the evening you feel so cheerless and depressed.

The shadows of the evening fall upon everything. Every object of nature wears a drab and *sombre*[8] look. The valleys and mountains become suddenly so *gloomy*[9]. Tho sky loses its bright colour. The houses and streets look like so many prisons. People return home from business in a weary mood. They are dead tired and dog tired. They appear to have lost their taste for life and activity.

In the country the farmer returns home with his ox and plough. Everywhere weariness shows itself. Dogs bark, birds fly homeward. Every living creature goes to rest.

The Curfew tolls the knell of parting day :
The lowing herds wind slowly over the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.

Vocabulary

(۱) ضیافت - (۲) ولوله خیز - (۳) چست - چاق چوبند - (۴) تفریحی سفر -
(۵) ولوله - (۶) سانس لینا - (۷) چست - تازہ دم - (۸) اداس - سنجیدہ- (۹) تاریک -

The river side looks dull and colourless. The forest looks *dark*[1] and dreadful. Evening is full of danger and *menace*[2] for man.

In towns people *repair*[3] to the cinema-houses to enjoy new films. They flock to hotels and restaurants and gossip with their friends. Some visit the gardens for an airing. Students give up their studies and go out for a stroll. The atmosphere is dusty and smoky. The spirit of the morning is gone. But you find a general desire for recreation. The morning prepares you for activity. The evening prepares you for rest and sleep.

The *moneyed*[4] people take their families out of town for a long drive. The daily vehicular traffic becomes thin. People move about on foot drinking Coca-Cola, orange-squash, etc. They enjoy Hico Ice-cream and cream pops. Children dressed in guady clothes, ladies decked up in rich *attires*[5] and ornaments, add to the beauty and charm of the scene. In fact, an evening ramble is more interesting than a morning walk. Mornings are cold while evenings are warm and *smug*[6].

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54. A MOONLIT NIGHT

A moonlit night is the most beautiful aspect of Nature. The whole earth is washed in a milky light. The scene is without parallel in beauty and charm. Valleys and mountains, fields and forests, seas and rivers,—every inch of open scenery is bathed in silvery whiteness. The atmosphere looks so dreamy and Nature looks like a Sleeping Beauty.

The scene is perfectly calm and quiet. The humdrum of daily life is absent. There is a graveyard silence everywhere. Every detail of the landscape is visible to the naked eye.

The sea *shimmers*[7] in the moonlight. The sky is clear and cloudless. It is a masterpiece of natural beauty.

The whispering waves were half asleep,
The clouds had gone to play,
And on the bosom of the deep,
The smile of heaven lay.

The dirty and ugly streets of the town or village look so pure and bright in the holy light. The orchards beside the cottages give a glory to the buildings. Scott once described a moonlit scene of an old castle :

Vocabulary

(۱) خطرہ - (۲) جاتے ہیں - (۳) مال دار - (۴) لباس - (۵) پر سکون - (۶) ہر چیز - (۷) چمکتا ہے -

The shades of summer eve did fall,
The moon, sweet regent of the sky,
Silvered the walls of Cumnor Hall
And many an oak that grew thereby.

The beauty of a moonlit scene is *magical*[1] and fairylike. There is nothing ignoble or evil in its appearance, Moonlight beautifies everything. The snowy regions look simply grand under the newly soft-fallen mask of snow upon the mountains and the moors.

What is beautiful during the day becomes heavenly at night. The magical beauty of the marble-domed Taj becomes *facinating*[2] under the full moon. The waves of the Jumna river give a cheery *sheen*[3] by its side.

The ancients worshipped the Moon with wonder and awe for her loveliness. Cynthia or Diana, as the moon goddess was called, had a charming personality. The beauty of the stars vanishes before that of the moon. Similarly the *garish*[4] light of the sun pales into nothingness before the sweet, soft and serene *radiance*[5] of the moon.

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55. A SLEEPNESS SUMMER NIGHT

A summer night without any breeze is a veritable hell. The atmosphere is close and *sultry*[6]. One is perspired through and through. The clothes stick to the body. The prickly heat bites and stings you. You feel so restless. You cannot get a single wink of sleep at night.

You keep turning and tossing on your bed. Other people sleep bare-bodied with only a *loin-cloth*[7] round the waist. Still they hardly snatch a moment's rest. Women keep the hand-fans moving. They curse the bad weather. Men try to bathe and throw bucketfuls of water on the naked bed. But the heat is unbearable.

You feel so *choked*[8] and stifled. There is no breath of air. In congested cities those who sleep on the roof-tops or the topmost storey of a building, fare better. Others who are not so lucky feel so miserable. Most of the poor people sleep in the open by the roadside, on the footpath or on shop-boards or grass-plots. Perhaps they do enjoy some comfort. On the other hand, the rich switch on the pedestal fans and sleep in the open lawns of their bungalows. Some have air-conditioned rooms and sleep soundly there. But such people are very few. As a rule, a summer night is a cruel test of one's patience.

Vocabulary

(۱) جادو نما - (۲) دلربا - (۳) خوش کن - چمک - (۴) شوخ روشنی -
(۵) چمک - (٦) پر جنس بند - (۷) دهوتی - (۸) گهٹن -

Students cannot work hard or study. They lie on bed thinking about their home task. A sleepless night upsets one's physical health. Even the mind becomes confused and *blurred*[1]. You feel so drowsy but then you can't sleep. People go to the cinema-houses to while away their time. But even there the congestion is unbearable. Others go out for walks late in the night. They try to tire themselves out in order to catch some sleep on their return. The hoot of the owl disturbs the calm of the night. Even in villages people suffer from the sweltering heat. You feel so dull, lazy and *morbid.*[2]

About day-break a cool breeze moves and fans your body and face. You fall into a dreamless slumber. But the night is over and your sleep is only *shortlived*[3].

56. A RAINY DAY IN SUMMER

Summer in this sub-continent is extremely hot. The sun shines *vertically*[4] overhead. The atmosphere becomes burningly severe. The days are scorchingly hot. The heat is so stinging and prickly. One is bathed in perspiration as the days grow swelteringly hot and close. The nights are equally sultry. Nature is blistered with heat. Men, birds and beasts all pant for breath. People suffer from sore eyes and *trachoma.*[5] Children suffer from *boils*[6] and pimples on account of the heated blood. Life becomes a veritable hell for all and sundry.

Everybody discusses nothing but bad and *inclement*[7] weather. Old men shake their heads and curse the heat. Women grumble, men groan. But the hot weather *persists*[3]. Everybody prays for rain. The cattle wish for nothing better. The peasant's very life hangs upon it.

Then comes the change. A dark *speck*[9] appears in the distant horizon. All hail it with joy. The speck grows larger and larger as it comes nearer and nearer. Soon a strong cold *gust*[10] of wind announces the morning rain-storm. Then comes the drizzle followed by a heavy down-pour. People run *helter-skelter*[11] for shelter. The whole scene is suddenly changed.

Children rush about half-naked in the streets shouting at the top of their voices. Young men also join the gala meet and the atmosphere becomes cheerful. The rain falls in *torrents.*[12] The gutters start running. The streets are overflooded with rain water.

The atmosphere becomes suddenly cool and bracing. The prickly, bitting heat is dead and gone. People talk and gossip loudly. Everybody welcomes the showers and enjoy the fun. The pelting rain is a sight to see.

Vocabulary

(۱) دھندلا - (۲) بے جان - ناتوان - (۳) عارضی - (۴) عموداً - (۵) ککرے-
(۶) پھوڑے - پھنسیاں- (۷) بے رحم- (۸) بدستور قائم رهنا- (۹) نقطه- (۱۰) تپھیڑا-
(۱۱) بھگدڑ مچنا - (۱۲) موسلا دھار-

At home the housewife heaves a sigh of relief. Life once more returns to normal. The *gruelling*[1] heat is gone.

The *climax*[2] is soon over. The rain ceases. The trees look washed and clean. Nature looks refreshed and bright. Birds sing and twitter. The sandy, dusty earth gives place to a smooth one. The air is purified. There is no smokiness or choking feeling now.

People turn out in groups to enjoy the fine weather. They move about in a joyful mood. Children splash mud and water. Tongas and buses drive slowly through the knee-deep rain water. But everybody feels relieved. Life once more becomes easy and attractive.

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57. THE COUNTRY IN SPRING

Spring is the loveliest of all the seasons. Seasons change but with the coming of spring Nature turns over a new leaf. The atmosphere is full of beauty and electricity. The entire earth is covered with a green grassy carpet. Flowers raise their heads everywhere. A soft breeze fans our faces. Buds open and flowers bloom in the gardens and orchards. Birds twitter sweetly and hop and skip here and there. The sweet *melody*[3] of birds adds charm to the beauty of the natural scenery and landscape. Valleys and mountains all look green. A wave of freshness sweeps across the world. The sky is cloudless and clear. The day is bright and sunny. The air is filled with sweet smells and scents of flowers.

The earth becomes a veritable heaven. There are no clouds, fogs or mists of winter. The chilling frost is no more. The sweltering heat of scorching summer is gone. Nature looks lovely like a bride. Trees break into leaf and branches are overloaded with fruits and flowers. One feels the omnipresence of God in Nature.

God is in His heaven
And all is right with the world.

The harvesting season is over. The spring means a golden age of peace and pleasure. Gaily dressed farmers and their rustic families have a holiday mood. They *celebrate*[4] spring with *festivity*[5], dance and music. Village fairs are mostly held during the spring. Athletic bouts, wrestling matches and other sporting activities are in full swing. The entire country-side wears a May-day look. Young men dance in merry-go-rounds and village maids sing and dance keeping time to the music. The onlookers enjoy the scene greatly.

Spring is a season of happiness. It provides rest and recreation for the labouring farmer. Life would be a curse for the country people with-

Vocabulary

(۱) کباب کر دینے والی - (۲) نقطۂ عروج - (۳) موسیقی - (۴) منانا -
(۵) نشاط -

out the charms of spring. Spring brings no relief for the towns-folk. Nature does not change so wonderfully in the crowded and congested streets of a big city. Only the countryside knows the full force and power of spring.

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58. A CRICKET MATCH

Pakistan was in the *grip*[1] of cricket fever when the first Pakistani team visited India some years ago. Since then cricket has been recognised as a major game at the school and college levels.

Our college team played a friendly Cricket match against the Star Club at the University grounds. The day was springy. The spectators included the staff and students of our institution and all the members of the Star Club as well as some local gentry.

The hero of the day was the Star Club's Kaiser who held up our bowlers for three hours during the one-day fixture in a knock of 58 runs.

Our team won the toss and our Captain decided to bat on a plumb turf wicket. The Star Club skipper spread the players on the field and entrusted the bowling to pace-men. An early shock upset our hopes. The opening batsmen were back in the pavilion with only 8 runs on board. Altaf was adjudged leg before though the spectators hooted at the decision. Aslam was caught behind the wicket by wicket-keeper Zahur.

Our skipper went in himself to stop the rot. After the disastrous start we were overjoyed when skipper Imtiaz hit the ball twice to the covers in one over. In the next over he hit a tremendous sixer which drew an uproarous cheer from all present.

The finish came when the partnership was broken. The other batsman was run out. The next bastman played calmly and the fifth wicket partnership lasted for one hour and produced 40 runs. The next players battled intelligently but the attack was changed from pace to spin. The middle batting collapsed suddenly. The tail-enders put up a brave fight but the end came when the last batsman was dismissed for a duck when he offered a dolly catch to the bowler himself. The score stood at 143 valuable runs.

The Star Club started *shakily*[2]. The opening pair was nervous and did not execute any good strokes. They were at the crease for half an hour before the runs came. The Star Club was in real trouble when Safdar, pulling hard at a short ball from Gohar was caught inches off the ground. Then the rot started and three cricketers were returned to the pavilion without scoring a single run. Our skipper claimed all the wickets with three *consecutive*[3] balls in two overs and

Vocabulary

(۱) گرفت - (۲) غیر یقینی - (۳) یکے بعد دیگرے -

performed a hat-trick. Then Kaiser came to fill the breach. He received invaluable support from Islam and upset the chances of our victory. He achieved 58 runs in three hours.

The play dragged slowly on. Our bowlers were exhausted but they bowled exquisitely well and kept the rate of scoring very low. The match ended in a draw when the Star Club had made 118 runs with three wickets in hand at the close of day's play.

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59. A TENNIS MATCH

The tennis match between our two college heroes—Akhtar and Kaiser will go down in the college history as a most fascinating experience. Apart from being tennis champions, the two stars were real brothers.

The excitement of the students rose to a high *pitch*[1] when the date for the final of the College Tennis Championship arrived. It was an inter-class contest as well, as the two *contestants*[2] belonged to different classes.

By 4 p.m. the tennis court was *jammed*[3] to capacity with students and visitors. The two players being popular in the sports field drew many spectators from outside. The match was refereed by our D.P.E. Khalid Qureshi who was himself a tennis star. He carefully measured the height of the net, inspected the lawns and the lines, gave instructions to the pickers, had the screens carefully adjusted and started the match punctually at 4-30.

The play began when Kaiser won the toss and served first. He began with great dash and the ball shot like a bullet into the opposite court under his powerful strokes. Akhtar knew his tactics, of course. He stood firm far behind the base line and returned his service calmly. Still the attack was so furious that Kaiser won the first point by serving a slashing smash. But when he repeated the same trick, Akhtar returned the ball so softly that Kaiser could not receive it in time. Akhtar won the point by fine placing and the score was "Fifteen All."

Kaiser realized the other's tactics. So he *varied*[4] the next service. He swung the racquet with great force and gave Akhtar the impression that it would be fast. Then he suddenly brought his racquet to a stand still. The touch with the ball was so soft that it fell almost beyond the net. Akhtar rushed forward but missed the ball. Thus the game proceeded in the spirit of hide and seek. Kaiser played the upper hand and won the first.

Akhtar's service. He served fast. Kaiser returned to the left. Akhtar replied with a terrific smash. The ball fell just on the line. "Fifteen Love" Akhtar leading having lost the first game. The contest

Vocabulary

(۱) اونچے درجے - (۲) مقابل (۳) بھرا پڑا تھا - (۴) بدل دینا -

became hot when Akhtar's score stood at "Forty-Thirty." This was the turning point. Akhtar was nervous. First service net. Two services more. Second service again net. Third service fast as bullet. There were strokes and counter-strokes. Akhtar won. One game all.

The next games followed in the same pattern. Akhtar won the match leading with Six-Four.

The champion received a loud *ovation*[1]. The Principal awarded him a special prize for his fine performance.

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60. A HOCKEY MATCH

The hockey match between the old rivals, Government College, Lahore, and Forman Christian College, Lahore, in the final of the University Hockey Championship was a classical hit with a lot of excitement and thrill from start to finish.

The University Grounds were packed to capacity as the holiday crowd of spectators numbered about twenty-five thousand.

The two teams entered the field at 5 p.m. sharp and were greeted with lusty cheers by their *admirers*[2], mostly college students. Both the teams had an equal chance of victory and so both faced each other with hope and confidence.

Soon after the toss the game started. Both the teams plunged right into the match. The play was brisk from the beginning. The Formanites opened the attack and seemed to carry everything before them. The spectators became excited and began to take sides. Some shouted "Buck up Formanites", others retorted, "Steady on Government College." The latter were hard pressed for a while. Their forwards made a tremendous rush but the defence was up to the mark. The full-backs fought like ones possessed. It was a gallant fight. Once the Formanites netted, but, to their great misfortune, the referee sounded the whistle for stick just then.

Then came the turn of the tide. The Government College team *rallied*[3] and pressed forward. The Formanites replied bravely but could not check the attack which *penetrated*[4] to the very goal where it was diverted by the watchful goal-keeper. The first half was eventless. Neither team scored. The match had been well contested. The second half promised more thrills.

The play was *resumed*[5] after the interval. The Formanites tried to push once more but this time they were successfully driven back. The Government College centre-forward suddenly got hold of the ball and in a flash of lightning rushed into the opposite 'D' and scooped the ball into the net to score the goal. The crowd rose upon their feet and

Vocabulary

(۱) پر جوش نعرے - (۲) شائقین - (۳) مجتمع ہو کر - (۴) گھس گیا -
(۵) دوبارہ شروع ہوا -

roared. Cheers rent the air and loud and long clappings lasted for many minutes. The Formanites were not *abashed*[1], however. They redoubled their efforts. It was a treat to watch them fighting hard to save the situation.

Time *crawled*[2] on and on. The victorious team made many efforts to double the lead but the Formanites stood firm like a rock. Only two minutes were left. There was no hope for the losing party now. The Government College team relaxed their force. This was a great blunder. The Forman Christian College centre-forward made a dash for the goal with the ball, confused all his opponents and scored the *equalizer*[3] with a well-placed shot. And then the whistle sounded.

It is not possible to describe the lusty cheers of the spectators who were delighted at this surprise move. The ovation lasted much longer and the match ended in a well-deserved draw.

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61. A FOOTBALL MATCH

Games and sports are the main charm of college life. The other day we were delighted to watch a tough football match between two old rivals *i.e.* Government College and Islamia College. The interest in the match was not limited to the two colleges only. Spectators included outsiders as well as football players and fans from all the local colleges.

The match started at 5 p.m. sharp as the whistle sounded. The *pace*[4] of the game was brisk every inch. The two teams were equally matched and it was a *neck to neck*[5] race for victory.

The first half was remarkable for quick moves and thrusts and bold play. The goal-keepers of both the teams were equally taxed but they bought off many saves. The lone goal was scored by right-half Majid of Islamia College who converted a penalty kick. The winner came five minutes before the *breather*[6] when the other team had settled down.

The second half remained a slow and *drab*[7] affair as against some fine flashes of brilliance during the first half. The equalizer came immediately after the resumption when Government College centre-forward. Tariq scored with *solo*[8] effort. Government College forged ahead through inside-right, Murad, who converted a pass from outside-right Masud. The Islamia College goali did not even try to stop the ball.

Vocabulary

(۱) حوصلے پست کرنا - (۲) رینگنا - (۳) حساب برابر کرنے والا -
(۴) رفتار - (۵) برابر کی دوڑ - (۶) وقفہ - (۷) بے رنگ - (۸) تنہا
کوشش -

Thus Government College won the match by a solitary goal. The *momentum*[1] of the game was of uncertain nature during the second half but the holiday crowd which had *swelled*[2] to 20,000 watched the game *spell-bound.*[3]

At last came the finish. The Government College team became the Champions with Islamia College as runners-up in the final of the University Football Championship. The crowds cheered the two teams lustily as the drop-scene *came.*[4]

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62. THE EID FESTIVAL

The word 'Eid' *literally*[5] means that which returns again and again *periodically.*[6] And in the language of history and religion, 'Eid' means the annual return of a day of great political or spiritual importance whether happy or unhappy. But to the common man "Eid" means festivity and merry making. Morever, "Eid" is not a speciality of Islam alone. Muslims, however, celebrate their "Eid" with great pomp and show all over the world.

An Eid is a gay occasion. The older people dress up in neat and tidy clothes in order to offer their Eid prayers. Youngsters are gaily dressed as they make social calls on their friends and relatives. Children wear rich and gaudy clothes. Women wear ornaments and silk or velvet dresses. Even the poor look bright and cheerful as they receive alms and charity from all and sundry.

The Eid morning is full of high *expectations.*[7] Everybody tries to wear best and look best. Then they all proceed to the Idgah for *congregational*[8] prayers. After the religious ceremony is over people embrace each other warmly and shake hands as a token of goodwill and brotherhood. Then they return home.

The bazars and business centres conduct a roaring business during the Eid days. The confectioners and sweet-meat sellers have a grand sale. Toys shops and other amusement shops attract heaviest crowds of children and their parents.

The Eid fair is held in every village and town. The merry-go-rounds, the circus show, the juggler's performance, the snake charmer's music all delight the spectators. Games are held everywhere. *Eid-reunions*[9] take place in different places. There is a holiday spirit every-where. People pay courtesy visits to others. Hosts entertain their guests generously on this happy occasion. It is a *gala*[10] day from sun-up to sun-down.

Vocabulary

(۱) رفتار - (۲) بڑھ گیا تھا - (۳) وارفتہ ، بے خود - (۴) انجام - (۵) لفظی طور پر - (۶) وقفے کے بعد - (۷) توقعات - (۸) اجتماعی نماز - (۹) ملاقاتیں - (۱۰) خوشی کا دن -

I always enjoy my Eid holiday at my native place. There I freely mix with my old friends and *associates*[1] and make the most of the happy occasion.

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63. MOHARRAM

Moharram is celebrated all over the Muslim world by the Shiite *sect*[2]. The *faint*[3] glimmer of the holy Moharram crescent is hailed with drumbeats in the "Imambaras" (places of mourning).

The shiite men and women *discard*[4] gay and colourful clothes and wear black. The "Charpoys" are turned upside down and people sleep on these inverted beds for the first ten days of Moharram. At the "Astanas" the entire tragedy of Karbala is enacted and the martyrdom of Hazrat Hussain is celebrated with wailing and breast-beating.

On the 5th, 6th and 7th Moharram the Alams (banners) of Hazrat Abbas are brought out together with the Zuljinnah (a decorated horse representing the original of Hazrat Hussain). This *signifies*[5] the arrival of the Imam and his followers on the battlefield of Karbala.

On the 8th and 9th Moharram nights processions of myrtle (Mehndi) and Pangoora (cradle) are taken to celebrate the marriage of Imam Qasim and the infant son Imam Ali Asghar respectively.

On the 9th morning of Moharram people visit the graves of their relatives for 'Fateha'. Afternoon "Khatum" to commemorate the death of Imam Ali Asghar is held and "Halva" is distributed especially amongst the poor.

The most *spectacular*[6] and impressive part of the whole of Moharram is the procession of Tazias (symbolising coffins of the martyrs) which are taken out on the 10th day.

Grandeur, beauty and number of these Tazias vary from place to place. With Alams and Zuljinnah the processions move along the routes (officially permitted) singing *dirges*[7] and beating bare breasts. Chains with blades and knives fastened to them are freely used Mourners often faint for loss of blood and a few sometimes suffer death.

The Tazias are sometimes outstanding pieces of workmanship. Multan, for instance, is noted for its over 30 feet high Tazias.

The last rite of the series comes on the 40th day after the martyrdom when 'Chehlum' is observed. Food is distributed among the poor and recitation of the Holy Quran is done.

Moharram is mourning festival which commands the reverence of all and sundry and is an important part of religious and cultural life of the shiite Muslims.

Vocabulary

(۱) ساتھی - (۲) فرقہ - (۳) مدھم روشنی - (۴) ترک کر دینا - (۵) مراد ہے - (٦) پر شکوہ - (۷) مرثیے -

64. A MARRIAGE FUNCTION

The marriage of my elder brother took place last April. The marriage ceremony was held amidst general *rejoicing*[1]. All the relatives had come to attend the function. The occasion was a family festival indeed.

Everybody looked happy with a beaming *face*[2]. The house wore a festive look. At night it was decorated with multi-coloured electric bulbs and *floral*[3] garlands. The drawing-room and the courtyard together with the corridor and the garage were turned into a reception camp with *Shamianas* and *Kanats*. The *flowers-vases*[4] and potplants, like palm, added to the charm and gaiety of the festival. Guests had started arriving some days ahead of the due date. There was domestic music-cum-dance programme with drumbeats and handclaps. Women-folk from the neighbouring houses came to join and watch the show. The number of guests was so great that we had to seek the hospitality of our neighbours to use their drawing-rooms and spare places. The musicians, bards and minstrels delighted the audience with sweet vocal songs and instrumental music. They sang folk lores, *mahias*, *geets*, *thumris*, *ghazals* and classical as well as light songs.

There was whole-sale laughing, gossipping and chatting everywhere. We were amused beyond description at the performances of the clowns who always appear on such occasions. The night was indeed a gala night with fire works display and other entertainments.

At day break a band was in attendance. The tunes were loud but sweet. Next came the *dastar bandi* ceremony of the bridegroom. After this the marriage party left in buses and cars for Sialkot, the headquarters of the bride. As we approached our *destination*[5] a richly decorated bridal horse was engaged and the bridegroom mounted the steed which moved on in a majestic style. The procession was led by a band of uniformed musicians who played romantic tunes to delight the crowd.

The bride's relatives received us outside the street. They garlanded all the members of the marriage party. Under a *canopy*[6] sat the Imam. The bridegroom was led to the dais covered with rich carpets and sheets. Then the marriage was *solemnised*[7]. Later the lunch was served. It was a royal *banquet*[8]. The *dowry*[9] was laid for *display*[10] in a big tent. It consisted of rich clothes and ornaments, china pottery and copperwares and utensils, furniture as well as some articles of luxury.

The marriage party returned before night-fall to Lahore. The beggars were showered upon with handfuls of coins. The bride entered the house with loud acclamations and *felicitations*[11]. The guests dispersed to rest. They all had a jolly good time.

Vocabulary

(۱) خوشی - (۲) دمکتا ہوا چہرہ - (۳) پھولوں کے ہار - (۴) گلدان -
(۵) منزل مقصود - (٦) شامیانہ - (۷) رسم نکاح ادا کی گئی - (۸) قیادت -
(۹) جہیز - (۱۰) نمائش - (۱۱) مبارکباد -

65. A FUNERAL PROCESSION

The news of the death of Sayed Ataullah Shah Bokhari at Multan *cast*[1] a pall of gloom all over the country. He had an attack of *paralysis*[2] and acute jaundice from which he never recovered. Field Marshal Mohammad Ayub Khan condoled the sad *demise*[3] of the great fighter of Islam and freedom, who had *classical*[4] gifts of learning and oratory. The Muslim world suffered a great loss in his death.

Hundreds of the departed leader's admirers flocked to his house to have a last glimpse of the great champion. The funeral was held on the following day. All the local shops, public offices, schools and bazars were closed as a mark of respect to the deceased's memory.

The two-mile long procession started from the Haveli, after Zuhr prayer. Only a sea of heads was visible all around. Scented water was *sprinkled*[5], flowers and rose petals were showered over the *bier*[6], all along the way. All hearts were heavy with grief and eyes wet with tears. *Burqa*-clad women watched the procession from house-tops and balconies. Everybody present was filled with deep sorrow and prayed to the Almighty God to rest the departed soul in peace in Heaven. The funeral procession was unanimously described as the biggest in the history of Multan. The mourners went on reciting *Kalma-i-shahadat* as the procession wended its way.

The eldest son of the departed "Amir-e-Shariat," Hafiz Abu Zar Bokhari, led the procession as well as the Namaz-e-Jenaza which was held in the Emerson College grounds. The towering personality of the Muslim world was lowered into his grave at the Baqri graveyard by his two eldest sons.

"Dust unto dust." The funeral rites over, the grave was filled with earth. The mourners raised their hands in prayer and offered *fateha*. Then the *congregration*[7] quietly *dispersed*[8] brooding over the *futility*[9] of human ambitions and earthly joys.

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66. A PUBLIC RECEPTION

The grand civic reception given to Queen Elizabeth II of England and Duke of Windsor by the Lahore citizens at the Shalimar Gardens was a memorable event for the Lahorites.

The entire site of the historical gardens had been overhauled, white-washed and painted. Ceremonial arches were built and decorated with fluorescent lights and multi-coloured bulbs. British and Pakistani flags

Vocabulary

(۱) مایوسی کی لہر دوڑا دی - (۲) فالج - (۳) موت - (۴) جاو دانی خوبیوں - (۵) چھڑکا گیا - (۶) جنازہ - (۷) مجمع - (۸) منتشر ہو گیا - (۹) بے فائدہ پن -

waved and fluttered in the breeze. The entire route was bedecked with *bunting*[1] and festoons. Rose *petals*[2] were showered on the Royal visitors as they drove in state to attend the function.

The gathering was limited and clourful. Ladies dressed in *sari* and *shalwar-kameez* gave the party much of its beauty and grace. The towering trees on the lawns were ornamented with floral garlands and flaglets. Bearers and butlers, in milk-white uniforms, stood by for service. The crowded lawns were set with chairs and sofas and the arrangements were perfect. The National Anthems of England and Pakistan marked the opening of the proceedings. After the recital of the Holy Quran, the Vice-Chairman of the Lahore Corporation read out the address of welcome. The Queen rose in all royal dignity and made a brief reply offering thanks for the *cordial*[3] reception. The spectacle was highly impressive as dignitaries from many countries sat there in all decorum. The Queen was presented a small silver replica of the Shalimar Gardens.

The reception reminded us once again that Pakistan is free and independent now. The British rule is no more.

After the welcome address was over, the Queen and the Duke were served with tea and fruit. The tea party was arranged at a grand scale.

Those who attended the reception included in addition to high Government officials, members of Basic Democracies and the *elite*[4] of the town. The arrangements were costly and befitting the honour of the visiting monarch.

The function was rounded off with musical bells and crackers announcing the visitors' departure. The reception was, in fact, a lovely experience in my life.

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67. A MUNICIPAL ELECTION

A municipal election is a great event in the life of a town. There is great *stir*[5] and excitement everywhere. The election to Basic Democracies two years ago was one such major event in Lahore.

Big *posters*[6] were put on the walls displaying the symbols of different candidates. There was no useless propaganda and the public were left free to choose their representatives without any undue *convassing*[7] and pressure from any side. There were no processions and parades, and no political meetings were held to upset the people's minds.

Vocabulary

(۱) جھنڈیاں ۔ (۲) پتیاں ۔ (۳) پر جوش استقبال ۔ (۴) اعلیٰ طبقہ ۔ (۵) جوش و خروش ۔ (۶) اشتہارات ۔ (۷) پروپیگنڈا ۔

Every ward had its own representative to choose. The candidates were fully known to the voters. So it was the duty of the public to vote honestly for the right person.

On the day of the election, much activity was visible. Responsible officers were posted at the *polling*[1] booths to see that votes were recorded in a fair and just manner. Party spirit had ruined our political life before and so only people with true patriotic zeal and social spirit would come forward. The public was fed up with the old politicians under whom corruption, black-marketing, profiteering, hoarding and smuggling had become the order of the day. This time it was proclaimed an offence to supply any conveyance facilities to the voters. There was no sign of the processions of tongas, buses and cars which usually attended previous elections. It was a simple and *solemn*[2] affair.

There was no cases of *coercion*[3] *intimidation*[4], forcible seizure of papers as before. Impersonation being a crime punishable under the law, some cases were detected. Honest voting was not fully expected but the response of the public was most encouraging.

Crowds gathered outside the voting place, and waited, for hours to know the result. When the *announcements*[4] were made, the news was carried round the locality almost in a flash. The successful candidates were profusely garlanded and carried through the main streets on the shoulders of their voters. It was, indeed, a scene of great activity and excitement for the Lahore public.

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68. THE PLEASURES OF COLLEGE LIFE

The college life is full of romance and adventure. Only young men join the college. They are bold and daring. They can make their mark in every branch of college life.

Thus the book-worms can enjoy the fruits of learning by going to the Reading Room and the Library. Fuller and broader knowledge gives them the true pleasure of reading. They find real *enlightenment*[6] of the mind there. Text-books are all right, but there are other things to learn, too.

The school atmosphere is totally absent. The fear of the school master and his rod no longer exists. The laboratories, societies and clubs give the students a closer touch with their teachers. The newspapers, news magazines, journals give a new colour to learning.

Vocabulary

(۱) پولنگ مرکز - (۲) سنجیدہ - (۳) زبردستی - (۴) ڈرانا ۔ دھمکانا -

(۵) اعلانات - (۶) رومان - (۷) ذہنی روشنی -

But then there are extra-mural activities. The Dramatic Society and Literary Circle sharpen their minds and enliven their interest. Symposi, debates, speeches, declamation contests make college life so bright.

The real joy of college life lies in personal freedom under personal discipline. The behaviour of the professors is so charming and novel. They are very courteous, refined and cultured. They have a great regard for the self-respect of the students. They never injure their feelings and prestige. This gives the students a new sense of self-dignity and social respectability.

The college life raises the students mentally. The childish atmosphere and habits of school life are disliked. Students mix freely with each other and make the warmest friendships of their lives.

The College Union is the back-bone of the corporate life there. Students demonstrate their worth as speakers, debators, orators, etc. Great politicians and administrators are born here. The true spirit of democracy also takes birth here.

The college societies arrange out-station trips and excursions as well as weekly outings and picnics. Boys enjoy hiking and trekking expeditions. During the winter months they go skating and ski-ing, to say nothing of mountaineering. Life becomes so full of zest and gusto in the out-door revels. The hustle and bustle of the tea parties, with dance and music, is the hall mark of youth. Similarly games and sports add charm to life. Matches and contests with rival colleges sharpen and stir the interest of the students.

Thus college life is a wonder-land of its own. It is a world of *enterprise*[2] and intelligence. Indeed, it is a stage set for the mental, spiritual and social growth of the students.

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69. MY IDEA OF A HAPPY LIFE

Life depends upon the liver. Everybody has his own philosophy of life. Some hold the belief that "eat, drink and be marry, for tomorrow you die" is the right policy. Others believe in an *ascetic*[3] way of living by cutting oneself away from the joys and *amenities*[4] of life. Others feel bored with a calm and easy-going life and want thrills and excitements. For a soldier, fighting is a beautiful dream. For a mountaineer, life is an adventure. For a hunter, life is a risky game. For lovers life is full romance and beauty. For poets, life is an empty dream. All these people feel happy in life only in their given *spheres*[5].

Vocabulary

(۱) زندہ کرنا - (۲) جرأت و حرکت - (۳) زاهدانه - (۴) آرام و آسائش -
(۵) حلقہ -

Then some people are power-hungry. For Alexander the Great life was a battlefield where he was a world conqueror. King Mides found joy only in the mountains of gold. Everybody is easily *lured*[1] by the jingle of money. Happiness for most people lies in the rosy side of life.

True happiness for some lies in profound meditation and solitary *contemplation*[2]. Lord Buddha led a serene and sublime life, away from the humdrum of the world. He rose above fleshly desires and material gain. On the other hand, Nero led a life of luxury and licence. He was a gay bird, to be sure. Most persons are led astray by the *glamour*[3] and glitter of the fashionable world. But all this is outward mirth without a grain of inward happiness. Such happiness is only moon-shine. It is short-lived.

Happiness is, therefore, only a state of mind. "Nothing," said Shakespeare, "is good or bad but thinking makes it so". My personal creed of happiness is simple and sure. I believe in plain living and high thinking. I do not want to be great but do want to have greatness of heart in small matters. Purity is the key to real happiness. I can feel inwardly happy only when I control my ugly passions and serve others freely. A prayerful life with quiet hobbies and pious company is a great boon. Happiness lies in obeying the voice of conscience. There is no pleasure in the empty show and vanity of life. Lord Buddha said that desire is the mother of all ills. I want to have a simple code of life with no undue desires and *ambitions*.[4] I would like to simplify my wants.

Iqbal's idea of happiness consisted in the lonely life of a *recluse*[5] along a hillside, by the waters of *crystal*[6] springs. Of course, that was a poetic dream only, but no one can deny that retired life brings man true inward happiness. As the poet rightly answered his own question :—

If there were dreams to sell,
Merry and sad to tell,
And the crier rung the bell,
What would you buy ?
A Cottage lone and still
On the top of a wooded hill,
Shadowy, my woes to still,
Until I die ... ...
... ... that would I buy.

Vocabulary

(۱) ورغلانا - (۲) گیان دھیان - (۳) چمک - (۴) خواہشات - (۵) جوگی -
(۶) شفاف چشمہ -

70. A SCENE AT A RAILWAY STATION

I was expecting my cousin from Karachi by Tez Gam and so I went to receive him at the railway station last Sunday. I was somewhat *disappointed*[1] to learn that the train was running late owing to some *derailment*[2] on the way.

I had now *ample*[3] time at my disposal. Waiting is a great *ordeal*[4] but at a railway station it becomes a *luxury*[5], a *treat*.[6] You watch the scene as the children enjoy the peep-show. Passengers were coming and going in hot haste and the sight of the holiday travellers crowding the window was interesting. Everybody was attacked by train fever and *hectic*[7] anxiety was written on every face. Fashionable ladies and well-dressed gentlemen were strolling up and down the platform. They had different styles of make-up and hair-do. People from every corner of the province were gathered there. There were Sindhis as well as Pathans in their own *typical*[8] dresses ; there were Punjabi kisans as well as Bengali babus in their *classical attires*.[9] I was amused at the sight of the big "hooka" held by a Punjabi peasant.

The entire platform was *cluttered*[10] *with* passengers and luggage. Young girls and young boys looked at each other with interest. Some elderly mothers *hugged*[11] their babies to their breasts or held them in their arms. The coolies in their red uniforms carried the luggage here and there—on their heads, backs or even trollies as the case might be. The fruit-vendors, sweetmeat sellers, hawkers and newsboys cried in their stylish manners to attract customers.

The shunting engines, the hurrying railway officials, the whistle and roar of the different trains added charm to the scene.

Some serious-looking passengers were *absorbed*[12] in reading the newspapers or books. Some gaily-dressed young men paraded on the platform to *show off*[13] their importance. Some blind beggar came hobbling and shuffling with a begging bowl in his hand in which some *charitable*[14] passengers had dropped some coins. Uniformed policemen were also visible here and there with an alert watch on the passengers. The Watch and Ward officials were checking some packages. The Land Custom officials were also actively busy. Some persons were smoking leisurely and waiting for the train. I took out my cigarette-box and lighted my first cigarette as I was awakened out of my *reflections*[15] by the announcement on the *mike*[16] "Tez Gam from Karachi reaching platform No. 1 in five minutes."

The dream vanished as the train steamed in, and the glory of the railway station became forgotten.

Vocabulary

(۱) مایوس ہونا - (۲) گاڑی کا پٹری سے اتر جانا - (۳) کافی - (۴) مرحلہ مشکل - (۵) عیاشی - (۶) ضیافت - (۷) سخت پریشانی - (۸) مخصوص - (۹) قدیم لباس - (۱۰) پٹا پڑا تھا - (۱۱) گلے لگانا - (۱۲) مصروف - (۱۳) دکھاوا کرنا - (۱۴) فیاض - (۱۵) خیالات - (۱۶) مائیکرو فون -

71. MY FAVOURITE MAGAZINE

My favourite magazine is the 'Reader's Digest'. The magazine is published in English. It contains matter of great value and interest for all and sundry. The magazine is popular all the world over and as many as twenty million copies are sold out every month. Of course, the magazine is published in many different cities in many different languages.

The standard of the magazine is rather high. The journal is liked by the intelligentsia everywhere. A well-read and intellectual person cannot go without it. The magazine deals with subjects of all varieties —history, political history, current affairs, scientific adventures, personal experiences and great personalities. The views given in the magazine are sound and solid. What is more, it gives us articles on *psychology*[1] and sex. It helps us in knowing our problems and thus solving them. The magazine sometimes contains information on technical subjects. In fact, it is a mine of knowledge for a layman. Great events and happenings of the world are brought home to us in a familiar and friendly manner. It tells us about floods and fires, about earthquakes and plagues, about battles and wars, about space flights and sea-adventures.

The magazine awakens our sympathy and fellow-feeling as human beings. It creates goodwill and concord everywhere. It touches the moral and social as well as spiritual problems of mankind. It tries to teach as well as delight us.

The magazine also runs a special condensed Book Section. In this Section a most interesting book is summarized. Those who are unable to read the complete novel prefer this abridged story which contains all the essentials of the original story.

The 'Reader's Digest' deals with serious and solemn subjects. But it also treats of light and tasty topics. There are jokes, and a lot of them ; there are interesting quotations as well as interesting features such as "Life is like that" and 'Laugh a while'. The things are taken from different countries and refer to different tastes. There are funny articles by great humourists as well.

Lastly, I love the 'Reader's Digest' because it contains no indecent or immoral material. It has a purity and chastity of style. Cheap articles and sexual literature has no place in this magazine.

In fact, the magazine is a *store-house*[3] of world-wide facts and knowledge.

Vocabulary

(۱) نفسیات - (۲) مخفف - (۳) مخزن -

72. SATURDAY NIGHT IN OUR HOME

Saturday night is the golden night for all. Young and old, high and low, rich and poor, all enjoy it greatly. The coming Sunday means the day of rest. So the "Saturday Night" is given to entertainment and enjoyment.

Everybody is carefree that night. The students postpone their hometask till the next day. The monotony of work calls for relief. Saturday night brings peace, calm and relief in the true sense of the words.

High families always celebrate the Saturday Night with a gala feast. Some go to cinema for a break. Others dine out in restaurants and cafes. They indulge in long walks and long talks. Friends and families enjoy outdoor walks in gardens or on the river side. If the moon is full, the scene becomes more attractive. Some people repair to the river-side in small parties to enjoy boating in moonlight. They enjoy music and songs there, and entertain each other with *spicy*[1] delicacies and fruits.

Some people stay at home and invite guests. The object is the same—to spend the evening in company and entertainment. Extra-tasty dishes are prepared for the occasion. The company laughs at jokes and stories, plays at cards, chess or carrom as the case may be.

Even when no guests come, life on a Saturday evening is gay and jovial. All feel so light-hearted. After dinner, the father of the family delivers his lecture or sermon to the young ones. He gives them a sound piece of advice or warning to all the kids. There is a festival look about the whole scene.

In certain homes the arrival of the guests upsets the balance of the family. The children talk only in whispers. The mother has a *forbidding*[2] look. The father looks serious. The joy of Saturday is dead and gone.

After the departure of the guests, they all breathe a sigh of relief. They discuss the success of the feast. They take a lot about the guests and sleep late as the talk is prolonged. The fashions, make-up and hair-do of the visitors are freely talked about.

Stories are generally told at night. The children clamour for them louder than ever. Sometimes they are robbery-and-murder stories, mostly they are fairy tales or ghost stories—which make our hair stand on end and our blood curdle in our viens. But we take delight in them all the same.

Like all evenings the Saturday evening comes to an end and we go to bed where the sweet memory of the incidents still haunts us.

Vocabulary

(۱) مصالحہ دار لذیذ ۔ (۲) سخت گیری کا اظہار ۔

73. THE INDEPENDENCE DAY CELEBRATIONS

The Independence Day was celebrated with enthusiasm all over Pakistan this year. Pakistan saw the light of day on 14th August, 1947. Every year, on the said date, the event is celebrated as a mark of thankfulness to God.

The Quaid-i-Azam's house at Karachi was kept open for the visitors throughout the day. The place is known as "Wazir Mansion" and is now a protected monument. The Quaid-i-Azam was born there on December 25, 1876.

Thousands of people thronged the Quaid-i-Azam's "Mazar" on Monday morning to pay homage to the Father of the Nation. Wreaths were placed on the "Mazar" and *Fateha* was offered.

Sweets were distributed among the children. About 7,000 people visited the Mazar before mid-day.

The Independence Day celebrations began in the country's former federal capital amid jubilation and festivity.

The celebrations commenced with the hoisting of the national flag on all the public buildings in the morning. Prayers for the solidarity and prosperity of Pakistan were offered in mosques during morning prayers. The Independence Day was declared a closed holiday. All Government offices, banks, educational institutions, markets and semi-Government offices were closed in the city on Monday. The city wore a festive look. The shopping centre and many other institutions in the city were well decorated. School-children wearing uniforms looked *jubilant*[1] and took part in organized programmes.

Documentary[2] films exhibiting the birth of Pakistan and the progress made in different fields since independence were shown in a number of cinemas, for children. All the Karachi dailies brought out special Independence Day supplements.

A large number of jubilant men, women and children thronged the beautiful sea-side at the Clifton while others went to the Hawkes Bay. People had to form long queques at various bus stops.

Over 2,000 young enthusiastic students took out a procession in the city. The Commissioner of Karachi took the salute. About 100 girls in small uniforms also moved in the procession. The procession was wildly cheered by the people on the roadsides.

The day-long celebrations were *rounded*[3] off with colourful illuminations at night. A Mushaira and night-long Qawwalis were also arranged. Sports and games were arranged during the day and debates held at night. Non-Muslims also took a zealous part in the Independence Day celebrations. Special prayers were offered for the progress and prosperity of Pakistan in temples and churches.

Vocabulary

(۱) خوش و خرم - (۲) دستاویزی فلمیں - (۳) ختم ہوئیں -

74. CYCLING AS A RECREATION

The common push cycle is a cheap and easy mode of conveyance. The tonga is slow. The car is expensive. The moter cycle is dangerous. The bus is inconvenient. The ordinary bike alone offers a ready means of transport.

Cycling is as easy as walking on foot. It is not risky like driving. There are no periodical bills too. The bicycle is common man's luxury.

Cycling is an adventure too. You race along the road faster than any runner. Your feet do not touch the ground as you sit poised on the saddle. You feel like a winged bird during its flight. The air goes by in a wind.

O'bird, then I, though a boy,
For a golden moment share
Your feathery life in air...

We experience the same feeling while wheeling down a slope. The enjoyment is perfect. It is a moment of flying career.. An aeroplane cannot excite this wonderful feeling. An aeroplane flies at an *excessively*[1] high speed. A car travels at too fast a speed. The bicycle gives you a normal speed of, say, fifteen miles per hour, consistent with your safety. There are no risks and no actual or imaginary fears.

Cycling offers a healthy change after the dull routine of studies. The collegians rush home in high spirits after the college-close. They laugh, sing or hum to lighten their minds. This would be unthinkable for a *pedestrian*[3]. Cycling refreshes the brain by quickening the circulation of blood. Physically, cycling is not so troublesome. You float casually along the road watching the road scenes.

Cycling has grown popular in cities. People use cycles for picnics and Sunday outdoor trips. An ordinary bike is an ideal machine, more attractive than the manned space-ship. College students visit natural and historical places *en bloc* on their bicycles. This saves time and money and then it is more full of fun.

Cycling is a daring adventure as well. Racing competition on the highroads adds to the hilarity of the experience. In playgrounds boys hold cycle races which adds to the glory of the two-wheeler. Sometimes musical cycle races are held and at other times acrobats play curious tricks while cycling. Recently cycling endurance *demonstrations*[5] were held and the cyclist went on cycling non-stop for over six days. This shows that cycling can be made an object of recreation in many ways.

Vocabulary

(۱) سخت تیز رفتار - (۲) فرضی یا خیالی - (۳) پیدل شخص - (۴) اکٹھے ہوکر - (۵) مظاہرے -

75. HIKING

Hiking is a new word which means *tramping*[1] on a walking tour. To hike means to carry out a long organised walk for the fun of the thing. Today the world is over-crowded with routine work, office duties, business wrangles and other earthly worries. People want a change or distraction to divert their mind.

A car does not serve the purpose. It takes you from one sphere to the other without any intermediate process of mental and physical adjustment. The reward of pleasure is always quite proportionate to the effort.

Hiking is not a common feature in Pakistan. But in western countries hiking is a popular pastime. People tramp on the road-side, *pitch* their tents under shady trees, cook their food by the watering places and go fishing and hunting all the way. Mountains, river-sides, valleys and sea resorts are the main *targets*.[2] Like Wordsworth.

They wander lonely as a cloud
That floats on high over vales and hills.

Wander-lust is *instinctive*[3] in man. Today there are many globe-trotters in the world who go from country to country (of course, on vehicles). But hiking is done during holidays by most people in the natural background of the country or hillside.

Hiking is full of thrills and excitements. Man comes closer to Nature. A healthy feeling sweeps over him. His face glows with health and a sense of well-being. He is overjoyed at the sight of the beauty spots and the natural scenery.

Hazlitt was a great hiker. He loved to do it alone. In his essay "On going a journey" he begins with these memorable words :

"One of the pleasantest things in the world is going a journey. But I like to go by myself. I can enjoy society in a room, but out of doors Nature is company enough for me." Later he adds, "Give me the clear blue sky over my head, and the green turf beneath my feet, a winding road before me, and three hours' march to dinner......I leap, I run, I sing for joy."

This is the normal programme for a hiker. His *paraphernalia*[4] includes a knapsack, one or two favourite volumes, a camera, a thermos bottle, a torch and a walking staff. The tourist feasts his eyes on scenery and landscape, meets curious personalities, makes strange friends, and travels unknown. The soul of hiking is liberty, perfect liberty, liberty to think, feel, do, just as one pleases. Company also gives colour to the trip. Mountain-climbing, gliding down-hill, *ferrying*[5] through rivulets all add joy to the experience. A hiker is, indeed, a true ambassador of human nature.

Vocabulary

(۱) پیادہ سفر کرنا - (۲) مطمع نظر - (۳) جبلی ' فطری - (۴) ساز و سامان -
(۵) کشتی دریا سے پار کرنا -

76. PATRIOTISM

Patriotism means the love of one's country. A patriot is one who loves his country above every earthly thing. Everybody should be a patriot. Patriotism is a natural and instinctive feeling in human beings.

> Breathers there a man with soul so dead,
> Who never to himself hath said,
> "This is my own, my native land !" ?

In olden days patriots owed their service to the king or chief. "God save the King !" was the general cry. That was the bond of unity between man and man, between soldier and soldier. They fought under the same flag.

But recently patriotism has come to mean nationalism. The country is the central object of love. Thus Kipling sings in the Children's Song :

> O Land of our birth ! we pledge to thee,
> Our love and toil in the years to be ;
> When we are grown and take our place
> As men and women with our race.

Now the age of dictators and self-willed rulers is gone. The spirit of democracy rules the world. The tyrant has been slain.

Nationhood has added some glorious chapters to the history of man. Everybody would love to shed his blood for the sake of his motherland. The stories of the old Greeks and Romans still ring in our ears. Who can forget Horatius's war-cry ?

> "To every man upon this earth
> Death cometh soon or late,
> And how can man die better
> Than facing fearful odds,
> For the ashes of his fathers
> And the temples of his gods ?

Of course, a patriot has a narrow outlook in the world of today. For many centuries, however, patriotism was the most sacred passion of the human heart.

Today patriotism is shifting to *ideologies*.[1] New power blocks are being born. Democracy and Communism are the main new conceptions. Different nations are grouped together under one ideology or the other. The U.N.O. has to face this situation in every session.

Islam does not believe in any land barriers. Islam believes in the unity of the Muslims throughout the world. This idea is gaining ground day by day.

Patriotism in its *militant*[2] form it now over. The *movements*[3] of Nazism and Fascism are long since dead. The glorious urge of

Vocabulary

(۱) نظریات - (۲) جارحانہ - تحریکیں -

partriotism to lay down everything for the sake of one's motherland will, however, live for ever.

I vow to thee, my country—all earthly things above,
Entire and whole and perfect, the service of my love ;
The love that asks no question, the love that stands the test,
That lays upon the altar the dearest and the best.

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77. U.N.O. (UNITED NATIONS ORGANIZATION)

The U.N.O. is an active agent of world peace today. Even a bloody war is a blessing in disguise. The U.N.O. is such a blessing. This organization came into being after the Second World War in 1946. The object was to bring all the nations of the world on one platform for discussions and decisions. Thus it is like the defunct-League of Nations. The historic San Franciso Conference led to the birth of this great world *forum*[1].

The official organization has various bodies. The General Assembly is the most important of all. It consists of the representatives of every member nation. All action proposed by sub-committees of other bodies is finally ratified by the General Assembly. A two-third majority vote is essential for the taking of a decision.

The second major body of the U.N.O. is the Security Council. This body is responsible for world peace. It includes representatives from eleven countries. Five of them are permanent members called the Big Five Powers. They are U.S.A., U.S.S.R., U.K., France and National China. The question of China is still unsettled. Russia favours Communist China. U.S.A. favour the National Government of General Chiang Kai-Shek.

The U.N.O. headquarters is at Manhattan, New York. The Security Council keeps a vigil on world problems. Wherever amity and peace is endangered, the Security Council recommends suitable action to the General Assembly. A special feature of the Security Council is the power of Veto given to the Big Five Powers. This is a useful step, for it prevents a partial action by any power. This shows an advance over the League of Nations whose failure led to the Second World War. Thus the Big-Power *unanimity*[2] is essential for world peace and the Veto recognises this important fact.

The U.N.O. has other organs of lesser *note*,[4] for instance the U.N.E.S.C.O. (United Nations Educational, Scientific and Cultural Organisation), the I.L.O. (the International Labour Organisation), the F.A.O. (the Food and Agricultural Organisation), the I.M.F. (the International Monetary Fund), the World Bank, the Court of International Justice at The Hague, and the W.H.O. (World Health Organisation), etc.

Vocabulrry

(۱) جماعت - (۲) اتفاق - (۳) ادارے - (۴) کم اهمیت والے -

The U.N.O. suffers from many defects. But still it is the only stage where nations meet and discuss their problems of peace and war. Those weaknesses are the weaknesses of mankind. The pending problems of Kashmir, Indonesia, the Congo and Arab-Isreal dispute point to basic difficulties.

The U.N.O. has kept the balance in the world crises so far. The world must co-operate with the U.N.O. The only alternative to the U.N.O. is the Third World War.

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78. ATOMS FOR PEACE

The most important peace-time development of atomic energy has been the production, distribution, and uses of radio-active isotopes commonly known as radio-isotopes. "Isotope" is a Greek word meaning "iso" and "top", *i.e.* "same and place."

There are two types of isotopes, namely radio-isotopes and stable isotopes. In Radio-isotopes the combination of neutrons (negative charged particles) and protons (positive charged particles) in the nucleus is unstable. Most elements exist in *multiple*[1] forms and scientists have identified about 1,170 isotopes. Of the total about 280 are stable. The rest are unstable. Radio-isotopes occur in nature but a number of them are produced in the reactor and are available for different branches of science. Radio-isotopes are useful as a source of radiation like X-rays and tracer atom.

The most important application of radio-isotopes is their use as tracers. They can be traced in very minute quantities by the radiation they emit. Workers can study the meachanism of the various complex processes occurring in both plant and animal kingdoms.

The study of fertilizers was one of the first and foremost uses of radio-isotopes. The radio-isotopes of calcium and carbon are used to study soil fertility. How do the materials in plants and soil help the growth of agriculture ? The growth of plants is safeguarded by certain chemical substances called plant "harmones". In the same way plant diseases can be studied and means for their control can be devised.

Again radio-isotopes are used to diagnose certain diseases of the blood, heart, brain, bones and certain other internal organs. Radio-isotopes are being used to study the growth of cancer and tumour within the body. Its size and character will also be studied. Very simple porta-

Vocabulary

(۱) نازک مرحلے - (۲) متنوع -

ble X-ray units can produce a radiograph of the diseased *organ*[1] in a few seconds. Certain diseases of the blood, heart, brain and bones, etc. are being treated with rodio-isotopes successfully. Similarly the contents and modes of working of various drugs are also studied. Radio isotopes are being used to study certain types of gauge on any metal, plastic, paper or rubber. Soil density and moisture gauge containing radio-isotopes are used to check leakage in water or petrol lines with no disturbance of the covering structure as in case of aircraf trunnings, railway tracks, hydro-electric dams, etc. Similarly studying radiography (in metal castings) and grading of various oils in petroleum industry calls for radio-isotopes study. Again engine wear can easily be discovered by radio-isotopes. Thus the atomic energy can be used in agriculture, medicine and industry with wonderful results.

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79. THE HORRORS OF WAR

Man has fought many wars in the past. The Greek empire was based on military strength and power after a long series of wars. The Roman empire was the result of the canquest of Europe by the legions of Rome. All these wars meant bloodshed and vast killings. Alexander the Great marched through Persia to India leaving a trail of blood behind him. The Roman Caesars attacked and killed the peoples of different countries of Europe in their march.

War was never an ordinary disaster. The cities were looted and then razed to the ground. Its inhabitants were mostly put to the sword. There was a general massacre of women, children and old men. The rich and the poor shared the same cruel fate ;

> With fire and sword the country round
> Was wasted far and wide.

War does not settle a dispute. Soldiers kill soldiers but the question is not settled. Every age has seen the birth of new *revolutionary*[2] ideas. Only a peaceful conference can help in adjusting the views of the contending parties.

War is a *barbaric*[3] custom of settling disputes. Horrors are always *perpetrated*[4] during the war. The Mongols did wholesale massacres of the people they conquered. They built their towers of victory, with the skulls of the peole of the conquered cities. The Greeks and the Romans made slaves of their enemies. The Spaniards made their captives galley slaves to run their ships. This wretched life was worse than death.

War simply ruins a country's economy. It paralyses its progress, industry and agriculture. Able-bodied persons are either killed or crippled. Buildings are destroyed or razed to the ground. Whole families are wiped out of existence. During the last two world wars many ruling nations disappeared from the world. The atom bombs, dropped

Vocabulary

(۱) جسم کا بیمار حصہ - (۲) انقلابی - (۳) وحشیانہ - (۴) ظلم ہونا -

on Hiroshima and Nagasaki tell a horrible tale of death and destruction. Now inter-continental missiles can launch the attack from across thousands of miles.

War makes civil life impossible. The two power blocks U.S.A. and U.S.S.R. have made life dangerous for each other and for the world.

War is more disastrous than flood and fire, blight and famine, plague or earthquake. The next horrible thing to a battle lost, is a battle won. Poisonous gas bombs or germ bombs do such a havoc to life. Thus the future of the world is very dark and gloomy.

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80. SCIENCE AS THE GREATEST SERVANT OF MAN

Today the world has become science-minded. Indoors or out of doors science alone governs every sphere of our life. From cavemen we have risen to the position of space-men.

Science is the mother of all inventions. Science has created a new world with its bloodless revolution. Man has invented machines and things for his own comfort.

At home the housewife has got the stove, cooker, refrigerator, electric fan and electric light to help her. There are radio and television to refresh her. She can wash her plates and clothes with the washing machine. There is also the electric iron to press the clothes with. Our social life has changed for a happier one. The cinema entertains and radio and television have sweetened the taste of life.

Similarly our agriculture and industry have much improved. The *powerlooms*[1] are replacing the handlooms, mills and factories are replacing *manual*[2] labour. Similarly the ox-and-the-plough days are passing away. The tractors are coming into force. Things are being made better in quality and greater in quantity.

The means of transport have also undergone a *drastic*[3] change. The donkey-cart and horse-wagon are giving place to bicycles, motor cycles, cars, buses and trucks. You can travel by rail as well as by road. That is not all.

There are sea-ships to carry passengers from one country to another. Similarly there are aeroplanes and jet planes to take you from one corner of the world to the other. Time and space have been fully conquered. Man is the master of Nature today.

Science has done marvels in the world of medicine. The black terrors of the old world like smallpox, cholera, plague and T.B. have been

Vocabulary

(۱) بجلی سے چلنے والی کھڈیاں - (۲) دستی - (۳) سخت تبدیلی -

been tamed. The wonder drugs like penicillin, choloromycin and other antibiotic drugs have killed these "killers" themselves. Quinine has killed malaria.

Similarly x-ray has brought relief to millions by discovering the secret troubles. An injection puts a new life into a dying person. Again, plastic surgery almost overhauls a wounded soldier or an injured person.

Man is taking huge strides in the world of discovery and invention. Science has become the *hand-maiden*[1] of man. She is the Aladin's Lamp which works miracles. She is the Florence Nightingale who brings happiness to the suffering mankind.

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81. IS MODERN CIVILIZATION A CURSE ?

Two world wars were fought during the last half-century. Millions of fighting soldiers and innocent citizens were killed. Still man is going ahead with his preparation of *nuclear*[2] weapons. The threat of an atomic war is real.

This is the state of affairs today. Science, the blessing of yesterday, looks like the curse of tomorrow. The dreadful weapons like the atom and hydrogen bombs can destroy big countries in no time. The common man is unhappy, afraid.

The economic life in the world of today is simply miserable. People are starving in millions. The refugees' problem has hit many countries hard. The man in the street is without proper food, clothing and medical *facilities*[3]. Modern life is becoming a veritable hell. Science does not look like a gift from God, but a work of the Devil himself.

The moral side of life is hopeless. Fashion and make-up is the order of the day. People believe in outward show. The glamour and glitter of modern civilization is so charming. Religion and *ethical*[4] philosophy have suffered a great setback. The existence of *immoral* houses, cinemas, night-clubs, *brothels*[5], nude-societies, dance and music circles, all point to the moral death of man. Man has lost his peace of mind. He tries to drown himself in such mirthful activities. But, alas ! mirth is not true happiness.

Bentham's motto of, "the greatest happiness of the greatest number", is only an empty slogan. Modern life is a ruin of our moral values. Material progress has failed to restore economic balance.

But the picture of things is not wholly dark. Man has done a lot to better his stay on earth. There is much fun and pleasure in *luxurious*[6] living. Medical science has brought recovery and health to millions of sufferers. Economic aid programmes are being followed by big powers like U.S.A. and U.S.S.R. Educational facilities are being given to backward and under-developed countries. Thus man's conscience is at work in a new way.

Vocabulary

(۱) خادمہ - (۲) جوہری ہتھیار - (۳) سہولتیں - (۴) اخلاقی - (۵) چکلے -
(٦) پر عیش -

Lastly, it is *conceded*[1] that modern life has failed to bring peace and happiness to man. The simple and sincere mode of life is gone. That far modern civilization is indeed a curse and a failure.

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82. THE ATOMIC WAR

The world has outlived two *bloodiest*[2] wars in its whole history, during the last five *decades*[3]. Everybody knows war to be a great curse. The past wars and battles were mostly local and limited in their *range*.[4] They did not take such a heavy toll of life. The weapons of old wars were just swords, lances, daggers, arrows and guns. But now science has invented mighty weapons like bombs and tanks. So the destruction is wholesale. Even the innocent citizens suffer a cruel fate. The atom bombs dropped on Hiroshima and Nagasaki cost tens of thousands of lives and caused total destruction of property.

Today man is preparing more and more of hell and horror bombs like the atom bomb, the hydrogen bomb and the N-bomb. The latest bomb is one thousand times more powerful than the first atomic bomb in history. These series of super-powerful nulcear bombs with a yield equivalent to 20 million, 30 million, 50 million and 100 million tons of T.N.T., can wipe out big cities at one stroke. Rockets, similar to those used by Major Gagarin and Major Titov can attack any part of the world from any point. A nuclear attack would thus *decimate*[5] vast populated areas. Russia has exploded a 50-megaton Super bomb which is 2,500 times more powerful than the atom bombs dropped on. Hiroshima and Nagasaki and which would cost about 150,000 of human lives. A pall of gloom hangs over the world today.

The scientists know the total harm which an atomic war would do to the world. So steps are being taken to prevent destruction of cities. Thus only the living population of the bombed area would be "juiced up" and the buildings would remain sound and safe. Man's life under the threat of nuclear attack is becoming miserable.

Those people who had the first-hand experience of the previous war, shudder at the very thought of a nuclear war. Life has become a nightmare for them. A Nagasaki survivor committed suicide on hearing of Russia's exploding of the Super bomb.

The atomic attack can set the entire globe on fire. The earth can burst into flames. No living thing would then survive. The fall-out from a nuclear attack is highly poisonous. It would endanger life and cripple human beings. Thus the birds in the air, the beasts in the forest, and the fish in the sea would cease to be. The land would become barren. Nothing would grow there. The rain system would be upset. New tidal waves and storms would set in. The system of the world would be simply changed. The harm done to human body by ash fall-out would be terrible. It may travel from generation to generation. Thus nuclear warfare would only let loose a hell on earth.

Vocabulary

(۱) مانا جاتا ہے - (۲) خونیں ترین - (۳) دس سال کا عرصہ - (۴) وسعت -
(۵) ختم کر دینا -

83. BASIC DEMOCRACIES

'Basic Democracies' is the burning question of the day. The system of Basic Democracies was introduced by the new Revolutionary Government of Pakistan.

"Basic Democracies" means that every adult man and woman has a right and responsibility to do his special duties. The old system of Provincial Assembly did not come into direct touch with the common man. He had, in fact, nothing to do with the administration of work. He was only a sleeping partner in the business.

Now the new age of social welfare and social uplift has set in. Citizens will in future look after their own affairs. The Government will bother itself only with major national problems like finance, defence and foreign policy. The people will practice democracy in their humble sphere. This is the beginning of basic democracy. Hence the name "Basic Democracies".

Thus the problems of *sanitation*[1] and health, education, agriculture and industry will be looked after by the members of the Basic Democracies.

The central point is that the people have the right to govern themselves. But due to lack of education or knowledge they cannot run the government at the top. So they will learn to deal with their immediate and local problems first.

The people are unable to take *collective*[2] decisions. They can do so only through their representatives. These gentlemen must be capable and honest. They should be fully qualified to solve their own problems. They must be well known to the electors so that right men may be chosen for the right jobs.

These conditions can at present be satisfied only at the village level. So one representative for every 1,000 or 1,500 is to be selected. Similarly a city may be divided into units of roughly the same size as the rural units. Democracies for local areas thus come into being—named Basic Democracies.

These Basic Democracies will manage their local affairs with the help of responsible officers. At presents it is a healthy plan to strengthen the local bodies with nominees from educated and experienced groups. Thus the Union Panchayat is the bed-drock of Basic Democracies. The Tehsil, District and Division Councils will be based upon the Union Panchayat.

The Basic Democracies scheme is so simple and effective. For a mostly illiterate people like the Pakistanis, full democracy at all levels would be foolish and dangerous. This system is mid-way between the two extremes.

The Basic Democracies concept has won genuine praise from the outside world. The Mid-East Muslim countries are watching the experiment with interest. Even Bharat has accepted the reasonableness of the scheme. The day is not far when Basic Democracies in Pakistan would move to a fuller and broader democracy.

Vocabulary

(۱) حفظان صحت - (۲) اجتماعی یا مجموعی فیصلے - (۳) منتخب شدہ -

84. VICTORIES OF PEACE

The victories of war are well known. The victories of peace are little known. Still they are worthy of more respect than the victories of war. The poet has put it beautifully :—

"Peace hath her victories
No less renowned than war."

The victories of peace are won over nature for the benefit of man. The victories of war are won by man over man by destroying or crippling human beings. All the progress that man has made has come from his fight against nature, disease, ignorance and *oppression*[1]. These are bitter enemies of man. Thus we have a victory that *alleviates*[2] human suffering and increases human comfort.

This world was not as we find it today. Wide rivers separated one place from another. Now, we have great and wonderful bridges which span big rivers and bring men close to each other. Great mountains have tunnels with modern luxury trains running through them. That is not all. Man used to travel at a slow speed. He could not go beyond a few miles around his village. Today, with the help of cars, trains, ships and aeroplanes, great distances seem *insignificant*[3]. In a few hours, one can cover a distance which in the past would have taken a lifetime. This has brought man nearer to man. Today people talk of going to another country just as they used to talk a few decades ago of going to an adjoining village.

At home you can transact your business by telephone. Then there is the great discovery of telegraph and wireless. A message can be conveyed from one place to another in no time.

War gives birth to great instruments of *destruction*[4], but in peace time doctors and chemists work to save life and to *mitigate*[5] human suffering. Hundreds of incurable diseases are treated successfully. Thanks to preventive medicines diseases like malaria, typhoid and smallpox have been exterminated. The fight against disease is going on. Every day new victories are won. The greatest in the modern era has been the production of *antibiotics*[6]. They have *revolutionised*[7] medicine.

Man has to be educated in simple principles of health with the help of books, charts and pamphlets. This problem has been tackled with full force. The great demon of ignorance is being pushed out of the world by slow degrees. Every day, we learn of more schools and colleges being opened to satisfy the increasing demand. Adult literacy campaign has helped to educate many adults. Free education is bringing education to the poorer members of our society. It will be the greatest V-Day for us, when illiteracy is totally defeated.

Vocabulary

(۱) ظلم - (۲) کم کرنا - (۳) معمولی - (۴) تباھی کے ھتھیار - (۵) جراثیم کش دوائیں - (۶) دواؤں کے میدان میں انقلاب برپا کر دیا ھے - (۷) کم کرنا ۔

Education has created a better understanding among people. A more human attitude prevails now. The institution of slavery has been washed away from the surface of the earth. Labour laws have improved the conditions of labour. The labourer has ceased to be an oppressed individual. He now has his hours of work and a respectable salary to live on in comfort.

These are only *milestones*[1] on the road to progress. They tell us what we have done. They please us and give us confidence by showing to us the great achievements of those who fought the battles of peace in the past. But we should look at the long road that lies ahead, the great distance that we have to cover, the dangerous enemies we have to encounter, and should gird up our loins. Much has been done, but *more* has yet to be accomplished. We are in the battlefield now, and, God willing, we will win greater victories of peace than any won before.

85. SOCIAL WELFARE

We are all blind, until we see
That in the human plan
Nothing is worth the making
If it does not make the man.
Why build these cities glorious
If man unbuilded grows ?
In vain we build the world, unless
The builder also grows.

"Social Welfare" is a big and *vague*[2] term. The meaning is as vast as the world itself. Social welfare means a social activity that is not directly related to economic production, political life and religious belief. It would include, for instance, measures for the promotion of education and health. But social welfare is neither "Education" nor "Health"—although it promotes both. Why do we have a Social Welfare Department when we already have Eduction, Health and other similar departments ?

Social service is an expression of man's humanity to man. Social welfare means the keeping up of the normal standards of life both at individual and group levels.

Social welfare activity helps towards a *mutual*[3] adjustment of persons and their social surroundings. In Western countries this activity is becoming more and more organised on scientific lines. This professional social work is founded on a three-fold method or technique, namely "case-work," "group-work" and "Community-organisation".

In "case-work" an attempt is made to understand the individual in his *total*[4] situation and help him in making maximum use of social and community-organisations.

In "group-work" the behaviour of a group is studied and attempt is made to get the best out of the group-welfare.

Vocabulary

(۱) سنگ میل - (۲) مبہم - (۳) باهمی - (۴) کلی حالات -

At the "Community-organisation" stage the same kind of work is done to achieve the social welfare of the whole community.

In Pakistan the chief social welfare services are for the betterment of the family and the child, for solving the economic difficulties, for improving the *prospects*[1] of the socially, mentally and physically *handicapped*[2]. There are many more minor *categories*[3] of social services as well.

In Pakistan social service is a recent affair. Voluntary agencies started social work with the influx of over 9 million refugees from India. Later, in *consultation*[4] with foreign experts, the Department of Social Work was started in the Punjab University in 1954. During 1955-56 a Ministry of Social Welfare was established in the Central Government.

Thus a new *concept*[5] of a "Welfare State" was born. A Welfare State looks after the health, education, and personal and social welfare of its people. The Government helps private bodies in serving the people socially by grants and aids. For further progress social workers and social corps are trained. A list of services includes family welfare, (child and mother), female welfare, youth-work, Recreation, *rehabilitation*[6] of the physically *handicapped*[6] (like the deaf, dumb and blind), medical social work, co-ordination, etc.

Over 200 voluntary *agencies*[8] exist in Lahore and Karachi each for social welfare at urban level. Their object is to provide services such as Industrial centres for women, Dispensaries and T.B. Chest Clinics, Libraries and Reading Rooms, Recreation for women and children, Maternity and Child Health Centres, Labour Welfare, Social Education Centres for women and children. Urban community development projects are given greater importance.

Thus the self-help scheme, the Deaf and Dumb-school, Remand Home and Juvenile Court Children Centres help a lot in social welfare. "Work Camps" are started turn by turn in different places with the help of social workers and volunteers. In the same way co-ordinated work is done with the help of the various departments of the Government such as Village-Aid, Co-operative Department, Agriculture and Industries.

Pakistan is a welfare State and our welfare Government is doing everything possible for the social uplift of common man.

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86. VILLAGE UPLIFT

Pakistan is a land of villages. Over ninety per cent of her population lives in villages. These villages are spread over her vast area. They are not well connected with each other by road or rail. There is a total absence of civic comforts in the villages. For example, there is no solid arrangement for water supply at home. There are no handpumps or

Vocabulary

(۱) مستقل امکانات - (۲) معذور - مفلوج - (۳) قسمیں - (۴) مشورے سے
(۵) نظریہ - (۶) بحالی - (۷) باھمی مربوط - (۸) رضاکارانہ جماعتیں -

tube-wells. There is no power supply as well. The villages are usually fitted with electric light and electric fans. Water is drawn from the wells. There is naturally no flush system or *sewerage*[1] system in villages. So we find heaps of filth and rubbish here and there. There are very few educated persons in villages. The educated ones have rather low qualifications. The level of intelligence is, therefore, much below the mark.

Now this problem of village uplift 's of fundamental importance. There were formerly very few schools in the country. But now primary education has been made compulsory for all children of school-going age. With the help of local bodies and Basic Democracies, primary schools have been opened in almost every big village. Middle-class and high class education is also being introduced in the country-side. Intermediate clleges are being opened almost in every district to educate the rustic majority.

The Village-AID Department has been set up to look after the uplift of the villagers. Proper education and training is being given even to the adults in the matter of farming and agriculture. Even fish farms, *poultry-farms*,[3] and dairy farms have been introduced at certain places. The standard of living in the villages is rather low. After educational facilities come the medical facilities. For this purpose local dispensaries have started working in big villages and health visitors are sent to far off villages to attend to epidemics and diseases and other medical problems.

The village farmer is still behind the age. The ox-and-plough days are not yet gone. Under the Village-AID and comparative schemes, tractors are loaned by the Government for ploughing and seeding purposes. Seeding is no longer done by broadcasting method.

That is not all. To rehabilitate the villagers the Government has created Village-AID societies and co-operative societies which offer loans to the cultivators on non-profit basis. This lends a helping hand to the work-a-day farmer.

Since the villagers remain unemployed after the harvest is over, the Government has introduced cottage industries for their benefit. These cottage industries are being developed.

Thus everything possible is being done to improve the lot of the villagers. The towns men are lucky to enjoy all the fruits of culture and civilization. But the day is not far when our village-brethren will be fully absorbed in our national economy. Pakistan will then prosper by leaps and bounds.

87. BROADCASTING

The radio is the most popular entertainment in any house today. Almost every middle-class family possesses a radio set. The recreation and amusement that broadcasting provides is too well known. The lilt of the soft tuneful music charms the ears and soothes the brain. The

Vocabulary

(۱) نالیوں اور پانی کے نکاس کا انتظام - (۲) چھجھاتی - (۳) مرغی فارم -
(۴) گھریلو دستکاری -

plays and *feature*[1] programmes *divert*[2] us as well as teach and instruct us. The education value of such broadcasts is clear.

The atomic world is moving fast in every sphere of life. Knowledge and science are making rapid progress. Great events are taking place in almost every country of the world. New discoveries and inventions are being made. A radio gives us immediate information on any subject.

The Radio is used by leaders for addressing the people in the national hookup. People listen to such speeches with all *reverence.*[3] This creates the true spirit of patriotism among the citizens. Thus even the recorded speeches of our late leaders like Jinnah and Liaquat are broadcast which thrill the listeners with patriotic *fervour.*[4] The monthly broadcasts by President Ayub are so full of wisdom and understanding.

The Radio has a variety programme for every category of listeners. There is the rural programme for the village folk, the children's programme for the young ones, the ladies programme for the females and the soldiers' programme for the Jawans of the national Army.

Thus even the villagers, women and children are told of the world happenings. They are taught many things like social manners and social welfare, about agriculture and village uplift, about female *emancipation*[5] and the part of women in the construction of the new society. Ladies learn facts about domestic hygiene, knitting, cooking, embroidery work and looking after children. Childran learn many new things about events and countries through stories and songs.

Again radio can do a lot of educational service to mankind. The audio-visual system of teaching has proved to be a great success in the western countries. Even without television the same programme can be chalked out anywhere. Facts from History and Geography can be broadcast in an interesting series of lectures. Every subject can be dealt with successfully.

Broadcasting can help in toning up national morality, teaching of civic sense and rules of society. 'Chacha Khairoo' and 'Qazi Ji' have played their part in healthy feature programmes. Mixed with wit and humour such programmes are most useful and effective.

So broadcasting will go a long way in *spreading*[6] knowledge and educating people. The unhealthy programmes of cheap film songs and other vulgar things can be struck off. The world will grow wiser and cleverer because of international broadcasts and speeches like the Voice of America, B. B. C. and U. N. O. porgammes.

88. PUBLIC LIBRARIES

Public libraies play a great part in spreading knowledge, No man can afford to buy all the books he needs. Libraries bring within his reach every valuable book on any subject. They are of special use to scholars and poor students who cannot borrow books from private

Vocabulary

(۱) ڈرامے - (۲) دل بہلانا - (۳) احترام - (۴) جوش - (۵) آزادی نسواں -
(۶) پھیلانا -

individuals. For instance a book like *Encyclopaedia Britannica* is too costly for any book-lover. Nobody's private library can afford to have all such kinds of books—dictionaries, reference books, dictionaries of bibliography, classical dictionaries, books on all the branches of science and knowledge like botany, biology, zoology, geology and thousand and one such subjects, apart from text-books.

The library gives us an atmosphere of its own. At home or in the office we are disturbed and *distracted*[1] by noise and visits from friends. The atmosphere there is not *conducive*[2] to reading and educational progress.

The motto of the library is "Silence Please". The big reading room or apartment is a "hall of silence". Everybody can easily *concentrate*[3] on his book. Every worry is excluded. The studious readers give a deeper touch to the atmosphere. The library is an institution of studious atmosphere and calm *reflection*[4]. The librarian brings you any book you want. The membership fee is very *nominal*[5] say Rs. 10 per annum. But it gives you the key to the treasure-house of knowledge. Like Southey you exclaim :

> "My days among the Dead are past.
> Around me I behold—
> Wherever these casual eyes are cast,
> The mighty minds of old ;
> My never—failing friends are they
> With whom I converse day by day."

Special reference books and books of common reading are placed on different shelves. The semi-circular reading table, with cushioned seats for readers, stands in the centre. Work is done here in the spirit of worship.

Some most valuable books are saved from decay and death because of libraries. They are read by scholars. Libraries like the British Museum can claim by law a copy of every book that is published in the country. Many books thus preserved will be of the greatest value to future historians and literary critics.

89. CINEMA—(Its Advantages and Disadvantages)

The Cinema is a popular entertainment of the modern world. The old theatre and circus have become only second-rate entertainers now.

Life today is full of anxieties and cares. Modern man leads a *strenuous*[6] life which means a great pressure on his mind and nerves. Cinema offers a ready escape from the dull, *grinding*[7] routine of office and business life.

The ancient man could not afford to get proper entertainments. Such entertainments as bull-fights and lion-fights were brutal as well as high-class entertainments. Today cinema offers first-class entertainment at *floor*[8] rates.

Vocabulary

(۱) پریشان ہونا - (۲) باعث - (۳) پوری توجہ مرکوز کرنا - (۴) سوچ بچار -
(۵) معمولی - برائے نام - (۶) جفا کشی والی - (۷) کچل دینے والا -
(۸) کم از کم -

The cinema is a curious mixture of art, entertainment and economy. Modern film industry, however, tries to add the moral touch as well. Still most *indigenous*[1] films are cheap and vulgar. The thrive only on immoral appeal to sexual instincts. Even the best Hollywood pictures suffer from this defect.

The result is *disastrous*.[2] Such swash-buckling adventures as the Texas bandits and boot-leggers teach a wrong lesson to the raw youth. The harmful effect on the young mind is shown in the increase of *juvenile*[3] crime in civilized countries. In Pakistan, teddy boys and teddy girls have appeared as a reaction to such vulgar, dare-devil films.

Our local film industry is much more low. Songs are the backbone of the film, and the story has no grip or force in it. The characterisation is hopeless and the *content*[4] or message is next to nothing.

Cinema makes us forget the hard realities of life. It thus refreshes and rests the brain. But excess of everything is bad. A film-fan becomes a dreamer or idler. He develops a sort of inferiority complex in relation to his problems of life.

Cinema has upset young minds. It has also *lured*[5] young boys and girls away from their homes and parents. Many a brilliant career has been ruined by cinema. Cinema also creates the habit of extravagance. The strain on the eye-sight is *colossal*.[6] Keeping awake for hours at night ruins the health of many film-addicts.

But there is a bright side of the picture as well. Cinema can offer entertainment as well as instruction. It can be a good weapon for educating the masses. Common man can learn through picture much more than in any other way. Some pictures contain scientific, historical, geographical and other social elements. Thus they become more useful than books. Geographical films, newsreels, cartoon-shot and other side entertainments do a lot of good to the cinema-goer.

In Western countries audio-visual aids are introduced to supplement oral teaching. Boys and girls see things happening on the screen and easily learn and retain those facts. The educative value of such films is undoubted. Micky Mouse cartoons have given place to these side-entertainments.

Thus cinema has hidden *potentialities*[7] of promoting good and evil. It is like a double-edged weapon which can make or ruin a nation.

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90. SPACE TRAVEL

Man is a born adventure. He has scaled the highest mountain, probed the deepest sea, discovered the farthest continent and island on the globe. He flies in the air, sails on as well as under the sea, and races over land. And now he is trying to reach the moon.

Vocabulary

(۱) دیسی - (۲) تباہ کن - (۳) نابالغ - (۴) مواد - (۵) ورغلانا (۶) عظیم -
(۷) پوشیدہ قوتیں -

The Earth is a planet. It is encircled by a belt of air, perhaps for over two hundred miles. The airless regions beyond are called *space*.

In space there are many other stars and planets. After conquering the earth, the air and the ocean, man is going to conquer space. He thinks there are new worlds beyond. He wants to discover and reach them.

Space travel is not an easy task. Firstly there is no air there. Secondly, the magnetic *pull*[1] of the earth is not felt there. So man would lose his weight and balance in that area. This experience of weightlessness is very *irksome*[2].

Again, we live under atmospheric pressure. If the pressure is removed, our bodies would swell and even burst.

Then the solar dust is another problem. It is simply poisonous and causes instant death. But in spite of all these *hazards*[3] and the danger of the shooting stars (*meteorites*[4]) man has *embarked*[5] upon space travel.

Half a dozen space-men have already performed this difficult task. One of them, Major Titov, circled round the earth over 17 times during 25 hours. His experience is a landmark in the history of science. Russia has sent even women pilots into space by now.

The early experiments of sending sputniks into space have finally led to manned flight. The next step would take man nearer the moon.

America's earth satellites are called "Explorers". America is behind Russia but her scale of rocket-preparation is much higher.

The rocket is a scientific *device*[6] which shoots skyward at a tremendous speed. The three-stage of multi-stage rockets take the satellite to its destination in 3 or more steps. The machinery is complicated and *astronauts*[7] are undergoing training in both Russia and America to carry out the work.

Major Titov has remarked that space travel would be as easy and comfortable as air travel. There would be no shocks or pulls. Again, his own programme of sleep and dinner was smooth and undisturbed.

The day is not far when manned flight to Mars and Venus would be undertaken with the help of manned space ships. The Space Age has set in.

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91. THE VALUE OF THE RED CROSS

The Red Cross Society is the most wonderful achievement of man in this war-torn world. The Red Cross Society has a motto of serving the suffering mankind. The name Red Cross it given because of the shape of a red cross on all its hospitals, buildings, vehicles, ambulances, instruments and articles of use.

Vocabulary

(۱) مقناطیسی کشش - (۲) تکلیف دہ - (۳) خطرات - (۴) شہاب ثاقب -
(۵) آغاز کرنا - (۶) ایجاد - (۷) ستارہ باز - خلا میں پرواز کرنے والے -

The Red Cross is a world-wide organisation. It has its branches in every country of the world. It has hospitals, doctors, nurses, staff, *vehicles*[1], and even ships, planes and helicopters at its disposal. These are used to help the suffering and needy people in times of war, fire, flood and epidemic.

The Red Cross has many functions to perform. During the war it looks after the sick and the wounded. According to international law, Red Cross buildings and vehicles cannot be bombarded by any *combatant*[2]. The object of the Red Cross is sacred. They do not take part in active war. Their aim is to look after the wounded and disabled soldiers only.

The Red Cross Society also looks after the burial of the dead in the battlefield. As it is in the interest of both the fighting armies, so they do not harm the Red Cross volunteers in doing their duties.

The importance of the Red Cross is felt best during the war time. But other *disasters*[3] also attract its notice.

In the event of flood or famine, fire or epidemic, accident or earthquake the Red Cross Society comes forward to help the suffering and dying humanity. Medical aid in men, material and medicine is supplied by the Red Cross free of charge. They work selflessly to save many lives. The Red Cross is an international body and is generously supported by the peoples and Governments of the world. The Red Cross Societies of all the countries have a sisterly feeling for each other.

The Red Cross is a splendid example of human co-operation even in these days of bloody warfare and blood-thirsty relationships. Even during the strife and struggle of the armies, the voice of peace and humanity is heard in the form of the Red Cross. The original idea was borrowed from the Red Crescent in Turkey which had the same mission. Today the Red Cross is a living *symbol*[4] of Christ as the Messiha of the ailing world. A rose would smell sweet by any name.

92. FORESTS

Forests are the great national wealth of the country. There is a close relation between trees and farming. Trees are useful to the farmer in several ways. They provide him with timber and firewood. Timber is needed for making of agricultural implements, buildings and sheds for the livestock, as well as furniture. Firewood is required for cooking the food. If firewood is not available the farmer would burn *cowdung*[5] which is a useful manure.

Forests are badly needed in Pakistan. The soil of West Pakistan is deficient in organic matter, nitrogen, *i.e.* phosphorus and potash. Forests help in collecting these things from the atmosphere by bacterial activity, etc.

Forests save the soil from *erosion*[6] by water and wind. The uplands always lose their soil when rain water rushes down their slopes. Trees, however, try to keep the soil *intact*[7] and save it from erosion.

Vocabulary

(۱) گاڑیاں - (۲) لڑنے والا ملک - (۳) حادثات - (۴) نشان - (۵) گوبر -
(۶) زمین کا کھایا جانا - (۷) سلامت - محفوظ -

Trees can also *consume*[1] the water. Thus in the Rawalpindi Division 40 per cent of total area is unfit for agriculture. This can be kept under tree growth.

In sandy and *arid*[2] areas where wind velocity is high, there is considerable erosion by wind. Fertile tracts are covered by sand *dunes*[3] and thus their fertility is *impaired*[4]. Similarly the soil dries up by loss of water due to *evaporation*[5]. Trees stop this process of loss and thus crop yield can increase from 20 to 30 per cent.

Apart from their economic value, forests have a great cultural value as well. They offer a refuge or *retreat*[6] from the scorching heat of the plains during summer. Forests can thus become great *recreational*[7] centres with wild game for the hunters. The pine forests of Nathiagali and Murree hills provide the most beautiful spectacle for the tourists. The city parks—like Bagh-i-Jinnah—provide a welcome *relief* to the heat-afflicted millions of the city. The trees on both sides of the roads offer the only protection to pedestrians against the burning summer sun, besides adding beauty and colour to the landscape.

Forests are, therefore, essential for the economic as well as cultural growth of the country. Moreover, forests influence a country's climate and bring rain. A *tropical*[8] country like Pakistan needs more and more forests.

93. CITY PARKS

Life in great cities is naturally less healthy than life in the country. The air is smoky and dusty due to heavy traffic, mills and factories. Thousands of citizens *exhale*[9] unhealthy air which poisons the atmosphere. The streets and bazars are overcrowded with people. Physical exercise and fresh open air are impossible there.

The best remedy for this malady is to have large open spaces called parks or pleasure grounds. These should be kept tidy and clean. They should be beautified with flower-beds and other plantations. Trees should be planted and playgrounds be set apart for children, women and adults. This will create a healthy atmosphere for the townsfolk. Parks are called the lungs of a city because they purify the atmosphere and enable the inhabitants to breathe fresh and pure air.

Parks are ideal places for outdoor activities like games and sports as well as picnics. In Lahore parks are the centres of evening sports where cricketers, footballers and hockets assemble to play their respective games on the *expanse*[10] of green turf. The Jinnah Gardens have many tennis courts. The University Grounds are the focus of local matches. Similarly Iqbal Park is humming with sports activity throughout the year. But for these parks thousands of young athletes and players would have suffered a setback in health for want of physical exercise.

Vocabulary

(۱) خرچ کرنا - (۲) خشک صحرائی - (۳) ریت کے ٹیلے - (۴) کمزور ھونا - (۵) عمل تبخیر (۶) پناہ - (۷) تفریحی - (۸) استوائی - (۹) سانس کے راستے ھوا باھر نکالنا - (۱۰) وسعت میدان -

All the civilized countries of the world offer their citizens the advantage of parks and playgrounds. Not only health-and-body builders and sportsmen but even other visitors enjoy a daily stroll in the garden. The businessman drives his family down to the Bagh-i-Jinnah for an evening *ramble.*[1] The office people *repair*[2] there to refresh their tired brain. The greenery of the park refreshes the mind. The parks offer relief to thousands who escape from their narrow crowded rooms for a healthy change.

The parks are a *sample*[3] of country life. There you forget the *humdrum*[4] of the surrounding town for a short while.

Some parks have the additional attraction of zoological collections and sheets of water *tenanted*[5] by swans and other water fowls. The Bagh-i-Jinnah is equipped with flower-covered mounds, grassy plots, flower-beds, water-fountains, a zoological centre and tennis courts. The children's park is equipped with merry-go-rounds, swings, sliders and gliders, etc. for exercise and amusement.

Many people visit the parks on warm nights. The open air fans their faces and they feel so cool and calm after working in the close and congested atmosphere of the town.

64. ADVANTAGES OF LIFE IN A BIG CITY

The city life offers many facilities to young men and women. They can make the most of their opportunities. For instance, take the educational advantages. A big city like Lahore or Karachi has many professional colleges and technical schools like the Medical College, the Agricultural College, the Colleges of Commerce and Animal Husbandry and other technical institutes. Boys and girls can make their careers only in big cities. Village schools or small-town institutions do not offer this great advantage.

Similarly big cities are equipped with libraries and reading-rooms which are storehouses of knowledge and learning. The various libraries in the foregin *consulates*[6] help the students greatly. That is not all. A city is often crowded with historical buildings, public halls, harbours, aerodromes and other centres of art and science. At Lahore for instance the museum, the Zoo, the Fort, the Alhamra (Art Council centre), Jehangir's Tomb, the Shalimar Gardens, are only a few of the hundred and one entretainments. These buildings are themselves of great educational value. The students learn a lot by visitin gthese places.

Town life gives a great mental *stimulus*[7] to the inhabitants. The village life is simple and slow. The routine of town life is crowded. Everybody has got to be smart and clever in order to carry out his business. A dull or slow witted person would cut a sorry figure among the townsfolk. Town life is full of competition and the surroundings stir a person's *ambition*[8] to achieve greater things.

Vocabulary

(۱) سیر - (۲) جاتے ھیں - (۳) نمونہ (۴) بے کیفی - (۵) رھنا - (۶) سفارت خانے - (۷) محرک - (۸) خواھش -

Of course, life in a city is not so healthy. There are difficulties and then there are *temptations*[1]. The best policy is to avoid these temptations which are the curse of modern life. Cinemas, restaurants, clubs, race-courses, are some of the evil-centres. Steps should be taken to avoid them.

Daily exercise and walk can keep up a persons's health in spite of the smoky and dusty atmosphere. Healthier sanitation, good *sewerage*[2] system, parks and grounds make life so attractive. Big international matches, industrial exhibitions and national fairs are held only in big cities. They are a mine of joy to all.

The noisy, dusty and crowded life of the town is, however, better than the lonesome life of a rustic.

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95. THE POWER OF THE PRESS

The Press has become the most powerful weapon of propaganda today. All over the world the newspaper is read the first thing in the morning. Everybody reads the paper and is influenced by it.

Today the spirit of democracy rules most countries of the world. The people have become self-conscious. They believe in the freedom of speech and independence of thought. They hate dictatorship. They think it is brutal. The common man has now his personal views on every subject.

In demorcratic countries the man in the street has to choose his own government. As a rule, he does not know the exact object and purpose of a government. But he has to express his opinion on problems of national and international importance. The Press comes into picture at this stage. The newspaper gives all the information a *layman*[2] needs. Any Government is inwardly afraid of the power of the Press. The newspapers express their personal views on the many current problems. People read them and form their own opinions.

The modern world is moving fast. Events are taking place quickly. Governments change overnight. Systems change so suddenly. Only a newspaper reader can keep pace with the quick changes of the times.

The press is a potential weapon. It can lead as well as mislead people. It can *distort*[3] facts and give its personal colour to any event or problem. It can run down a politician or back him up. A popular newspaper is a true representative of the public. But this is only one side of the picture.

A newspaper is a most responsible *organ*[4] of thought and speech. The newspaper has a national duty to perform. Its mission is to *propogate*[5] truth and spread the right views. It can lead the people on the right lines.

Vocabulary

(۱) ترغیب - لالچ - (۲) پانی کے نکاس کا انتظام - (۳) بگاڑنا - (۴) آلہ -
(۵) پھیلانا -

The newspaper can educate the public by its health and sports columns. By publishing advertisements it can bring the news of big commerical concerns and manufacturing centres to the business circles and the common purchasers.

A *partisan*[1] press is most dangerous for the growth of a country. Beverley Nicholson in his famous book "Verdict on India" remarks that "the Indian Press is a *hotpotch*[2] of ignorance, hate and mud-flinging." This type of press is unhealthy. The Press can raise the moral, economic, social and national values of a people.

In England every political party has its own powerful newspaper. They try to broadcast their personal views. This is all right to a certain extent. But if it passes the limit, then it is harmful. The country would be *demoralised.*[3] The press, however, exercises a check on officialdom which would otherwise run riot. It also, voices the public opinions and serves as a link between the people and the government.

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96. TRAVELLING

Travelling is a part of education. Great teachers in the past were great explorers and travellers as well. In those days travelling was not an easy job. In the way lay forests *infested*[4] with robbers and wild beasts. There were flooded rivers without bridges and boats. There were deserts without camping or water facilities. All the same there were travellers moving in caravans along certain marked routes between different countries and places.

Today the conditions are totally changed. The world has become crowded with big cities, andover-population. Roads and rails *link*[5] big cities and countries, and join continent unto continent. The aeroplane takes the passengers from one corner of the world to the other. The steamships move from harbour to harbour. In fact, man today is thinking of going to the moon.

Travelling today has become a cheap entertainment and luxury. People now travel beyond the limits of their own country and their own continent. In the past, they could hardly cross the limits of their native cities or native countries. Now the gateways of learning have been opened.

Travelling leads to better health. A change of climate is most beneficial to health. Doctors usually advise this step to patients and *invalids.*[6]

Many people enjoy travelling as an adventure. We hear almost daily about *globe-trotters*[7] who undertake tours of the whole world by car, motorcycle or even common bicycle. The number of air travellers and jet-travellers is also too heavy.

Travelling broadens our outlook. By meeting different people of the world we understand them better. We study their manners and

Vocabulary

(۱) پارٹی باز - فرقہ پرست - (۲) معجون پرست - (۳) حوصلہ پست ہونا -
(۴) بھرے ہوئے - (۵) ملانا - (۶) بیماروں - (۷) دنیا کا سفر کرنے والا -

customs and appreciate them. Our experience of the world is enriched. We learn a great deal about world history and geography by our personal, on-the-spot view of the places. Thus travelling has given us some wonderful books by great authors and thinkers. The objects of common interest like the Taj Mahal at Agra, the pyramids of Egypt, or the Niagra falls, give us joy as well as information. A visit to historical places, museums, picture galleries adds to our stock of knowledge. Kipling was right when he said :

What do they know of England
Who only England know ?

We can realize the full worth of our native country by travelling abroad and comparing it with other countries of the world.

97. A MUCH-NEEDED INVENTION

(This essays is humurous in spirit)

Today the world is becoming more and more fashion-minded. Women have come forward with fresh claims of equality with men and superiority over men. 70% of our advertisements in various newspapers and magazines relate to women. The many articles for make-up, hair-do toilette, nail polish and the sort appear to be the sole anxiety of the beauty-goods manufacturers, beauty-goods dealers and beauty-goods sellers. At the Innustrial Exhibitions at Lahore and Karachi recently, Tibet and Dentogene, *cosmetics*[1] and beauty goods touched off the highest sale for many years.

It is high time that something should be done to finish this problem once for all. An automatic machine is needed which should overhaul a lady in her *boudoir*[2] at day-break.

The machine should be attached to the bed so that *Eve*[3] may reform herself without moving. An electric switch can put the machine into operation.

Thus the lady would be undressed by the machine and dry-cleaned. Her hair would be cleaned without any shampoo work. The lice would be *electrocuted*[4] by the high voltage which, however, will be only soothing to her body. The face and neck and shoulders would be particularly cleansed because these are to be exposed to the gaze of the sun and the spectators.

Different kinds of creams and snows, oils and *pomades*[5], scents and powders, would be used in the machine to put the lady in order and repair the damages of Nature. Different shades of rouges and lipsticks would be used to give some colour to the female beauty. Thus a *brunette*[6] would be easily transformed into a *blonde*[7] for 12 hours. The powder-cum-paint work being over, eye-brow pencilling, nailcutting and polish, general get-up and over-all make-up would be done. Thus any sores or pimples on the skin would be rubbed off or white-washed. The new dress would also be put on, and in ten minutes the lady could march out of her bed-chamber, as a finished product of the new

Vocabulary

(۱) بناؤ سنگار کا سامان - (۲) حجلہ - (۳) حوا یعنی عورت - (۴) بجلی سے جلانا - (۵) بالوں میں لگانے کی خوشبو لوماد - (۶) سانولی حسینہ - (۷) گوری حسینہ -

invention. This would incidentally save much precious time of the ladies whose social activities now require them to stay out of doors for most part of the day and night. Old ladies and ugly women will thus be spared the evil necessity of standing longer before the mirror.

Women now stand side by side with man in every sphere of life. It is, therefore, necessary that her precious time should not be wasted at home in attending to her best dress-up and turn-out.

98. HOW TO SAVE MONEY

The easiest way to save money is to earn more money than you spend. But it is not possible for people of moderate means and limited pay. A public servant gets only a fixed monthly salary. So he has to plan his budget very carefully. Normally a pay-getting individual outspends his pay long before the month is over. This is an awkward position and something must be done to check it.

On pay-day one handles the few crisp notes that one has earned after toiling for thirty days. Many questions cross one's mind, "Save or not to save." "Save and how to save," "Save and what to save." But still something else must be considered.

Thrifty[1] parents usually *inculcate*[2] the habit of saving in their children from the start. They try to make them misers by giving them mony-boxes of different sizes and shapes to put the money in. Alas ! The children are too young to realize the importance of saving. The result is, therefore, *negative*[3]. The children do not understand the art of saving the money because they are not taught how to spend it later on.

Some people dress themselves in shabby clothes. They do without their hair-cut and even daily shave to save the barber's charges or the blade's expenses. They look their dirtiest. They save some money but they never prosper in life. If they went about trim and smart they would rise in the world and earn more money and save still more.

A careful housewife tries to save something for the rainy day. In a self-sacrificing mood she does lay by something for the future of the family. Thus she foregoes her nylon shirts and the father of the family *discards*[4] the idea of buying decaron suit to make the saving. This thriftiness does help sooner or later. We should try to live within our means. Some experienced housewives form co-operative aid-societies and the members make monthly contributions which is given as a lump sum to one of them by *lottery*[5].

Similarly the Government introduce thrift societies in schools and small saving schemes and National Saving schemes in the country to ensure saving. Money saved is money earned, to be sure.

Vocabulary

(۱) کفایت شعار - (۲) تعلیم دینا - (۳) نفی میں - (۴) ترک کرنا -
(۵) قرعہ اندازی -

The Government has floated many loans and then there are cash saving certificates to buy, as well as Prize Bonds. All this, however, calls for money, more money, and still more money. A cut in your pay does help but the best way to save money is to improve your income.

99. DISCIPLINE

Discipline means 'order' that is maintained amongst the members of a body or group. Thus there is discipline amongst the students of colleges and schools. There is discipline amongst the soldiers as well as the labouring class in factories. Similarly there is discipline among peolple as members of one nation.

Human society cannot exist without discipline. Even birds and beasts have a sense of discipline. Pigeons fly in flocks with a leader to direct them. Elephants move in herds and obey certain laws and rules of their own.

Obedience is, therefore, the backbone of discipline. Then members of a team or body must obey the rules, which they themselves *frame*[1], willingly and readily. For instance, there are certain traffic rules in big cities to check accidents. We are expected to co-operate fully and obey the rules of the road. Even the Governor's car cannot go to the right side if the rule says "Keep left". Law is the King. Take another example. The Western countries are disciplined. After the World War II countries like England, France and Germany were badly shaken. Houses had been bombarded and big cities razed to the ground. By discipline and collective effort these countries have risen again stronger than ever.

Discipline does not interfere with the personal liberty of any one. Some college students think that discipline means an *encroachment*[2] on their personal freedom. This view is totally wrong. Such students wrong themselves and their parents by going on strike and breaking the college rules. Again, in the playground all the members of the team must co-operate and also obey the captain, otherwise there will be no game and no victory.

Two examples of dicipline are worthy of praise. Casablanca was a teen-aged son of a sea captain who had died in the battle. The boy did not leave the ship and he perished in the flames simply because his father had ordered him to stay there. The noble character of the lad is a shining example of heroism—

A creature of heroic blood,
A proud though childlike form.

The second case of discipline refers to the charge of the Light Brigade whose soldiers gave their lives at the wrong order of the commander.

Their's not to make reply,
Their's not to reason why,
There's but to do and die ;
Into the Valley of Death
Rode the Six Hundred.

Vocabulary

(۱) قانون وضع کرنا - (۲) غاصبانہ حرکت ۔

The late Quaid-i-Azam fully realized the need for discipline among the Pakistanis as a new nation. Hence his motto—Unity—Faith—Discipline.

100. OUR EDUCATIONAL PROBLEMS

Pakistan is a newly-born country. She has to face such *handicaps*[1] as the settlement of refugees, canal water dispute and the Kashmir problem. But her educational problems are equally troublesome.

The Muslims did not fare well in any phase of life before the Partition. The same was the case with education. They were mostly ignorant and illiterate or ill-qualified. The highest posts went to the non-Muslims like the English and the Hindus. The Muslims worked as soldiers, foot-constables, clerks, peons, primary teachers, etc.

Now Pakistan is free. It is her duty to educate the masses. The majority of her population lives in villages. The rustics are ignorant and illiterate. The nine crore of Pakistanis need looking after.

The majority of the people is poor. Parents cannot afford to educate their children. What is more, the majority of institutions is situated in big cities. Villages and small towns have been ignored fully in the past. The interest of the people in education has, therefore, faded. They cannot afford to send their children far from home at such an early stage. So the children take to ploughing or business. They do not realize that they are spoiling their own career. Something should done to enlighten the parents.

Under the new Education Report hundreds of primary schools are being opened every year in West Pakistan ; scores of high schools and higher secondary schools are also being started. Double-shift arrangements are being made in big cities. Evening classes are held to educate as many people as possible.

Admission to Arts colleges in general and professional colleges in particular is a great problem. According to a press report 80,000 students of school-going age are without school as compared with 31,000 students admitted to primary classes within the Lahore Corporation area alone.

The number of technical institutions is so small. Thousands of candidates rot for lack of admission in any college. The Medical, Engineering, Commercial, Law, Agriculture and Animal Husbandry Colleges are already over-packed with students.

Pakistan lacks trained *staff*,[3] too. The number of technical know-hows is too small. The number of foreign qualified personnel is hopelessly limited.

The people of Pakistan are poor. Only the landlord and the mill-owner classes are rich. They should come forward to help in the noble cause of nation-building, *i.e.*, education.

The entire educational system has been changed. So the new experiment will take some years before the results are known. The future nature of education in this country is economic. Scientific,

Vocabulary

(۱) رکاوٹیں - (۲) سمجھانا - (۳) عملہ -

technical and professional training is more useful for our people. The public and the Government should work together to achieve success.

101. TECHNICAL EDUCATION

Today the world is becoming technical minded. The object of education today is economic. The problem of earning bread is the burning question of the day.

Today the world has become industrialized. Machines have been invented for doing every possible work. That is not all. Other technical knowledge is also needed, for instance, cottage industries like weaving, carpentary. etc., trade and commerce, agriculture and engineering, medical training and nursing.

Technical education is opposed to cultural education which only makes a man a gentleman, and teaches him the art of living. Technical education teaches a man the art of earning his livelihood.

General education is not practically useful. The artist may turn professional and learn the technique of art, painting and music. The writer may learn the mechanism of story writing for the sake of more wages. This gives a technical *bias* even to academic education.

Previously our system of education was purely general. We could hardly produce any mechanics, technicians and experts in any profes-sional line like medicine and engineering. The ordinary graduates were fated to become office-babus only. There also grew a *distate*[2] for handicrafts and manual labour. People shrank from commercial classes and agricultural training even in Normal High Schools.

Technical education is the sole object of learning in all the western countries including Germany, France, England and America. Today China and Japan are changing from the general to the technical side of education. The new hydel schemes and dam projects, the new mills and factories, all point to the technicals bias of the rising generation. This means that Pakistan is undergoing a silent revolution in favour of technical progress.

Technical education is the only answer to the *grinding*[3] poverty of the rural masses. Technical institutes, commercial and animal husbandry colleges, agricultural and engineering institutions are needed at all important centres and cities.

Pakistan is undergoing an industrial revolution. New industries are being established, "Work is Worship,"' "All work is Honourable" are becoming our mottoes now. Pakistan is poor and cannot afford the luxury of aimless general education.

102. THE CHOICE OF A PROFESSION

Today bread-earning is a big problem. A dignified profession must be chosen. Every child has to face this problem, whether he is school-going or illiterate.

Vocabulary

(۱) میلان - (۲) نفرت - (۳) کچل دینے والی غربت -

Many parents do not feel it as a problem at all. The low caste children will normally follow the careers of their parents. Thus a barber's son will become a barber, a cobbler's son a cobbler, and a washerman's son only a washerman.

Still education is becoming highly popular nowadays. With the advent of freedom Pakistan has to face new possibilities. Now every type of talent is needed in all branches of the State. Only the right type of man should occupy the right type of post.

Thus science-minded students should take to engineering. Sportsmen should become Army officers and pilots. Adventurous people should start new ventures. Similarly business and trade must be followed by qualified persons.

A majority of students wants to sit for P. C. S. and C. S. P. competitions. They like to become administrators and executives and *wield*[1] power. For this only brilliant students are *competent*[2]. Many young men join other civil services as doctors, professors, engineers, lawyers and clerks. Public service is so varied that its different branches afford employment for all types of talent including coolies, foot-constables, postmen, bus-conductors, railway officials. etc. Only scholarly and talented persons can work as professors. Government service offers an easy and smooth career with full benefits and security. Apart from regular monthly salary there are the benefits of Pension and the Provident Fund.

Only the *capitalistic*[3] class is best suited for business and trade. Money begets money. A poor businessman is no businessman. Of course, the labour class and the industrial class are also found side by side. The business line is full of great risks. For private service and practice, law and medicine offer a wide scope. Lawyers and doctors do a roaring business. Hence most graduates run after these two professions.

Today the world has become technical and mechanical. Technical training is given in Polytechnic institutes and colleges. Thus students learn many arts and crafts there. People also get training in the fields of industry and agriculture.

Life today is highly complex. So the choice of one's profession is the key to one's success. We should choose our profession carefully, otherwise we would be only misfits. The question is highly important.

103. CAREERS FOR GIRLS

Woman today has become not only free but also strong. Only fifty years ago Jinnah declared that the Indians were slaves and women were slaves. "Free women, and India would be free too," he said.

The status of women was indeed *degrading*[4] and wretched. She was a living corpse in the house. Her position was that of a house-maid. Her

Vocabulary

(۱) رکھنا - (۲) اہل - (۳) سرمایا دار طبقہ - (۴) ذلیل -

life was *secluded*[1]. She had to do the house, all its furnishing, cleaning, cooking, sweeping, dusting, washing and what not.

Today the world is utterly changed. A *revolution*[2] has overtaken us. First we are free. Next we are passing through an economic *slump*[3]. Pakistan is a poor country. Men cannot feed their children singlehanded. Women have to come forward to help men. The Second World War has proved that woman has energy as well as ability to look after many things besides domestic affairs. Modern industrial civilization has brought about a world change in every sphere.

The career of women is determined by the *prejudices*[4] of the society in which they move. Pakistan is newly-born country. It has certain new problems. Girls have certain careers open before them.

First comes the medical profession. The medical colleges for girls have already been started. They can start private practice and earn their living without coming into contact with men. The profession is highly noble. A lady-doctor is a respectable figure anywhere.

The next best profession for a career girl is teaching. An ordinary graduate can get employment as a school mistress. With a technical qualification she can fare even better. An M. A. degree will help the girls to join college service which is a paying job as well as highly respectable. In this case the *sanctity*[5] of *purdah* would also be upheld.

Some career women are more advanced. They are coming forward and entering public service as Class I and Class II officers in executive jobs like judicial magistrates, civil judges, income-tax officers, and members of the Accounts and Civil services. Some also join as lawyers, secretaries, air hostesses, ticket collectors, constables and stenographers, etc. But this type of work is not finding favour with the majority. Many love art and take to film industry. But that is totally a different sphere of work.

The most noble profession within the reach of girls of moderate means and *mediocrite*[6] qualification is nursing. It is a missionary profession. Some people look down upon nursing as degrading for women. But this prejudice is baseless and one day girls would come forward in great numbers to help the sick and suffering humanity. Some people, however, object to nursing as something anti-Islamic.

The world is passing through a moral, social and economic upheaval. So whatever the profession, moderation is the best policy. Career girls should not be ambitious. They should be *sober*[7] in their outlook.

104. COMPULSORY MILITARY TRAINING

It was a German general who once remarked, "If you want peace, be prepared for war". Today the world is facing grave dangers. The threat of nuclear war is always there. Even today other big States

Vocabulary

(۱) الگ تھلگ - (۲) انقلاب - (۳) بحران - (۴) تعصبات - (۵) تقدس -
(۶) ادنیٰ معمولی - (۷) سنجیدہ -

try to conquer small States. France is bombing Tunisia and Algeria. The colonies in Africa have to fight for their freedom. The danger from Red Russia and Yellow China is being felt. In Indonesia the conditions are uncertain. There is unrest in every part of the world. Stronger nations always make war upon weaker nations.

To meet this threat every country should be fully trained in military skill for *self-defence*[1]. The advantages of compulsory military training are many. Frst we are better able to fight for our country if we are trained. "Who dies if Pakistan lives and who lives if Pakistan dies ?" Secondly, military training leads to physical jerks and exercises and an energetic life. Again discipline is the key to national strength and progress. Military training creates a true sense of discipline among tho *trainees*[2] and the citizens. The small countries of Europe like Germany, France and Hungary have introduced compulsory military training in their colleges for the sake of defence.

Of course, military training has its disadvantages as well. The preparation for defence against foreign attack calls for years of training as soldiers. Thus a student is interrupted in his studies. A citizen has to join the army reserve before turning to civil life. The trained citizens can be mobilized at short notice in case of national emergency. Well-drilled persons with healthy physique and a deep sense of discipline make their nation strong in every sphere of life. A soldier is, after all, a *finished*[3] citizen.

Compulsory military training always upsets the course of technical and professional training. Thus a doctor or an engineer has to forego his studies to join the training camp. This dislocation of work spoils the young men's career. What is more, a soldier's life is hard and even below the required moral standard. A young man falls a prey to the temptations of a soldier's life sooner than desired.

Lastly, it was *conscription*[4] which brought Europe nearer the Second World War. The trained military nations of Germany and Italy—the Nazi and Fascist governments—brought about the war for they were ambitious.

So if it is necessary to train young men in military art, it should be limited so that a healthy but civil nation may rise.

105. CO-EDUCATION

Co-education is becoming more and more popular day by day. In western countries all the schools and colleges have co-education. In these institutions boys and girls study and work together. In Pakistan co-education has not flourished fully. The number of girls studying in the boys' colleges is very small. Even that number is due to the force of circumstances rather than any desire for co-education.

Co-education is an advanced system of learning. The modern idea of education gives co-education an important place in the development of human character and human behaviour.

Vocabulary

(۱) ذاتی حفاظت ۔ (۲) سیکھنے والے ۔ (۳) تربیت یافتہ ۔ (۴) جبری بھرتی ۔

Woman today has become free. She is free from the slavery of the past ages. The *emanicipation*[1] of women has led to a social revolution Women doctors, lawyers, teachers, nurses and secretaries are found almost in every country. By educating women we have made her share her responsibility in the task of nation-building. Women can understand men better only be meeting them and studying them. Co-education offers this opportunity at a very early stage in school and college. In the city of Karachi co-education has proved to be a successful experiment.

Secondly, the unnatural reserve and shyness which hangs between boys and girls upsets their mental health and even ruins their moral character. In definitely *cripples*[2] their personality. There is a serious deficiency in the general growth of a child. Co-education stops this harmful of activity and brings boys and girls together who learn to behave responsibly and respectably in each other's presence.

Some people think this mixing up of boys and girls to be risky. The say that co-education may result in "boys becoming girlish and girls becoming boyish". This objection can be met by proper checking and control. There is another strong and serious objection to co-education. The free mixing of boys and girls may have an adverse *psychological*[3] effect on the morals of both the sexes. The young boys and girls instead of learning the art of living together may fall into pitfalls. This may ruin their character altogether.

Islam *denounces*[4] a free mixing of both the sexes. It is, therefore, proper that separate institutions be set up for boys and girls. They may be taught everything in their respective schools and colleges.

105. (*a*) GAMES AND SPORTS

Education means the full development of body, mind and soul of a child or boy. Physical education comes first of all. Games and sports are an *integral*[5] part of physical education.

A sound mind must have a sound body. For a sound and healthy body exercise is necessary. *Bookworms*[6] lose their health and eye-sight by over-study. They win prizes in examinations but fail in health and life.

A sportsman, on the other hand, leads a successful life. His life is active and he finds thrill and zest everywhere. His eyes shine with lustre, his checks glow with health, his spirits rise with activity.

Games keep our bodies fit and make us hale and hearty. Perspiration bursts out of the *pores*[7] and thus much of the unhealthy matter goes out of the blood. Games make our minds healthy and enable us to bear our hardships of life with laughter and peace of mind. There are no cares, no worries, no anxieties for a sportsman whose brain always feels refreshed. Experience has shown that a sportsman is better able to bear the strain and stress of modern life than a studious fellow. He has hardened his body and can calmly face the trying circumstances.

Vocabulary

(۱) آزادی نسواں (۲) مفلوج کرنا - (۳) نفسیاتی - (۴) مذمت کرنا - (۵) لازمی جزو - (٦) کتابی کیڑے - (۷) مسام -

Games and sports have their social and moral value as well. At the play-field, we learn the art of working as a team with our play-mates. We learn co-operation and develop fellow feeling or sense of comradeship. This is not possible in the class-room. Moreover, we learn the useful lesson of accepting defeat bravely. This gives us a sense of discipline in every walk of life.

Obedience to the captain, compliance of orders, doing of one's duty and self-confidence all come through games and sports. Qualities of true leadership are born in the playground. The Battle of Waterloo, it is said, was won at the play-field of Eton. Straight and upright character is a natural result of sportsmanship. A sportsman believes in fairplay any hates foulplay. So when we say "It is not cricket" we mean, "It is not fair."

There is no better wealth than cheerfulness in life. Games should be played for games' sake only and not for prizes, trophies or "Ashes". A game is its own reward.

Today games have become more or less *professional*[1]. They have become artistic. Much pleasure is found in watching the cricketers at play or the tennis-players at work in the tennis court. The stroke of the batsman, the throw of the bowler and the placements of the tennis player are a delight to watch.

Games and sports are the *sauce*[2] of life. That is why international sports and games are held every year. Old records are shattered, new marks are created and the adventure of life becomes more and more full of thrills.

At both the school and the college stages, games and sports occupy an important place in any system of education.

106. WOMAN'S PLACE IN SOCIETY

Woman's place in this world is that of a *ministering*[3] angel. Woman is man's *counterpart*[4] in life. As sister, mother, wife or daughter, she stands by man in his battle of life. Still she enjoys an inferior position in society. The ancient Arabs buried their daughters alive. The medieval world sold and bought slave girls like merchandise.

Today man has realized the use and importance of woman. From being physically weak, woman has become morally superior. Mentally she is not man's equal but the difference is a minor one.

"Where women are honoured
There God the Great is pleased."

(*Sarojini Nado*)

The Quaid-i-Azam said in New Delhi in 1906, "With women in bonds, India's chains cannot be broken. Free the women and you free India."

Today it is considered bad manners to deny woman her due share in society. Woman's struggle for *self-emancipations*[5] was a glorious chapter.

Vocabulary

(۱) پیشہ ورانہ - (۲) چٹنی - (۳) خدمتگار - (۴) ہمزاد - (۵) خود مختاری -

in the world history. It is height of narrow-mindedness to look down upon woman especially when she has aided man as nurse, doctor, lawyer, soldier and worker.

The fact is that man cannot fight his problems without woman's help. Religion gives woman her due place in society. Islam gives woman proper share in *patrimony*[1]. Islam ensures a woman's future in her husband's house reasonably. *Polygamy*[2] is permissible with certain reasonable restrictions. Woman is the mistress of the house. She can undertake social activities. To guard and protect woman Islam has *enjoined*[3] *Purdah* on her. The object of *Purdah* is to ensure purity of life.

Today the world is passing through an economic crisis Woman has come forward as a bread-earning factor to help man. As a teacher, nurse, stenographer, telephone operator, lawyer, doctor, administrator, accountant and pilot, woman is playing her part in man's society. Recently Ceylon has had the honour of having the first woman Premier in the world.

In China and Russia women volunteers joint active battle and attend to agriculture, Again during the last war women helped the governmental machinery in U.K. The same was the case with all Western countries.

Woman's liberty has, however, led to great immoral activity and *licence*[4] in life. West has become notorious as a hot-bed of sexual immorality, East is no exception. So it is dangerous to allow woman full liberty in a corrupt society. At the same time it is reasonable to give her due share in social work in her own sphere.

And Respect Women
Who Have Given Birth To You
(Holy Prophet)

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107. LIFE IS WORTH-LIVING

Today the world feels so miserable. The cost of living is very high. The rich and the poor equally complain of *inflated*[5] prices. The threat of a third World War has made life insecure. The dreadful atomic weapons give a fright to the common man. The world is full of war refugees. Every country has its thorny problems. The floods, tidal waves, earthquakes, battles and diseases make life unhappy. The Earth is said to be an *accursed*[6] planet according to some philosophers.

At the personal level life is equally wretched. Misfortunes, adverse circumstances, personal tragedies make life a veritable hell for most people. There is such wholesale *frustation*[7] in the world. Huxley has rightly termed all mankind as "a heap of broken images". The majority of the world population is poor. Beggary is *rife*[8] in many countries.

Vocabulary

(۱) آبادی ورثہ - (۲) ایک سے زیادہ شادیاں - (۳) لازمی قرار دینا -
(۴) مادر پدر آزادی - (۵) بڑھتی قیمتیں - (۶) منحوس - (۷) مایوس - (۸) گداگری
عام ہے -

Misery rules the world. People die in great numbers. This makes Tennyson exclaim.

Like flies to *wanton*[1] boys are we to gods,
They kill us for their sport.

The question arises, "Is life worth-living ?" The answer is simple and sure. The adventure of life *is* worth enjoying. The world is a home of joys and sorrows. We should rise above both. Life is a mission. All mankind has to carry out that mission.

Tell me not in mournful numbers,
'Life is but an empty dream.'

Life is every inch real and earnest. Enjoyment and sorrow are not the *destined*[2] ends of life.

"Art is long, and time is fleeting."

We should make the most of the opportunity. We should face dangers and difficulties and lead a succesful life. Money and power do not bring happiness. Life is a simple course. Plain living and high thinking alone are needed. The mountaineer, the sailor, the soldier, the pilot, the space-man, the polar explorer, the frog-man, the skier, the skater, the rider, the racer all feel the thrill of joy.

Some enjoy a life of ease and luxury "Eat, drink and be merry" is their motto. They roll in wealth and call life pleasure. Thanks to science and industry, thousand and one articles of personal use and entertainment have been invented. Life is a *veritable*[3] paradise. Others look upon life more seriously.

I slept and dreamt that life was beauty.
I awoke and found that life was duty.

Whatever stand one may take the fact remains that life is worth-living. There is so much charm, beauty, love and wonder in it that we can't help enjoying it. This above all we feel that

God is in His Heaven
And all is right with the world.

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108. A GARDEN IS THE PUREST OF HUMAN PLEASURES

A modern city is a dull *congested*[4] place, full of rush and hurry. One has the feeling that a painful struggle for existence is ever going on. One often gets sick of this kind of life. It is only in a calm and quiet corner of a garden that one can get solace and comfort for the time being.

Vocabulary

(۱) مقصود کل - (۲) بعینه - (۳) گنجان آباد - (۴) سکون -

It is so soothing to go away from the hustle and bustle of the crowded city to a place full of greenery. There one can enjoy nature and appreciate its beauty in the open air. The dull and close atmosphere of offices is soon forgotten. A new *exhilarating*[1] atmosphere refreshes one's faculties.

Gardens provide fresh fruits. They are a great luxury in the modern world. You can pick and eat them with your own hands. The flowers around the place comfort us by the beautiful sight they present. The birds sing melodiously and provide a feast for the ear.

The enjoyment of nature does not bring with it excitement which is harmful for the soul or the body. It is a very pure pleasure and the comforting quiet gives rise to *contemplation*[2]. One thinks of God Almighty and His great creation. One looks at fruits and flowers and thanks Him for what He has done for mankind.

People who love gardens also love gardening. It provides a good deal of physical exercise and keeps the body healthy. Moreover, those who do the gardening develop an interest in beautiful flowers. They sow seeds and tend little plants. They wait for the flowers to bloom. Once they see their garden at its best, they are pleased beyond measure. They taste the divine pleasure of *creation.*[3] Gardening is a good hobby and it keeps the mind away from evil thoughts. It gives one something to think of, in his leisure hours.

If we compare gardening to some other pleasures like cinema-going or shooting and hunting, etc., we notice that the latter are spiritually and morally less *edifying*[4]. They provide so much *excitement*[5] that they cannot soothe and comfort the soul. It is, therefore, correct to say that a garden is the purest of human pleasures.

An impulse from the vernal wood
May teach you more of man,
Of moral evil and of good
Than all the sages can. (Wordsworth)

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109. KNOWLEDGE IS POWER

Man is the *viceregent*[6] of God on earth. He has a natural right to govern. The desire for power is, therefore, a natural gift in man.

Man tries to become powerful by fair means or foul. His power would raise him over his fellow-beings. Thus the battles of the past were mostly fought only to gain power.

Now this power is of two different kinds. One power is physical, the other mental. The power of the body, the material or *animal*[7]

Vocabulary

(۱) شگفتگی پیدا کرنے والی - (۲) سوچ بچار - (۳) تخلیق - (۴) روح افزا -
(۵) هیجان - (۶) نائب - (۷) حیوانی -

strength, is called physical power. Thus a wrestler may overcome his opponent by a *feat*[1] of strength.

On the other hand if a man tries to gain the power of the mind by knowledge or education we call it mental power.

Modern man is a cultural being. He does not believe in animal strength. He has no faith in the show of physical superiority. He hates the very idea of brute force. It is good to have a giant's strength, but it is bad to use it like a giant. On the other hand moral power is something superior. True greatness lies in this mental or moral power.

Knowledge has its power which is also moral. The great discoveries and inventions of science are a proof of man's superior knowledge. A person who is educated is more powerful than an illiterate person. Knowledge is like electricity. It has *motive*[2] force and power. An illiterate person cannot influence his own circle of friends. A scholar or scientist can easily compel others by the force of his *logic*[3] to accept his judgments.

Knowledge today has crossed all limits. Every branch of learning has been *explored*[4]. Thus great poets, philosophers and thinkers push mankind forward on the road to progess. It is their mental power which leads the world to higher truths.

A person without knowledge is like a blind man in the dark night. Knowledge gives one a clear vision of everything and this strengthens him against the problems of life.

Thus knowledge is power. An illiterate person is a powerless, miserable, wretched human being. He cannot lead a respectable life. Nobody cares for him.

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110. THE HAND THAT ROCKS CRADLE RULES THE WORLD

A Roman Catholic priest one said, "Give us the children until they are seven years old, and you can keep them the rest of their lives." What he meant was that the early training and teaching of the child has a life-long effect on him. If he is brought up as a Muslim in his early years, he will continue to be a Muslim throughout his life.

This is an admitted fact that early years build up the character and personality of the child. "The child," said Wordsworth, "is father of the man". A man will become what he is taught to be as a child. "Childhood shows the man as morning shows the day."

A mother is the constant companion of her child. She feeds and looks after the baby twenty-four hours a day. The father is away from home most of the time. Only the mother has full influence on the child's mind.

Vocabulary

(۱) کارنامہ - (۲) محرک قوت - (۳) قوت دلیل - (۴) چھان بین کرنا -

Thus mothers *determine*[1] the character of their children. The greatness of character shown by Imam Hussain was an indirect reflection of his *revered*[2] mother—Fatimah-tuz-Zahra. Thus indirectly a mother governs the destiny of the race. It is her hand that rocks the cradle and it is her hand that indirectly rules the world.

The influence of a mother may be positive as well as *negative*[3] in character. It may be good or it may be bad. There are foolish and bad as well as good and wise mothers. Thus the *destiny*[4] of a race depends upon the character and quality of its women-folk. This clearly proves that mothers should be taught and trained properly in order to produce a strong nation. Thus female education becomes so important today. Without good mothers we cannot produce good children and without good children no nation can prosper.

111. COMMUNALS RIOTS IN INDIA

India claims to be a *secular*[5] state. But there have been several communal *riots in*[6] India ever since the Partition. Among the latest of the series are the U.P. riots which originated from Aligarh in October 1961.

Aligarh, the seat of Muslim education, looked like a dead city after the first communal clash in which 12 persons were killed, over fifty injured and scores of shops were looted. A twenty-four-hour curfew was *clamped*[7] on the city. Death toll rose as the injured persons in hospital succumbed to their injuries. Communal rioting spread to Chandausi, in Moradabad District, where local magistracy imposed a 24-hour curfew on the town. Armed police patrolled the streets.

Trouble started as *fantastic*[8] stories of Hindu students being "under duress" in the Aligarh University Campus were spread by interested parties. Groups of agitated people, mostly students, began to assemble in lanes and by-lanes. The signal for the flare-up came suddenly and caught the authorities completely unawares.

Communal tension spread rapidly to several towns of Uttar Pradesh. The towns affected were Agra, Meerut, Ghaziabad and Ferozabad. Students took the lead in all these towns to disturb the communal peace. They paraded the streets shouting *provocative*[9] slogans and burnt the *effigies*[10] of Col. B. H. Zaidi, Vice-Chancellor of the Aligarh Muslim University. Security *measures*[11] were tightened and the armed constabulary were alerted to be ready to go into action. Fear and *apprehension*[12] prevailed throughout Central India. In many towns tension was at its pitch. In spite of the curfew there were stabbing incidents in broad-daylight. Many of the victims died later in hospitals. The Delhi-Kalka Mail was attacked by hooligans—the Muslims were the *target*[13]. It was indeed a tragic *finale*[14] to the National In-

Vocabulary

(۱) اثر انداز ہونا - (۲) قابل احترام - (۳) مثبت اور منفی - (۴) قسمت -
(۵) فرقہ دارانہ فساد - (۶) غیر مذہبی - (۷) نافذ کیا گیا - (۸) فرضی -
(۹) اشتعال انگیز - (۱۰) بت - (۱۱) حفاظتی اقدامات - (۱۲) خدشات - (۱۳) نشانہ -
(۱۴) انجام -

tegration Conference held in New Delhi only a couple of days ago. According to the Indian newspapers false propaganda of the riots were the result of a deep-laid conspiracy.

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112. UNIVERSAL CHILDREN'S WEEK

Children's *rallies*[1], *mass*[2] drills, folk dances, physical training *displays*[3], baby shows, and many other colourful functions highlighted the Universal Children's Week observed in Pakisan with effect from Monday, October 2, 1961. The Week was *simultaneously*[4] observed throughout the world. President Ayub broadcast a special message to the children of Pakistan, promising them his fullest efforts to ensure happier lives for the new generations. *Sponsored*[5] by the UNESCO the Week was celebrated throughout the member countries of the United Nations. In *principal*[6] towns of Pakistan colourful rallies by school-children highlighted by march-pasts *heralded*[7] the opening of the week-long programmes of celebrations.

In Lahore an exhibition of children's literature was organised by the Ferozsons in their show-room on the Mall. A special programme of display of children's books, paintings, and cut-outs was prepared. Arrangements for children song and music were also made. Prizes were awarded to the best competitors. Similarly at Darul-Niswan a public meeting was held under *the auspices*[8] of All-Pakistan Women's Association. The meeting was followed by a film show. Children from villages were guests of APWA, West Pakistan, at the day-long merry-making programme. Children participated in sports and games arranged for them. Children from Darulshafqat were invited to the Government House, Lahore and the Governor, Malik Amir Muhammad Khan, played the host to the orphans.

Children are the citizens of tomorrow. They have an importance of their own. The object of the Universal Children's Week was to open their eyes to their respectable status and to stir them up to greater activity and moral power. Thus all over the world, children were treated to happy programmes to celebrate their importance in the world of the future.

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113. A BUS STRIKE

The Bus Driver's Union called on a strike last month in support of its demand for higher wages. The bus stations and bus stops were overcrowded with passengers. They did not know what to do. The roadside was littered with their luggages and belongings. They stood *helpless*[9] with their families and children. The tonga drivers had a roaring business that day.

Vocabulary

(۱) اجتماع - (۲) اجتماعی - ورزشیں - (۳) مظاہرے - (۴) بیک وقت
(۵) آغاز کی گئی - (۶) بڑے بڑے - (۷) اعلان کرنا - (۸) زیر اہتمام -
(۹) بے یار و مددگار -

The main rush was at the railway-platforms. The railway compartments were packed to capacity. The travel-minded public was put to much hardship because of the strike.

The local buses in big cities like Lahore *stopped plying*[1]. The town life suffered a great setback. The office clerks, school and college-going-sudents fared badly. They had to go on foot. They were late for their offices, schools and colleges. The tonga drivers charged heavily for conveying them to their destinations. Some of the people did not attend their jobs at all. They *called*[2] it a day and stayed at home.

The bus drivers and conductors were present at their bus stations. They *lounged*[3] about leisurely and lazily. They smoked and chatted freely. Their object was to draw the attention of the public to their miserable plight and low pay. The strike lasted for a single day but it gave the public an idea about transport difficulties if the bus service were to be *suspended*[4].

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114. "GHILAF-I-KA'ABA"

This year Pakistan had the good fortune of preparing the *Ghilaf-i-Ka'aba*—the cloth-cover of the Holy House of God at Mecca—for the first time after Independence. Previously *Ghilaf-i-Ka'aba* was manufactured in this sub-continent in the year of grace 1074 A.D. Recently the people of Indo-Pak sub-continent prepared the *Ghilaf* annually from 1928 to 1932. The Muslims of Pakistan take genuine pride and pleasure in the honour of having prepared the Holy *Ghilaf* this year.

The Holy Quran relates how the great Prophet Abraham and his son, Prophet Ismail, laid the foundation of the Holy House about four thousand years ago. Allah has declared the *Ka'aba* as His House on earth. *Ka'aba* is, in fact, a symbol or focus of Divine Unity.

The ritual of preparing the Ghilaf for the *Ka'aba* started with Prophet Ismail. Even during the pagan period before the Holy Prophet of Islam, Ka'aba was duly covered by a Holy *Ghilaf*. After the conquest of Mecca by Prophet Mohammed (may God bless him !) the ceremony was followed up with due reverence for the sanctity of the House of God. Mention has been made of this fact in many traditions or Hadiths. Al Ka'aba is the House of God and as such much above every mosque or a place of worship in the Muslim world. The *Ghilaf* can be prepared of silk and velvet even. This proves its superiority over the ordinary mosque where silken or velvet curtains are strictly prohibited.

Vocabulary

(۱) چلنا بند کرنا - (۲) چھٹی منانی - (۳) ٹہلنا - (۴) معطل ہونا -

Once it is accepted that the Holy Prophet had himself performed the ceremony of covering the Holy Ka'aba with *Ghilaf*, it becomes highly objectionable to consider it as an act of extravagance.

It is equally wrong not to show reverence to the Holy *Ghilaf* by calling it a *bidh'at*, or malpractice. The Holy *Ghilaf* is only a symbol of Divine Entity. To hold the Ghilaf in esteem on account of its association with the House of God is no *bida'at* or *shirq*. Even the Holy Ka'aba, the Black Stone, or even the Multazim are nothing in themselves. It is their association with God which raises them high in the eyes of the world.

(From an Article by Allama Maudoodi).

Note : (Also read "Ghilaf-i-Ka'aba flown to Karachi" in the chapter "Rambles in Newspaperland").

(Abundance) الكوثر

بسم الله الرحمن الرحيم

In the name of God Most Compassionate and Merciful.

1. Lo ! We have give thee Abundance. ١- انا اعطينك الكوثر

2. So pray unto thy Lord, and sacrifice. ٢- فصل لربک وانحر

3. Lo ! It is thy insulter (and not thou) who is without posterity. ٣- ان شانئک هوالابتر

(*Revealed at Mecca*)

CHAPTER II

SOME SUPPLEMENTARY ESSAYS

115. THE LIFE OF A VILLAGE PATWARI

The village Patwari is a responsible servant of the Government. He keeps the records and registers about the land under *cultivation*[1]. He keeps the maps and plans of the fields, wells and other landmarks. The Patwari has to visit the fields during the harvest season and *assess*[2] the land revenue. He calculates the quantity of harvest to be reaped and asks the cultivators to pay the dues according to his estimate.

For this he is respected and feared by the villagers. The Patwari may command anything. He is the *virtual*[3] king of the countryside. He can change the *entries*[4] in the land records and make or mar any farmer's prospects.

The Patwari is the first crown witness to appear before the court in any land dispute. He is an expert and the civil courts have to depend upon his advice.

He gets a small pay from the Government but his income is much more. He leads a royal life in the village. He is the most influential person there.

Today education has spread even to the villages. The influence of the Patwari is, therefore, *waning*[5] day by day. But still he is a big gun in his sphere.

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116. THE LIFE OF A DOCTOR

A doctor leads a missionary life. His life is very hard. He has to work from dawn to dusk to serve the suffering and ailing humanity. Patients keep coming at all hours and so the doctor gets no rest at any time of the day. Even at night there are *emergency*[6] calls. It is the doctor's moral duty to attend to such calls. This makes his life rather *unenviable*[7]. Then he has to deal with nasty diseases and treat his patients at the risk of his own life. For instance, during cholera or plague days the doctor's own life is in danger.

But there is a bright side of the picture as well. A doctor is the *saviour*[8] of mankind. He is a social blessing. He dedicates his life to the noble cause of curing the sufferers.

And that is not all. The doctor is richly rewarded for his service in this world as well. He gets his fee and then the people respect him greatly. He enjoys a high social status. Everybody admires him. No prize can be greater than this appreciation by the public.

Vocabulary

(۱) زیر کاشت - (۲) تخمینہ لگانا - (۳) حقیقی - (۴) اندراج - (۵) گھٹنا -
(۶) فوری - (۷) ناقابل رشک - (۸) نجات دہندہ -

A doctor is a humanist by nature. He is selfless and hardworking. He has to be courteous and polite. He has to sacrifice personal joys for the happiness of the world.

A doctor is usually a highly-qualified person. His learning and knowledge of medical science is upto date. Every day new medicines and *drugs*[1] are being prepared. The doctor has to keep himself in touch with the march of science.

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117. THE LIFE OF A TEACHER

A teacher's life is most noble. He is a builder of the nation. At school he teaches the young ones about how to prepare for the battle of life.

But a teacher's personal life is not so happy. He gets a low pay. His high academic qualifications do not help him. He gets less wages than an ordinary day-labourer. Even a peon gets better pay than a primary school-master.

A teacher's life is rather simple and pious. His is the job of a missionary. He has to dress well. His manners are polite and courteous. His talk is bold and frank. People do respect him for his knowledge and learning. But they also look down upon him for he has no *executive*[2] powers like a police head-constable who is, therefore, more feared and respected than a teacher.

The teacher gets up early and goes to the mosque to pray. He leads a pious life and is a living model for his pupils. He goes out for a daily walk. At school he works very hard in the various classes. Of course, a teacher is self-assertive, because he learns to *dominate*[3] and rule over his students who are inferior to him. This habit, however, also influences his attitude towards others.

A teacher can hardly live within his means. He has, therefore, to undertake private coaching. Here he is more lucky than otherwise. The standard of the students is so low that they are only too happy to make use of private tuition.

A teacher must give proof of a high moral code of life. He should prove himself a worthy leader of young students. A true teacher always loves his students and cares for their welfare. He never wastes his time but tries to serve his nation in every possible way.

Perhaps the best reward a good teacher gets for his efforts is in the form of *genuine*[4] esteem by his students. A teacher should serve with the motto that "Teaching is its own reward !"

Vocabulary

(۱) ادویات - (۲) حکومت کے اختیارات - (۳) غلبہ پانا - (۴) حقیقی احترام -

118. THE LIFE OF A CLERK

A clerk's life is most *wretched*[1] and *miserable*[2]. The poor fellow has to labour all day with the heavy number of his files. What is more his monthly pay is so *meagre*[3] that he is unable to make both ends meet.

His domestic life is most unhappy. He cannot afford to meet the many demands of life. The budget goes out of control. The housewife is always *grumbling*[4]. The poor clerk feels *irritated*[5] and *fussed*[6]. He cannot work whole-heartedly in the office.

The result is plain. Something goes wrong with his work. The officer is quick to note his slackness. He is called to account for his omissions. This embitters him all the more. He is unable to enjoy the full healthy glow of life.

The clerk has no social status whatsoever. He is a mere nobody. He has no voice. His officer is all in all. He is only a yesman. He has to work like a machine only.

Sunday brings no relief to the poor soul. He has so many worries on hand. He cannot rest at home. He has to attend to many domestic problems. Outdoor visits are to be paid and many things are to be done.

A clerk does not enjoy a holiday in its true spirit. In fact, he is a sufferer. In order to meet the heavy demands of life he accepts bribe and illegal *gratification*[7]. This habit further demoralizes him. He falls lower and lower into the depths.

A poor clerk is unable to *tackle*[8] any *emergency*[9] without borrowing money from his neighbours. To attend a marriage or funeral party is a cruel *ordeal*[10] for him. He cannot look after the education of his children properly In these days of high house rents and high cost of living his state is more miserable than ever.

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119. THE LIFE OF A FARMER

The farmer is the backbone of the nation. Pakistan is an agricultural country. Farming and agriculture are the most important part of its national activity.

A Pakistani farmer has not changed much even in the Atomic Age. The manners and customs of the villagers remain unchanged. The houses, dress and language remain the same. The farmers use the same old types of implements. The bullock cart, the ox and the plough are still there. The age of tractors and bulldozers has not touched him.

Vocabulary

(۱) ذلیل - بری - (۲) تکلیف ده - (۳) کم - (۴) شکایت کرنا - (۵) تلخی محسوس کرنا - (۶) پریشان - (۷) رشوت - (۸) سنبھالنا - (۹) مشکل - (۱۰) مسئلہ -

The farmer is a simple and humble person as a rule. Of course, he is illiterate as he lives in a backward area. He has a lower level of understanding and intelligence than the clever townsmen. He is not worldly-wise and leads a lowly and humble life. His own food is simple vegetables. He knows nothing about the fashions of the city. His moral standard is, therefore, high.

The farmer is the chief *supplier*[1] of wheat and vegetables. Without him the city folk would die from starvation.

The farmer may not be a scholar or businessman, but he knows his job. He knows the science of growing and storing food for mankind. His life is very hard. He works from sun-up to sun-down. Mostly all alone, he does the ploughing, sowing, *weeding*[2], watering or reaping with his own hands.

Summer is the true test of a farmer's worth. Except a short break for lunch or smoking *hooka*, the farmer goes about his farming business like a machine. He is never tired and works on from sunrise to sunset. The farmer enjoys sound health and a sound sleep at night.

The farmer has no wealth but he is happy and cheerful. He is credulous and God-fearing. He prays and loves piety. His hobbies are simple like the keeping of dogs, horses, parrots and pigeons, etc.

The farmer loves festivals after the harvest season is over. That is the happiest season of his life. He dances and sings during this period of leisure. But soon he goes back to his daily work with greater zeal and gusto.

A farmer is a lovable character. He is *gullible*[4] and can be easily befooled.

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120. THE LIFE OF A SHOP-KEEPER

A shop-keeper is the backbone of a town's trade and *commerce*[5]. He buys stocks of things *wholesale*[6] at central depots and markets and sells them in *retail*[7]. He charges a high profit and earns a lot.

A shop-keeper is a most busy person. He has to attend to every detail of the business. He has to maintain a record of income and expenditure so that he may know his correct position. He must know whether his business is suffering a loss or not.

For this purpose a shop-keeper is usually alert and wide awake. He studies the *trends*[8] of different markets. He buys goods which sell most. He always tries to satisfy the popular demand.

A shop-keeper lives under strict self-discipline. He knows that Death and customer have no certain time of visit. He sits in his shop

Vocabulary

(۱) مہیا کرنے والا - (۲) جھاڑیاں کاٹنا - (۳) توہم پرست - (۴) سادہ لوح -
(۵) تجارت - (۶) تھوک - (۷) پرچون - (۸) رجحانات -

like a living machine. Even if his servants are at the job, the shop-keeper is always personally there to supervise their work.

A shop-keeper is a neatly dressed and highly courteous person. He has the natural gift of the gab. He talks in a winsome way and attracts more and more clients every day.

The shop-keeper has set principles of life. He gets up early and goes out for a long walk. This prepares him for the daylong *confinement*[1] in this shop.

A shop-keeper is never a spendthrift. He thinks twice before he spends anything. His way of life is simple and *frugal*[2]. The more he earns the more he invests in his shop or business. 'Money begets money' is his motto.

The shop-keeper is a respectable member of the society. He helps in strengthening the *economy*[3] of the country. He plays an important role in the prosperity and progress of the town.

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121. THE LIFE OF A BUS CONDUCTOR

The life of a bus conductor is very hard. He has to deal with passengers of all types and qualities. Some are gentlemen, others are not. So he has to be very active and smart. He must check the change carefully and issue proper tickets to the passengers. He has sometime to *haggle*[4] with some irresponsible people. But he has got to be courteous and polite with others.

The bus conductor is a useful public servant. If the passengers have to alight at a bus stop, the conductor blows the whistle and the driver stops the bus. The conductor alone is responsible for the safe conduct of the passengers. The driver only minds his duty of driving the vehicle.

The omnibus conductor in our country is a semi-government employee. He gets a fixed pay. He is dressed in a smart *khaki* uniform. He is usually a matriculate and can keep account of the money in his custody. He has to observe all the rules of service.

A bus conductor is a public servant. We must show him due courtesy. Some bus conductors are very rude and even abusive. They over-charge the passengers. They do not pay full attention to them. Such persons are, however, very few. The majority of bus conductors is helpful and useful to the public.

Vacabulary

(۱) قید - (۲) کفایت - (۳) اقتصادی حالت - (۴) بحث کرنا -

122. THE LIFE OF A STREET BEGGAR

The street beggar is a common sight in a big city. He is a *familiar*[1] figure in the street. He is dressed in rags and tatters. He goes begging for alms from door to door. In the bazar you come across a beggar after every hundred steps. He begs for food and clothes and money to buy both. The sight is *piteous*[2]. A number of crippled and physically handicapped persons excites our sympathy and pity.

But some beggars are not *genuine*[3]- They are strong and healthy persons who beg only for the fun of thing. They are good-for-nothing fellows who spend their time idly. They loiter about without doing any work or service and make money by begging. Such beggars are social *parasites*[4]. They are a curse for the society.

Some street beggars are cheats and rogues. They go about begging during the day and make a note of deserted houses. At night they commit thefts. Street beggary is, indeed, a social evil and must be checked.

Some street beggars pass for *pirs or saints*. They *pose*[5] to be spiritual healers. They throw dust in the eyes of the simple women-folk and the rustics. They befool others by their clever talk. It is a social crime to help such beggars.

A blind street beggar is worthy of help and charity. He must be properly fed and clothed. Some beggars recite Holy verses and shout their own slogans to attract people. They try to appeal to our human weaknessses. This type of beggary is unhealthy for the society.

123. THE LIFE OF A POSTMAN

The postman is a welcome visitor in every locality. He is a familiar figure with his Khaki uniform and the heavy leather bag. His duty is to deliver letters and other post from door to door. He brings money orders and parcels as well.

The postman is a humble but useful public servant. He looks so human every inch. People greet him with smiles and eagerness.

The postman gets small pay. His social position is that of a peon. He does not enjoy any social respect. His task is rather hard. He has to do leg-work from dawn to dusk. The weather may be stormy or rainy, but he is there to carry out his mission. In the scorching heat of summer, and the chilly cold of winter, the postman is seen going his daily rounds like a machine. He is a hardworking fellow and knows no holiday.

Some people tip the postman out of charity. The poor fellow accepts the same rather gratefully. On such festivals as Id-ul-Fitr and Id-uz-Zuha the postman does get some money to enjoy the happy day. Otherwise it is very difficult for him to feed so many mouths in the family.

Vocabulary

(۱) آشنا ہستی - (۲) قابل رحم - (۳) اصلی - (۴) ضرر رساں عنصر -
(۵) دکھاوا کرنا -

124. THE LIFE OF A POLICEMAN

The policeman is nicknamed as the limb of the law. He alone helps in checking the bad characters in a village or town. Dressed in his khaki *quasi*-military uniform he enjoys the respect of everyone. He is a public servant in the real sense of the world. To the villagers a policeman is the government.

A policeman is smart and active. He is ever ready to carry out his duties. His task is hard but he does it as a matter of course. He enjoys sound health and a good *physique.*[1] He has to take exercise daily—in mass drill, and parade. This keeps him fit for such hard duties as patrolling and watching.

A policeman's duties are many. He has to investigate cases, arrest criminals and escort them. He has to serve summons and to obey any emergency orders from his officers. He has to stand on guard in case of civil disturbances and riots. His duty is to protect the law. He has to take action against law-breakers. He is enemy number one of thieves and criminals.

In cities the traffic policeman has to perform a hard duty. He has to control the heavy rush of vehicles like cars, bicycles, motor-cycles and tongas. He has to challan the defaulters. He regulates the traffic and this saves people from accidents.

The policeman is a peace-time soldier. Life is a battlefield for him. He is overworked night and day. His income is very meagre and he lives only from hand to mouth. He enjoys power without good pay. This makes him corrupt. Something should be done to help him. He accepts bribe because he is poor. If his pay is raised he will certainly be reformed.

The policeman is a *symbol*[2] of law and duty. He represents the majesty of law. His harsh and grim *features*[3] are, in fact, the features of the law.

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125. THE LIFE OF A JUGGLER

A juggler is a common sight in any Pakistani town. He roams from village to village and makes his living by performing his tricks. He is welcomed by women and children in the streets who enjoy his performances greatly.

A juggler has a *romantic*[4] appearance. He is ill-dressed as well as over-dressed. He hides many things in the *folds*[4] of his clothes and *bags*[5].

Vocabulary

(۱) جسمانی حالت - (۲) نشان - (۳) نقوش - (۴) رومانی - (۵) تہوں میں -

The juggler's tricks are curious and wonderful. The on-lookers cannot understand how he moves his fingers to perform the tricks. Everybody is wonderstruck and puzzled. The usual tricks with the cards and the balls puzzle the spectators.

The juggler wears long and loose robes with broad sleeves. His turban is big and heavy and conceals many things.

Some jugglers swallow big balls and burn fire in their mouths. Others perform rope-walk and rope-dance. The rope-dance is done keeping time to the beat of drum. The juggler shows a fine power of balancing. Again the juggler tears a person's turban into pieces, and later produces the same turban sound and intact.

A juggler is the only *remnant*[1] of the past amusements in this age of science and fashion. He is a past-master in his art. It is difficult to detect any *flaw*[2] in this performance. Thus he rightly excites our delight and wonder.

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126. THE AUTOBIOGRAPHY OF A HORSE

I was born in a stable. My mother belonged to a noble *stock*[3]. My master was a breeder. Me loved *colts*[4] of high breed. I was his pet from the first. I was looked after with fond care in those days. I understand that my mother was a prize-winner. I used to roam about in pastures and fields. I was an obedient child and obeyed my mother blindly. I was at her beck and call. Whenever she sighted me she neighed with pleasure and joy. I was simply thrilled at the sound of my mother's neighing. My joy did not last long. My master *disposed*[5] me off to a tonga driver who paid him a good price. The trainer taught me how to drive the tonga. I received a rough treatment during my training. I was broken in at last and duly harnessed I used to ply tonga. The roads of the city were bumpy and full of pitfalls and holes. My master was a *negligent*[6] driver. So driving the tonga was a *night-mare*[7] for me. At last I was shifted to a village for I had grown suddenly lean and thin. I now lead a life of retirement in my native village. But I have seen town-life at close *quarters*.[8]

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127. THE AUTOBIOGRAPHY OF A DONKEY

I am a donkey. I belong to a potter. I carry pots from his shop to the market. My present life is not so hard. Previously I served a wood-cutter. He used to hew wood in the forest. He loaded me with bundles of fuel-wood. The load was very heavy. I could hardly

Vocabulary

(۱) باقی نشان - (۲) خامی - (۳) نسل - (۴) بچھیرا - (۵) بیچ دیا - (۴) زین بستہ - (۵) فروخت کر ڈالا - (۶) بے پروا - (۷) خوفناک خواب - (۸) قریب سے -

move. My master used to beat me mercilessly. He even abused me every time. I prayed to God for my death. But the miserable days did not end. At last my master fell ill. He had no money to buy medicine with. So he sold me to a washerman. The washerman loaded me with dirty rags and clothes. I felt sick of the nasty smell of the old suits and dresses. I was lucky to leave my new master because he was *involved*[1] in *litigation*[2] and sold me to my present master, the potter. I have seen hard days so I respect my new master greatly. He loads me with heaps of pots. The burden, however, is not heavy. I am treated nicely. The master feeds me with grass and fodder regularly. He is generous and kind hearted. So he never beats me. I feel so happy under his *supervision*[3]. He does not make me feel like a beast of burden.

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128. THE AUTOBIOGRAPHY OF A BOOK

I was printed at an Electric Press, Lahore. I originally belong to East Bengal. I was born in the Karnafuli Mill. I was pressed and folded into reams and dispatched to Karachi. I found my way to Lahore and occupied the shelf of a stotioner's shop. From there I was purchased wholesale by a publisher who sent me to the above-mentioned press. I was placed on huge metal slabs and a lithograph machine impressed on me certain inscriptions on both sides of my body. Then I was sent to the folders who singled out certain sheets and folded them together in the form of quartos. Then all the different quartos were bound together and the loose ends were cut off. Then I was sent to the book-binder who bound me in a nice blue coloured cover. All my pages were numbered. The name of the author was printed on the front page. I was *christened*[4] and my title was also printed in bold letters on the front-page. Everybody praised my *get-up*[5] and nice print. Somebody found fault with some of my spellings but on the whole I was appreciated by the public. My first edition consisted of only two thousand copies. My contents are duly *patented*[6] and nobody can publish any extract from my pages without the express permission of the printer and publisher.

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129. THE AUTOBIOGRAPHY OF A RUPEE

My native home was in Australia. I travelled to Pakistan by sea and landed at Karachi. I arrived in Lahore by the goods

Vocabulary

(۱) پھنس گیا - (۲) مقدمہ بازی - (۳) نگہداشت - (۴) نام رکھا گیا -
(۵) زینت - (۶) حقوق محفوظ -

train and was *lodged*[1] in the *mint*[2]. Here I was *refined*[3] and the figures of crescent and star were *embossed*[4] on my body. On the other side some inscription was printed which recorded the year of my birth and my legal status. My value was also imprinted on the other side. My appearance was very bright and shiny. Everybody was charmed at the sight of me. My journey started afresh. I was despatched to a bank in the company of my camp-fellows. I then passed into the hands of an officer who got a cheque cashed. The officer purchased sweets for his family and I found my way into the safe of a confectioner. The greasy smell of the sweets upset my stomach. I was only too glad to quit that shabby world. I reached the hands of a miser who buried me under the earth in a chest. After great difficulty I managed to quit my prison and entered upon active life. I changed many hands.—I passed from a doctor to his patient, then to a lawyer, then to the bank again. I have completed many circles in this way. Now I am in the custody of a *gambler*[5] who intends to gamble me away. I do not know what happens to me next. I am totally fed up with my life. Nobody is unselfish. Everybody loves me for his personal ends. I am given away in exchange for anything.

130. THE AUTOBIOGRAPHY OF A DOG

My name is Jip. I was born in an Englishman's farm. I am a terrier. My *ancestors*[6] came from England. I belonged to a family of three pups. I had good feeding on my mother's breast. I was soon shifted to a distant village to stay with my master's son. The young boy was fond of me. He took me out daily for a walk. He fed me with milk with his own hands. He played with me with the ball. He threw the ball and I ran to fetch it. He then patted me on my back and I felt so proud. I played the same game by the water-side as well. I sometimes had good swims. I am now sufficiently grown up. I have a bushy tail and a *fluffy*[7] skin. I look so charming. My young master *dotes*[8] on me. I am faithful to him. When he whistles I jump with joy and give a joyous yelp. When he calls I rush to him wagging my tail. I am always happy and enjoy a comfortable life.

131. THE AUTOBIOGRAPAY OF A MANGO

I look so green in age and colour, but I am ripe and fit to eat. I have a delicious taste. I was born in an *orchard*[9]. I hung on the branch of a big tree in early summer. I was raw and hard then. The summer

Vocabulary

(۱) ٹھہرایا گیا - (۲) ٹکسال - (۳) صاف کیا گیا - (۴) نقش کرنا -
(۵) جوئے باز - (۶) آباؤ اجداد - (۷) ملائیم - (۸) جان چھڑکتا - (۹) پائیں
باغ -

sun began to heat and *plump*[1] me. I grew bigger and bigger in size. Parrots and other birds used to *peck at*[2] me. But I was sufficiently hard then. The gardener looked after me with great care. He scared the crows and parrots away. One day I felt so *plump*[3] and *juicy*[4]. The master of the orchard paid a visit to the garden. He noticed me. I was removed from the branch with other fellow-mangoes. Then I was placed in a basket filled with straw. Next I was despatched to the market. I became suddenly *mellow*[5] and soft. The fruit-seller arranged all of us on a certain *shelf*[6]. A passerby caught sight of me and purchased me. Now I am lying in a plate on the dining table. I also see an open knife with its sharp blade lying nearby. I know that my end is near. Hence I have related to you my story in haste before death overtakes me.

Vocabulary

(۱) گودے والا بنانا - (۲) چونچ مارنا - (۳) گودے والا - (۴) رس بھرا -
(۵) پکا ہوا - (۶) طاق -

(The Defining) العصر

بسم الله الرحمن الرحيم

In the name of the Lord, Most Compassionate and Merciful.

1. By the declining day, ۱- العصر

2. Lo ! man is in state of loss ۲- ان الانسان لفی خسر

۳- الا الذين آمنو و عملوا الصلحت و توصو بالحق و توصو بالصبر -

3. Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

(Revealed at Mecca)

CHAPTER III

INVITATIONS, LETTERS, APPLICATIONS.

Almost all people feel the necessity of *communicating*[1] with their friends, relatives, acquaintances and even strangers. But before scribbling[2] a letter, we must know certain rules which are to be followed, some practices that are to be observed. To make the letters interesting depends not so much on rules as on individuals. However, we give below some hints which must be kept in mind for writing 'correct' letters.

Classification of Letters.

Letters generally are of four types.

(*a*) Invitations.
(*b*) Friendly or private letters.
(*c*) Official letters.
(*d*) Business letters.

(*a*) **Invitations**

There are two kinds of invitations—the formal and the informal. In the latter case, we have only to write a friendly letter in the usual manner and the reply, too, will be in the same form.

A formal invitation is written in the third tense. It has no address at the top, and no salutation. The form generally adopted is given below.

> Mr. and Mrs. Anwar request the pleasure of Mr. and Mrs. Nasir's company to dinner at their residence at 8 p.m. on Thursday, the 6th of December, 1960.
>
> R.S.V.P.
>
> 5, Brandreth Road,
> Lahore.

[R.S.V.P. is *abbrevition*[3] of *Repondezs i'l vous plait* which means 'Reply, if you please.']

Compose two invitations, one formal and the other informal, together with their separate replies refusing or accepting the said invitations.

(*Formal Invitation*)

1. Invitation to a luncheon.

> Dr. and Mrs. Mehboob Rabbani *request the pleasure* of Mr. and Mrs. Muhammad Tufail's *company at lunch at their residence* on Wednesday, the 26th of October 1963, at 1-30 P.M.
>
> *R.S.V.P.*
> (reply if you please)
>
> 180, Ferozepur Road,
> Lahore.

Vocabulary

(۱) خط و کتابت کرنا - (۲) تجویز کرنا - (۳) مخفف -

II. Acceptance

Mr. and Mrs. Muhammad Tufail have great pleasure in accepting the kind invitation of Dr. and Mrs. Mehboob Rabbani to lunch at their residence, on Wednesday, the 26th of October, 1961, at 1-30 P. M.

28, Mozang Road,
Lahore.

III. Refusal

Mr. and Mrs. Muhammad Tufail thank Dr. and Mrs. Mehboob Rabbani for their kind invitation to lunch, but regret that a *previous engagement*[1] prevents them from accepting the same.

28, Mozang Road,
Lahore.

I. Informal Invitation

Nur Manzil,
Mozang, Lahore.
December 1, 1961.

My Dear Javed Ahmad

Will you honour me with the pleasure of your company at lunch next Friday, the 4th instant at 1-30 P.M. at my residence ? We are inviting some foreign friends whom you have met before and we feel that your presence will *electrify*[2] the company. It will *be simply nice* of you if you attend this function *without fail.*

Yours sincerely,
Sikander Shaheen.

II. Acceptance

16, Muslim Town,
Lahore.
December 2, 1960.

My Dear Sikander Shaheen,

Thank you very much for your kind invitation to lunch. I would *simply love to join company as fixed.*

Sincerely yours,
Javed Ahmad.

Vocabulary

(۱) مصروفیت - (۲) جان ڈالنا -

III. Refusal

16, Muslim Town,
Lahore.
December 2, 1961.

My dear Sikander Shaheen,

Please accept my sincere thanks for the very kind invitation to lunch next Friday. Unfortunately mother is seriously ill and the doctor has *advised* her to *stay abed.* I have to *attend* to everything and *tend* her *whole-time* during her sickness. I am sorry that *under these circumstances* I shall not be *in a position to join the company* at lunch. Please accept my *sincere regrets* for the same.

Yours sincerely,
Javed Ahmad.

(*b*) Private Letters

(*i*) *Address and date.* Students must be very particular in writing the address and date in the correct manner, for this item carries between 1 to 2 marks. The full address should be written in the right hand corner and the date put under it. It is very important to put the commas and full-stops correctly. The address should be written like this :

4, Warris Road,
Lahore.

As in an examination the identity of a candidate is not to be revealed and *the candidate is not expected to disclose the place he or she is appearing from,* it is better to put the address like this :

Thames Street,
London.

or

A. B. Street.
C. D. Town.

or

University Manions,
New Town.

The address 'Examination Hall' does not look very nice and hence it should be avoided.

The date is another important thing. The correct form of writing the date is :

(*a*) August 3, 1960.

or (*b*) The 3rd of August, 1960.

or (*c*) 3rd August, '60.

(*ii*) *Salutation*. After writing the address in the right-hand corner, being the letter from the left-hand corner writing the proper salutation. At the end of the letter, in the right-hand corner, write the suitable subscription.

(*a*) While writing to **relatives older** in age, the salutation will be,

"My dear Father"

"My dear Brother"

"My dear Uncle"

and the subscription will be,

"Yours affectionately,"

"Very affectionately yours,"

or "Your most affectionate son, etc., etc.

(*b*) When writing to **friends or relatives younger** to yourself, the salutation is

"My dear Nasir,"

"Dear Afzal," etc.

and the subscription in the case of **friends is**

"Yours sincerely,"

"Very sincerely yours,"

"Yours ever."

(*c*) When writing **to acquaintances**[1], the salutation is

"Dear Mr. Nazir,"

or "My dear Mr. Butt"

and the subscription is

"Yours truly,"

"Very truly yours,"

(*d*) When writing to **strangers, the** salutation and subscription are the same as in business letters.

(*iii*) *Introductory and closing paragraphs*. The beginning should not be abrupt (sudden) in a letter and the topic to be discussed should not be touched in the very first sentence. There should be an introduction which should be interesting and the discussion of the topic should be started in a natural manner. In the opening lines, some general things like receipt, non-receipt of your friend's letter, or some other thing should be written.

Similarly, when the main body of the letter has been finished, write a few general sentences to make your letter look natural as, 'I hope you will pay me a visit in the holidays.' The colsing sentences may be 'With kind regards, I am, ... 'With best wishes' or 'With love', I am, ... The main body of the letter should be written in a

Vocabulary

(۱) واقفکار-

simple natural, familiar and interesting manner. In a friendly letter there is no need of condensation.[1]

(*b*) Official and Business Letters

These letters should be clear, brief and to the point. They should be written in a courteous and respectful manner.

When sending an application or writing to an officer, we begin the letter with 'Sir' and end it with, "Yours obediently."

Official letters generally being with 'I respectfully beg to state' or 'I have the honour to say.'

In business letters, the salutation is 'Dear Sir' or 'Dear Sirs', and the subscription, 'Yours faithfully' or 'Yours truly'.

Business letters should be as brief as possible and conversational style should be avoided therein.

1. From Macaulay to his Father.

(*A Specimen Letter*)

Shefford,
Feb. 22, 1813.

My dear Papa,

As this is a whole holiday, I cannot find a better time for answering your letter. With respect to my health, I am very well, tolerably cheerful, as Bludell, the best and most clever of all scholars, is very kind and talks to me and takes my part. He is quite a friend of Mr. Preston's. The other boys, especially Lyon, a Scotch boy, and Wilberforce are very good natured.

In my learning, I do Xenophon every day and twice a week the Odyssey in which I am classed with Wilberforce, whom all the boys allow to be very clever, very *droll*[2] and very *impudent*[3]. We do Latin verses twice a week, and I have not yet been laughed at, as Wilberforce is the only one who hears them, being in my class. We are also exercised once a week in English composition and once in Latin composition and letters of persons renowned in history. We get by heart Greek grammar or Virgil every evening. As for sermon-writing, I have hitherto got off with credit and I hope, I shall keep up my reputation. We had the first meeting of our debating society the other day, when a vote of censure was moved against Wilberforce but he, getting up, said : 'Mr. President I beg to second the motion.' By this means he escaped.

The kindness, which Mr. Preston shows me, is very great. He always assists me in what I cannot do, and takes me to walk out with him every now and then.

My room is a delightful little snug chamber, which nobody can enter, as there is a trick about opening the door. I sit like a king with my writing desk before me ; for there is a writing desk in my chest of

Vocabulary

(۱) اختصار - (۲) بھدا - بے ڈھنگ - (۳) گستاخ -

drawers. My books are on one side, my box of papers on the other, with my arm-chair and my candle, for every boy has a candle-stick, snuffers, and an extinguisher of his own.

Being pressed for room, I will conclude what I have to say to-morrow and ever remain.

Your affectionate son,
Thomas B. Macaulay.

II. A letter of condolence from Abraham Lincoln, late President of America. (*Specimen letter*)

Executive Mansion,
Washington.
Nov. 21, 1864.

To Mrs. Bixby, Boston, Mass.

Dear Madam,

I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tending you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and
respectfully,
A. Lincoln.

1. Write a letter to your cousin congratulating her on her brilliant success in the Secondary Examination.

Nazar Manzil,
Windsor Park,
Lahore.
12th September, 1963.

My dear Najma,

I was overjoyed to read the news of your wonderful success in the Secondary Examination. Little Talat danced with joy when I told her the news. She wants her share of sweetmeats.

Everybody at home is proud and happy. You have won great distinction by topping the girl candidates. That was so like you! Still we never expected it would really happen.

Go ahead with your studies. Daddy and Mummy send you their blessings as well as heartiest congratulations. As for me, I expect the promised box of sweet at an early date.

With best regards and loves.

Yours affectionately,
Khalida.

2. Write a letter to your friend asking him to lend you some books.

Kashana,
Pasrur.
September 6, 1963.

Dear Zulfiqar,

I am glad to know that you have done your M.A. with distinction. You have been a shining student throughout your life. You know I always welcomed your advice on the choice of books.

Today I have to give you the same old trouble. I am holidaying in my village. I am cut off from town life and libraries. I have no reading material here. I feel so bored.

Would it be possible for you to send me half-a-dozen best sellers on fiction and religion. I would *divert*[1] myself by reading novels and enrich my mind by reading serious literature. Of course, I shall return the books when I visit Lahore after vacation.

Hopy this finds you in the best of health and spirits.

Yours sincerely,
Haider

3. Write a letter of reconciliation to an old friend with whom you had a recent quarrel.

Shaheen Cottage,
Civil Lines,
Gujranwala.
August 15, 1963.

My dear Zia,

I must begin my letter with words of apology. I feel I was so hot and rude with you during our last meeting at Pervez's marriage-party. I have been thinking of it all these days and I want to assure you that I am really sorry for what happened.

I had in fact no wish to offend you. It was all due to misunderstanding. You had become so friendly with Imtiaz that I felt you had told him my secrets. Last time when you made a jesting remark about me, Imtiaz roared with laughter. I was cut to the quick. So I became cross with you and gave you a bit of my mind. I now feel I should not have done so.

Will you accept this apology in good faith for old times' sake ? I do not want to lose you. Please write back to me at once to say that you have pardoned me and that all is well.

With kindest wishes.

Yours sincerely,
Daud Khan

Vocabulary

(۱) دل بہلانا -

4. Write a letter to your uncle apologising for not paying him the promised visit.

"Dilafroz"
Ferozepur Road,
Lahore.
July 27, 1963.

My dear Uncle,

I am really so sorry for not turning up yesterday at your place according to my appointment. I am afraid I must have annoyed you greatly as I understand you had invited some guests to tea for introducing to me. May 1 tell you once for all that I was prevented from keeping my appointment due to rains. You see the weather in Lahore is so uncertain. It is cloudy and rainy for the best part of the day. Some time it *drizzles*[2], sometime it rains and some-time it pours. Rain plays hide and seek with the citizens of Lahore. It was raining hard here when (as I understand) it was bright and sunny in Gulberg. I could not get even a taxi or rikshaw. I thought, it might be raining in Gulberg as well. I was surprised to learn later that it was cloudless and clear there.

Please excuse me for the incovenience I caused you. Believe me I would have come to you without fail but for the bad weather and the absence of any means of transport.

With best regards,

Yours lovingly,
Shafiq Anwar.

5. Write a letter to your cousin telling him how you prepared for the General English Paper and how you fared in it.

74-F, Wahdat Colony,
Lahore.
May 8, 1963.

My dear Cousin,

I have done very well in my General English Paper in the final examination. I attempted all the questions satisfactorily. I am sure I will secure high marks in the said paper.

The news must be a pleasant surprise for you. You remember I failed miserably in English last time. In fact I was nil in General English.

Well, I will tell you the secret of my success. I engaged a private tutor. I requested him to teach me grammar, especially tenses. I exercised in translation and composition as well. I put in hard work and the result is simply wonderful. I feel so self-confident now.

Any news from home ?

Yours affectionately,
Tariq Anis.

Vocabulary

(۱) تعارف - (۲) بوندا باندی ہونا -

6. Write a letter to your elder brother reminding him of his promise to send you money for the purchase of a cycle.

Iqbal Road,
Lahore.
June 7, 1963.

My dear Brother,

Thank you for your letter congratulating me on my success in the Matriculation Examination. I am grateful to you for your encouraging remarks and for the kind *sentiments*[1] expressed in your letter.

I was anxiously waiting for your letter and when I had it, I read it hurriedly. But if you let me be a bit frank, I was rather disappointed after finishing it, in spite of the praises you had showered on me at my success. I was looking for something which was not there. Perhaps, it slipped out of your mind that you had promised to buy me a cycle, if I got good marks in the Matriculation Examination. Now, when by the grace of God, I have secured really good marks I am looking forward to the fulfilment of your promise. I am sure you will buy me a bicycle, Brother dear, and now when I am joining a college it has become a necessity for me. You know, the new college is at a distance of three miles from my house. How can I go on foot in the summer heater ? So, please do send me a nice bicycle, which I need badly. I shall gratefully accept such a good gift from dear brother and shall ever feel indebted to you.

When do you intend to come here ? Nasrin is always waiting for you.

Yours affectionately,
Nasir.

7. Write a letter to your mother telling her all that has happened at home since she went to visit your aunt.

A-128, Gulberg Colony,
Lahore.
April 28, 1963.

My dear Mother,

We have been waiting to hear from you but you must be very busy with auntie in connection with the marriage preparations. Father has gone to his office and asked me to send you a detailed report about the goings-on here in your absence.

Vocabulary

(۱) جذبات -

Well, to begin with, all is well at home. Nobody has fallen ill and everybody does his or her work regularly. Toni goes to her kindergarten school with father who drops her at the school gate. Talat and Tanveer go to their school by bus as usual. Tariq has got his new bike and he is very regular in his attendance. Father has engaged a tutor for him.

We all study till 10 o'clock at night. We all get up at 5 A.M. sharp. We take exercise and bathe regularly. The new cook is efficient and she makes nice dishes for us.

Only we do miss you badly. Home is half so sweet without you. We all want you back as early as possible. Please do try to cut short your stay there and return to us at your earliest convenience.

With loves and respects from all,

Yours lovingly,
Shakil

8. Write a letter to your younger brother inquiring about his health.

Kauser Lodge,
Circular Road,
Sargodha.
June 8, 1961.

My dear Shafiq,

I have been feeling very anxious about you ever since my return from home. You have had as many as three attacks of typhoid fever. Your general *constitution*[1] is naturally weak. These relapses have made you so deficient in health. I, therefore, feel much worried for your sake.

Father tells me that the doctor has advised you to take complete rest for a week in the first instance. Thanks to his treatment you are not running any temperature. But you suffer from *debility*[2] which is the mainspring of all diseases. You must take care of your health. Take prescribed diet only. Do not move at all. *Exertion*[3] is bad for you. Take as much of juicy fruit and milk as you can. Do not overstuff your stomach. What is more you must take medicine regularly.

I am glad you have turned the corner and are *convalescing*[4]. Please write to me in your own hand at the earliest possible moment about your complete recovery.

With affectionately regards,

Your loving brother,
Anis

Vocabulary

(۱) جسمانی ساخت (۲) کمزوری - (۳) حرکت ۔ کوشش (۴) روبہ صحت ہونا -

9. Write a letter to your friend inviting him to visit your city during the coming holidays. Give him a brief account of what you propose to do for him when he comes.

Nazar Manzil,
Ichhra, Lahore.
May 12, 1963

My dear Bhushan,

I understand from your letter that your college will close shortly for the summer *spell*[1]. I hasten to invite you to come to Lahore and spend a part of your holidays with me. I assure you that the trip will be worth the trouble.

Lahore is passing through an era of *festivity*[2]. You will have a golden chance to see the royal visitors from abroad who will drive in state along the Mall. For this purpose many ceremonial *arches*[3] have been erected here and there and the entire route would be flood-lit with multi-coloured lights at night. What is more, the spring has not yet departed and the Bagh-i-Jinnah and Shalimar Gardens and other beauty spots in Lahore look their loveliest. Flowers are, indeed, the sweetest gift of nature in the world.

You will find other new attractions as well. Take the Zoo, for instance. There have been some new *additions*[4] to the animal kingdom including Tigers and Lions, Elephant and Hippopomatus, Bears and others. The museum is also on the list. Taere is a rich treasure of old relics at the Lahore museum. You will get a bird's eye-view of the *pattern*[5] of history in this *sub-continent*[6]. Relics from such ancient centres as Harappa, Mohanjo Daro and Taxila have a great appeal for the visitors.

A host of new American and British films are among the coming attractions at the Plaza and the Victory. What is more, you can attend the Industrial Exhibition being held at Iqbal Park. The carnival is a rarity. You will find much to entertain you.

Come and I promise you many thrills and excitements. Remember, I don't want to have a "No" from you.

With best regards.

Yours sincerely,
Tariq Humayun

Vocabulary

(۱) وقفہ - (۲) جشن و نشاط - (۳) پرتکلف محرابیں - (۴) نئے اضافے -
(۵) نقشہ - (۶) برصغیر -

10. Write a letter to your father giving reasons why he should not press you to marry soon.

5, Birdwood Road.
Augrst 4, 196.1

My dear Father,

Your letter of the 2nd instant touched a serious topic. The proposal for my marriage is so *abrupt*[1] and unexpected that I am taken by surprise. I hope you will excuse me when I say that I beg to differ with you. May I explain the reason ?

I am yet only an Intermediate student gathering shells on the sea-shore of knowledge. The vast ocean of knowledge lies extending before me. Allow me to have a dip in it, before I am called upon to face other responsibilities. It will be too much to expect from me to shoulder the responsibilities of both student and husband. I think I am too green for the latter. To have a partner so soon will mean the *distracting*[2] of my attention. And if I am inclined towards my wife too much, as one is apt to be at first, it will mean that instead of winning laurels in the examination, I will only earn a failure. I *shudder*[3] to think of it.

Moreover, I am planning to go abroad after completing my studies here. A wife, surely, will stand in my way. Going abroad will mean giving her worrying thoughts, unhappy hours, endless and tiring waiting and also restlessness to myself, when I would be wanting calmness and concentration. And if her *solicitations*[4] or *innuendous*[5] make me stay here that will mean unfulfilled ambitions and frustrated hopes. A wife will put me in a fix.

Besides, I feel I must give a thought to the question of marriage and so far I had not the time to do so. I must get better acquainted with sex and the problems of married life and then I should enter into wedlock.

And above all, I want to be self-supporting. I do not want to tax you for my wife as well. I have already burdened you too much and hesitate to put the additional burden of my wife on your shoulders.

So, dear father, *defer*[6] your proposal till such time as I have completed my studies and have got some employment. Then surely I will need a partner and will have no objection to your proposal.

How is Khurshid ? I have bought an *embroidery*[7] book for her.

Yours affectionately,
Nadeem.

Vocabulary

(۱) اچانک - (۲) توجہ ہٹ جانا - (۳) کانپنا - (۴) درخواست یا التجا -
(۵) اشارے - (۶) ملتوی کر دیں - (۷) کشیدہ کاری -

11. Write a letter to your father, asking for an increase in your monthly allowance on account of the high cost of living.

Government College Hostel,
Lahore.
December 2, 1961.

My dear Father,

After a few days' stay at home, I, in spite of all the fun and activity of hostel life, am feeling very lonely. Your letter of yesterday meant much to me. It *dispelled*[1] the gloomy and depressing mood in which I was. I thank you heartily for the same.

Dear father, many a time during my stay with you, I thought of discussing a particular thing, but I hesitated to talk about this delicate topic. Today, however, I like to draw your attention to it through this letter.

In these hard times the prices of foreign goods are soaring very high. I understand perfectly well that we should *patronise*[2] Pakistani products and I, as far as possible, buy country-made goods, but there are some foreign goods which one cannot do without, *e.g.* books some toilet goods and clothes. The black-marketeers are out to *fleece*[3] the people with limited resources, and make the most of this opportunity. The poor *fumble*[4] in their pockets, look *longingly*[5] at the things they require and on hearing the formidable prices, turn away shocked and disappointed. God knows how long this state of affairs would persist. It has added to our worries and problems and I find myself at my wits' end as how to confine my wants within the limited allowance of Rs. 50 per month. Every month I go on postponing my purchases but I feel this state of affairs cannot continue for long, for there are books which I cannot do without. Similarly, mother has been persistently asking me to supplement my diet with butter, milk and fruit but I am afraid I cannot afford these 'luxuries'.

Father, you know I am no spendthrift. I never visit hotels and restaurants, seldom go the pictures and do not spend on my friends. But in spite of all this, I find it hard to pull on with Rs. 50 per month. Hence I humbly request you to increase my monthly allowance to Rs. 70.

I feel I am a *drain*[6] on your pocket but education and other necessities of life these days are so costly that one knows not what to do. So, I hope you will *accede*[7] to my request.

I hope to see you and dear mother in the coming holidays. How is Minni ? I have bought a nice present for her.

With regards.

Yours affectionately,
Khaliq

Vocabulary

(۱) دور کر دیا - (۲) حوصلہ افزائی کرنا - (۳) لوٹنا - (۴) ٹٹولنا -
(۵) مشتاقانہ نظر سے دیکھنا - (۶) بوجھ - (۷) منظور کرنا -

12. Write a letter of thanks to your friend for helping your younger brother in getting admission in a college.

Mohallah Qazian,
Chakwal.
15 September, 1962.

My dear Asghar,

Anwar's letter has just reached me. He tells me that he has secured admission in the Central Training College, Lahore, with great difficulty. I learn that you lent him a helping hand in getting the needful done.

I am grateful to you for this brotherly gesture on your part. I could not personally pursue the matter on account of illness. Admission in a college is a hard nut to crack these days. It was your *resourcefulness*[1] that helped him out of the mess. I understand that he got credit for his part in games as well as for teaching experience because of your pressing these points on the Interview Board.

Please accept my sincere thanks for the trouble you took on my behalf and remember me for any service I am fit for.

Yours sincerely,
Ghulam Mahbood.

13. Write a letter to your friend asking for a loan.

Raja Bazar,
Rawalpindi,
October 3, 1962.

My dear Butt,

I hope you are doing well at Karachi. I hear you are having a flourishing run of business. Please accept my compliments on your success.

I am, on the other hand, in trouble. Due to mishap the cycle goods store caught fire. All the tyres and tubes and saddles were destroyed. Of course, you must have read the news in the paper. Well, it was a bank godown. The raw material was insured. But you know it will take months to realize the amount from the Insurance Company. Our firm has suffered a rude setback. The manufacturing business has been suspended as the raw material is lost. We have to buy the said raw material in the national market at a higher price. For this we need money. You are an old friend. I write this to inquire if you are prepared to advance a sum of fifty thousand to help us out. You may be sure that the money would be quite safe as we expect the

Vocabulary

(۱) اثر رسوخ -

cheque from the Insurance Company within a couple of months at the latest.

Please do write to tell me what you can do for me in this matter.

Yours sincerely,
Rana Iqbal.

14. Write a letter to your younger brother advising him to go in for higher studies with a definite object in mind. Give him your suggestions about the choice of his profession in life.

3-C, Model Town,

Lahore.

20th October, 1962.

Dear Sajjad,

I am simply overjoyed to hear the welcome news of your brilliant success in the Matriculation examination. I send you my heartiest and warmest greetings on your achievement.

But you must not think that your goal of life has been achieved. Far from it, it is only a beginning. Now is the time for you to decide which line you want to follow. If you want to become a doctor you can take up F.Sc. (Pre-Medical). If you choose to become a scientist or an engineer, you can join the F.Sc. Non-Medical group. In my opinion it would be a mere wastage of money and energy to take up Arts. Today the modern world has become mechanised and industrial. You must adopt yourself to the changing circumstances. The three-year Degree Course is a hard nut to crack. If you *qualify*[1] for admission to a technical or professional *institution*[2] your future is made. Personally I think there is much *scope*[3] for you in joining the college of Animal Husbandry right now. As a well placed matriculate you can *secure*[4] easy admission there.

Times are very hard and our national economy calls *for*[5] sound and *solid*[6] work. You should read the signs of times and act accordingly. I trust my advice will fall on willing ears.

With respects to parents and loves to children.

Your loving brother,
Shafiq Anwar.

Vocabulary

(۱) اهل هونا - (۲) اداره - (۳) گنجائش - (۴) حاصل کرنا - (۵) ضرورت
هے - (٦) صحیح اور ٹهوس -

15. Write a letter to your friend describing the royal welcome accorded to the Pakistan Olympic Hockey Team at Lahore.

12, Shalimar Road,
Lahore,
October 12, 1960.

Dear Qaiser,

I canot choose a better subject for this letter than the grand welcome given to our Olympic Hockey Team at Lahore. Our Olympic victory at Rome has been the talk of the world. The winning of the Gold Medal was by no means an easy task. After years of practice and labour we have at last become Hockey *champions*[1] of the world. I take off my cap to the worthy heroes.

The *triumphant*[2] Team was given a *memorable*[3] reception by about 3,00,000 people on arrival in Lahore from Karachi by Khyber Mail on Thursday evening.

The slogans, *deafening*[4] cheers and bands *greeted*[5] the Rome Hockey heroes all the way from the Railwaw Station to the Assembly Building. The entire 5-mile *route*[6] was packed with a seething *mass*[7] of people, and *illuminated*[8] with *multi-coloured*[9] lights.

The procession which included about 50 cars and trucks and 150 horsemen, and was led by a "warrior chariot" drawn by a white bullock, passed through *decorated*[10] streets and ceremonials *arches*[11] with people offering flowers *bouquets*[12] and garlands. Men, women and children joined in thousands in according an *unparalleled*[13] reception to the members of the Hockey Team which had placed Pakistan on the top of the hockey world by defeating India—former champion for 32 years.

The *tumultuous*[14] reception was packed with *thrills*[15] and wonders for the on-lookers who surged forward in eagerness to have a *glimpse*[16] of the hockey players. The police *cordon*[17] was broken several times.

A fine *display*[18] of *fireworks*[19] with loud explosions of *crackers*,[20] bands striking musical notes, trucks loaded with singers and *qawwals* equipped with megaphones, broadcasting music, turbaned horsemen dressed in white "*Kamiz*" and "Shalwar"—such was the glory I witnessed with my own eyes.

Vocabulary

(۱) چیمپئن - (۲) فاتح - (۳) قابل یادگار - (۴) پر جوش نعرے - (۵) خیر مقدم کیا - (٦) راستہ - (۷) ٹھاٹھیں مارتا ہوا انبوہ - (۸) منور جگ مگ کرنا - (۹) رنگا رنگ روشنیاں - (۱۰) سجائی ہوئی - (۱۱) آراستہ محرابوں - (۱۲) گلدستے - (۱۳) بے نظیر - (۱۴) پر خروش - (۱۵) لبریز تھی - (۱٦) جھلک - (۱۷) حلقہ - (۱۸) نمائش - (۱۹) آتش بازی - (۲۰) گولے -

The players and officers in the ends posed for photographers as camera flashes added sparkle to the occasions. Later a simple *dastarbandi* of each player marked the visit of the team to the holy shrine of Hazrat Data Ganj Bakhsh for thanksgiving to the Almighty God.

With best regards.

Yours sincerely,
Rashid Ahmad.

16. Write a letter of condolence to your friend on the death of his mother.

Nasheman,
Shad Bagh,
Lahore.
October 22, 1963.

My dear Aslam,

I have no *words*[1] to express my deep sorrow at the untimely *death*[2] of your *angelic*[3] mother, She was a *mine*[4] of comfort and blessing to you and I know how forlorn and lonely you must be feeling in this wide world without her. Mother's lap is nothing short of a paradise. I wonder if my words of sorrow and sympathy can *soothe*[5] your grief and wipe your tears *dry*[6].

Your mother was such a darling. She was a praying *woman*[7] with saintly qualities and a womanly heart. She was such a good neighbour, such a nice friend, such a true Muslim and above all such a loving mother. Her *serenity*[8] and charm *bewitched*[9] her friends and relatives. She *shared*[10] others' griefs and joys with a fulness of *heart*[11] that is given to *few*[12] I remember she had always a smile ready for me whenever I *happened*[13] to call upon her. It is the cutting short of a life that gave so much and promised to give so much more that makes her *passing*[14] seem to *tragic*[15]. Indeed they whom God loves die young.

I trust you will find *consolation*[16] in the thought that the one *mission*[17] of your mother's life was to make you happy as the only *son*[18] of the family. She will like you to bear the burden of her separation with a light *heart*[19] so that her soul may rest in eternal peace in Heaven.

With profoundest sorrow.

Yours sincerely,
Abdul Qadir.

Vocabulary

(۱) الفاظ نہیں ملتے - (۲) بے وقت موت - (۳) مخزن تھی - (۴) فرشتہ سیرت۔ (۵) غم ھلکا کرنا - (٦) آنسو پونچھنا - (۷) نمازی عورت - (۸) شانتی - (۹) جادو کرنا - (۱۰) حصے دار ھونا - (۱۱) تہ دلی سے - (۱۲) کم لوگوں کے حصے میں آتی ھے - (۱۳) موقع ملنا - (۱۴) موت - (۱۵) درد ناک - (۱٦) سکون - (۱۷) واحد مقصد - (۱۸) اکلوتا - (۱۹) ھلکے دل سے -

17. Write a letter of condolence to your cousin on the death of his only brother.

Alshams,
Montgomery.
July 7, 1962.

Dear Akhtar,

I was simply shocked to hear of Raza's sad death. He was so nice a chap that everybody loved him for his simplicity and sincerity. What is more, he was a perfect gentleman. He had nothing to do with such bad habits as smoking, going to pictures or race course, etc. He never touched wine. I say all this because his friends freely indulge in these things but he of all persons kept away from them.

He was so very young—barely twenty. His death must be a rude blow to you. One's brother is like one's right arm. You will always miss his brotherly love and advice in the battle of life. This is a very painful thought. I know you need consolation. It would be well to remember that God's ways are just. Those whom God loves die young. You will always feel justly proud of his noble memory. He is now far away from the cares and anxieties of life.

May his soul rest in peace ! Amen !

Yours affectionately,
Masud Afzal.

(c) BUSINESS AND OFFICIAL LETTERS

18. Write a letter to a shop-keeper pointiug out a mistake in the bill.

To

M. Hayat and Sons,
Anarkali, Bazar,
Lahore.

Dear Sir,

I was in receipt of your bill alongwith the packet of cloth. I checked the *contents*[1] of the packet with the items of the bill but the two did not tally. You have entered Rs. 30/- as total price for 6 yards of white poplin for two shirts. I find that that there is only 3 yards of poplin for one shirt, in the bundle. Of course, it is a clerical mistake.

I am returning the bill for scrutiny. Please check it up and let me know the result. Instead of Rs. 135/- as total shown in the bill it should be Rs. 120/- only.

Yours faithfully,
Tariq Humayun,
2, Ahmad Pura,
Gujranwala.

19. Write a letter to your landlord requesting him to attend to the repairs of your house which is not in proper order.

Noor Manzil,
Montgomery.
October 2, 1961.

Dear Sir,

I write to remind you that your house needs urgent repairs. You remember I told you last year that cracks had appeared in certain walls of the house. Well, this year the rains have done much havoc to the house. All the roofs are leaking. The walls have big cracks and holes in them. The get-up of the entire house is changed. It is unsafe and even dangerous to sleep in the rooms. The winter is fast approaching. The house needs wholesale repairs. I think you will lose no time in getting the needful done. The rooms require whitewashing as well. Please send your agent at once to inspect the house and look to its repair.

Please treat it as most urgent.

Yours faithfully,
Akbar Hussain.

20. Write a letter to a firm calling for quotations.

3-A, Gulberg Colony,
Lahore.

Messrs Javed and Co.
Sports Dealers,
Sialkot City.

Dear Sirs,

We require the following articles for our newly-started College Cricket Club.

(1) Cricket Bats (medium size)	6 dozen
(2) Cricket Balls	4 dozen
(3) Wickets	2 dozen
(4) Net	2
(5) Leg-guards	4 dozen

Kindly send us your quotations at concessional rates so that we may be able to place an order with you after checking with the market prices.

Yours faithfully,
Tariq Hamayun,
Captain
Cricket Club.

21. Write a reply to a letter you have received from a prospective customer who has seen your advertisement in the newspaper about the sale of a bicycle.

To

Type-writer Traders,
The Mall,
Lahore.

Dear Sir,

With reference to your enquiry about the cycle that I wish to dispose of, I write below a few details.

It is a brand new Raleigh Cycle and it has been well looked after. It was bought only three months back and is in excellent condition. It has a beautiful gear-box, a tool box, a pump, a carrier, and a stand, and has been fitted with a Lucas bell and a Lucas dynamo having the rear light as well. I do not think you will now be able to buy a Raleigh from the market due to import restrictions. Therefore, it is a good opportunity to have this rare commodity.

I have recently bought a motor-cycle, therefore, I do not need the bicycle. Hence, I inserted the advertisement to dispose it of.

In spite of the fact that Raleigh Cycles are not available in the market, I would not like to charge a high price. I have already received an offer of Rs. 260, but I would like it to be increased to Rs. 300 only and this, I think, is a moderate price. You may contact me between 4 and 6 p.m. on any working day. As I am receiving offers it will be better, if you meet me at the earliest.

Yours faithfully,
Rahim Jan.

22. Place an order for books with a shop-keeper.

Mehr Ganj,
Sher Shah Road,
Multan Cantt.
September 8, 1963.

To

The Manager,
Ilmi Kitab Khana,
Urdu Bazar,
Lahore.

Dear Sir,

Text-books in English for the new first year class are not available in the local market. Kindly send me all the text-books per V.P.P. at your earliest convenience together with the following :—

1. Concise Functional English by Anis Ahmad Sheikh.
(Revised New Edition) (One Copy.)

2. F.A. Guide for English by Sh. Shaukat Mahmood. (One Copy)

3. The Concise Oxford Dictionary. (One Copy)

Thanking you,

Yours faithfully,
Yasin Malik.

23. Write a letter to the Vice-Chancellor, University of the Punjab, containing a proposal for an improve proctorial system in colleges.

To

The Vice-Chancellor,
University of the Panjab,
Lahore.

Sir,

The increasing indiscipline and growing lawlessness among college students is a recent development. The wrong sense of democracy *hammered*[1] into the minds of students has resulted in sounding the *deathknell*[2] of discipline. Education, which should mean the harmonious development of the young, is not serving its purpose. It is only producing lop-sided, ill-balanced and indisciplined individuals. It is high time to call a halt to the wrong trend which is being followed.

Of course, the greatest responsibility for maintaining discipline depends upon the grown-ups and responsible individual but it will prove very helpful if there is some check on students as well. For this purpose the proctorial system should be more vigorously introduced. Steps should be taken to make it really successful.

Honest, impartial, cultured and impressive students should be selected for proctorship. They should be instructed not to misuse their position and slightest partiality on their part should disqualify them. The proctors should be smart, efficient and *vigilant.*[3] Their new office should not puff them up and if they become negligent they should be removed from the list of proctors at once. And most important of all, when they have honestly reported some case, their recommendations for punishment must be honoured, otherwise they are liable to lose their prestige and authority.

All the college students should wear uniforms. It would be much better to have residential colleges but as long as that is not possible, students should be asked to wear uniforms even after college hours and they should always have their identity cards with them. Any student loitering without uniform, if detected, should be heavily fined.

Vocabulary

(۱) دماغ میں ٹھونسنا ۔ (۲) موت کی گھنٹی ۔ (۳) بیدار ۔

Brothels,[1] cheap hotels and restaurants with bad reputation should be declared 'out of bounds' for students. The students chasing girls and passing indecent remarks should be strictly dealt with.

Each proctor should be in-charge of some fifty students. He should have personal contact with them, know their addresses and call on them occasionally. He should watch their movements, advise them if they are prepared to listen or else report their cases to the college authorities.

The guardians and parents, too, must co-operate with the college authorities. Parents Day should be observed in colleges, to establish contact between parents and teachers.

But all this can avail nothing if the students are bent on uneducating themselves. The teachers, therefore, should try to make them better citizens and *infuse* real spirit into them.

I hope you will be good enough to give this letter due consideration.

Yours obediently,

A. Guardian

24. Write an application to your Principal for grant of leave on account of illness.

To

The Principal,

D. J. Science College, Karachi.

Sir,

Respectfully I beg to state that I am running high temperature. I caught cold yesterday which has given me a severe shake up. I am unable to attend my lessons today. Kindly grant me leave for two days only, *i.e.* Monday and Tuesday.

Thanking you in anticipation,

Karachi

Dated 11-9-63

Yours obediently,

S.A. Raza

Roll No. 16

1st Year.

Vocabulary

(۱) چکلے - (۲) پھونکنا -

25. Write an application to the Principal of your college for the grant of a refugee stipend.

To

The Principal,

Government College,

Multan.

Sir,

Most respectfully I beg to state that my father is a refugee from Ambala District. He is an aged and ailing man and has been out of job ever since his migration to Pakistan. He has a big family of five daughters and three sons to support, not to speak of other dependents in the house. About all of my brothers and sisters are school-going and it is simply difficult for us to make both ends meet in these hard times. I am the eldest son of the family and am keen on higher education. My father is, however, unable to meet my expenses and I may be forced by circumstances to give up my studies. Personally, I am a shining student and have shown excellent results in all subjects in the House Tests.

In the light of the above facts, I humbly request you to grant me a monthly stipend of Rs. 40/- to cover my education expenses. My case is genuine and deserves a charitable consideration.

Thanking you in anticipation,

Your obedient pupil,
Rashid Ahmad.

Dated : August 4, 1963. Roll No. 16 1st Year.

26. Write a letter to your Principal, giving an explanation for your misbehaviour and offering a satisfactory apology.

To

The Principal,

Islamia College,

Gujranwala.

Sir,

Respectfully I beg to explain the incident which took place in the Arabic Period yesterday.

The Professor of Arabic asked me to read out the lesson and when I enquired about the page from him, he got enraged and gave me a bit of his mind. I felt very much humiliated but kept quiet. I started reading and when I failed to explain a line he came out with another volley of taunting and pinching words. My patience being exhausted, I could stand it no longer. I was so much degraded before my class-mates, simply because I did not know the meaning of one word, that I felt, I was being unjustly treated. It is bad but is like human beings to revolt in such conditions So, in the heat of the moment, I uttered some insolent words. Though there was provocation from the other side yet I do not want to justify my conduct.

I feel that in no case should I have beed insolent. The fault is mine and I confess it. I humbly apologize for it and I assure you that in future I will be respectful to my teachers and shall not violate the rules of the college. May I hope that this assurance of mine will be accepted by you and you would be good enough to pardon me for this first and last breach of discipline.

Once again assuring you of good conduct,

Your obedient pupil,
Daud Khan
Roll No. 48 II Year.

27. Write an application to the Deputy Commissioner for the post of a clerk in his office.

To

The Deputy Commissioner,
Lyallpur.

Sir,

Being given to understand that some posts of clerks have fallen vacant under your kind control, I beg to offer myself as a candidate for one of these posts.

As for my qualifications, I am a first-class Matriculate from the Board of Secondary Education, Punjab, I secured 650 marks in the examination held last April. My academic record at shool was simply brilliant. I was well up in all subjects and quite at home in English. I was respected and loved by my teachers. I was an all-rounder and won distinction in sports as well as studies. I took part in speeches and debates and bagged several prizes in various Inter-School contests. I was loyal, obedient and hard-working to the core.

I am a young man of seventeen with a stalwart physique and sound health. I belong to a respectable family and a number of my relatives are serving the Government in different capacities. I have sober and clean habits and enjoy a good moral character.

Should you be pleased to appoint me to one of these posts, I take this opportunity to assure you that I shall discharge my duties to the best of my zeal and efficiency.

Your obedient servant,

August 5, 1960.

Nadeem Hussain
People's Colony
Lyallpur

28. Write a letter to the Station Master, Lahore, requesting him for the reservation of a berth in the train.

3, Fleming Road,
Lahore.
7th Oct. 1960.

To

The Station master,
Lahore.

Dear Sir,

I intend to leave for Karachi on Saturday, the 8th instant, by the Pakistan Express. I shall feel much obliged if you kindly reserve one second class berth for me in the said train. My ticket No. is 011437.

I am sending herewith the reservation fee.

Yours faithfully,
A. H. Sayed.

29. Write a letter to the Superintendent of Police complaining against the large number of thefts committed in your locality.

To

The Superintendent of Police,
Lahore.

Sir,

Respectfully I beg to draw your kind attention to the seriousness of the situation arising out of a large number of burglaries and thefts committed in the Ichhra locality within the past fortnight. What is more strange is that no action has been taken against suspects and no arrests have been made so far. The loss of stolen property is estimated at about one lakh. The inhabitants of the area have grown panicky. They have lost faith in the efficiency and, may I say, integrity of the police officials. In fact, it is generally rumoured that such a sudden rise in the incidence of crime could not be ordinarily possible without the connivance of the subordinate police officials. Bad characters move about freely in the open streets and show little respect to ladies and other passers-by. It is, therefore, high time that a searching inquiry be made into all the cases and the offenders brought to book without delay. Your high sense of duty and responsibility is the last hope of the suffering public.

In the end, I once more call upon you to restore law and order in this otherwise God-forsaken and lawless area.

Thanking you in anticipation.

Lahore,
August 6, 1963.

Your obedient servant,
Ghulam Rasool
Noor Manzil, Ichhra.

30. Write a letter to the Superintendent of Police reporting the loss of your bicycle.

To

The Superintendent of Police,
Lahore.

Subject : Loss of bicycle.

Sir,

Respectfully I beg to inform you that my bicycle No. AB 63421 (Raleigh Make) was removed from the premises of Mayo Hospital on Saturday between 3 and 4 P.M. I had gone to the hospital to inquire after the health of my cousin who is seriously ill I duly locked the bicycle and put it in the corridor alongwith so many bicycles already there. I returned after about an hour only to find the bicycle missing. I fear the bicycle has been lifted by a member of the cycle-lifting gang which is active in the city nowadays. I, therefore, approach you with the request that proper action to recover my lost cycle may kindly be made.

Thanking you.

Yours obediently,
Riaz Bhatti,
2, Nicholson Road,
Lahore.

31. Write a letter to the Editor of a newspaper on the evils of street-begging.

To

The Editor,
The Civil & Military Gazette,
Lahore.

Sir,

I crave the hospitality of the columns of your esteemed newspaper to say a few words about the evils of street-begging.

Begging in the streets is not a new thing but after the Partition it has received a greater impetus. Some of the refugees who crossed the border, having been deprived of the last penny, took to begging, for keeping body and soul together, somehow or the other. Having once been stranded in this *quagmire*[1] they found it hard to extricate themselves or perhaps they could not shake off the *slothfulness*[2] that beggary *engenders*[3]. Considering

Vocabulary

(۱) دلدل میں پھنسنا - (۲) کاھلی - (۳) پیدا کرنا -

it easy and lucrative (paying) 'business' they adpoted it as a profession, with the result that the number of beggars in the streets has swelled enormously (greatly).

Now, we find streams of beggars pouring into the streets. Most of them are strong, stout, enjoying a robust health but they go about shouting at the top of their voices. They are able-bodied and capable of doing hard labour, but they shirk work and enjoy roaming in the streets, begging their daily bread. This is a great national wastage. The healthy who are capable of doing useful service to the country are lounging about, *contaminating*[1] the society. This, therefore, must be stopped.

Again, *indiscriminate*[2] charity encourages idleness and hypocrisy. It is difficult to differentiate between a really deserving person and the professional beggar who makes sentimental appeals in the most touching tones. And when we give money to a professional beggar, we, in other words, are encouraing him to contiuue his most ignoble 'trade'. Thus this indiscriminate charity furthers these evils and produces more sluggards and idlers. Moreover if there are really poor people in the country, we cannot *mitigats*[3] their sufferings by giving a few annas in charity. Beggars' homes for this purpose are the best remedy.

Street-begging is a great nuisance. It engenders vice and *lethargy*.[4] It is a great national wastage and is a sad sore on the face of society, and hence, measures to check it must be adopted.

Sirajul Haque,
N-640, Samanabad,
Lahore.

Yours etc., etc.
An Observer.

32. Write a letter to the Editor of a newsprper pointing out the shortcomings of modern school and college students who are responsible for such miserable results.

To

The Edrtor,
The Pakistan Times,
Lahore.

Sir,

I beg to experss certain *griveances*[5] of parents at the mass *slaughter*[6] of students in the Matriculation and Higher Secondary examinations, through the auspicious *columns*[7] if your esteemed newspaper.

Vocabulary

(۱) خراب یا ناپاک کرنا - (۲) بے تفریق - عام - (۳) کم کرنا - (۴) کاھلی -
(۵) شکایات - (٦) قتل عام - (۷) کالم - (۸) قابل احترام -

This year the Matiriculation result was much below our minimum *expectations.*[1] Barely 38% pased out of a total of over sixty thousaud. In the Higher Secondery Examination the same story was repeated.

Parents who have to meet the expenses of the education of their children have a reason to feel miserable and dissatisfied with the *outcome.*[2] It is understood that the Education Report *will pave the way*[3] for solid and sound teaching and the new syllabi and curricula will help the students to cross the examination hurdles with ease and efficiency. But one wonders if the devil inside the student has alco been taken into *consideration*[4] or not.

Westem *culture*[5] which is the *legacy*[6] of the British has landed us into a *wilderness*[7]. The *impact*[8] of the *foreign*[9] nations and their *pervert*[10] cultures is too strong to be *ignored*[11]. Thanks to the cult of modernism, *dandyism*[12] etc. our young men are following the path of *destruction*[13]. Foreign films have done *incalculable*[14] harm by *poisoning*[15] young minds with the *glamour*[16] of a naked, sexp, gay world. The western literature which is the *backbone*[17] of the college libraries and every respectable bookstall, is *totally*[18] *un-Islamic*[19] and even *subhuman*[20]. The effect on the raw minds is terrible. *Only the other day*[21] the Lahore Police authorities had to issue a strict warning to "teddy" boys and girls who imitated western *ways*[22] and *indulged*[23] in anti-social *activities.*[24] Character building is the backbone of all education. Only a sound and healthy mind can work well and show good results. In my opinion the entire educational policy of the future should be *based*[26] on this *aspect*[25]. A true student of character will pass any examination with due effort and attention.

Yours etc-etc..

Shakeel Ahmad

Vocabulary

(۱) حقیر ترین توقعات ۔ (۲) نتیجہ - (۳) راستہ صاف کرنا - (۴) شمار میں لینا - (۵) ثقافت - (۶) ورثہ - (۷) مشکل میں پھنسا دیا - (۸) اکثر - (۹) غیر ملک کی - (۱۰) گمراہ - (۱۱) نظر انداز نہیں ہو سکتا - (۱۲) تمدن کی مہربانی سے - (۱۳) تباہی کے راستے پر گامزن ہیں - (۱۴) بے حساب - (۱۵) زہر آلود کرنا - (۱۶) چمک - (۱۷) ریڑھ کی ہڈی - (۱۸) مطلقا - (۱۹) غیر اسلامی - (۲۰) غیر انسانی - (۲۱) چند روز ہوئے - (۲۲) طور طریقے - (۲۳) مصروف ہونا - (۲۴) سماج دشمن سرگرمیاں - (۲۵) مبنی ہونا - (۲۶) پہلو -

33. Write a letter to the Editor of *The World Outlook*, Lahore, criticizing the extravagant fashions in dress of the Punjabi students (male and female).

To

The Editor,

The World Outlook,

Lahore.

Sir,

I crave the hospitality of your esteemed newspaper to express my views about the extravagant fashions in the dress of the Punjabi student.

The craze for fashions among the Punjabi students is noticeable today more than ever before. The young collegians grow long hair, even in the hottest month, and always manage to escape the clipping scissors of the barber. They are proud of the curled hair clustering at the back of their heads. They put artificial curls and waves in them. They are fond of creams, powders and scents and use them profusely. Their dress is rather funny. A curiously-designed bush.shirt in summer and a tie with funny patterns in winter are the favourite parts of their dress. New styles in hats and showy designs in shoes attract them very much.

The women students, too, do not lag behind. They imitate actresses in dress and are fond of talking about their favourite actors. Semi-nude dresses can now be seen entering the colleges. The girls care more for make-up than for study. A woman from Piccadilly is not so profusely scented as a college girl strolling on the Mall in the evening. With thick layers of powder on their faces, bloody lines of lipstick on their lips and tempting dresses, they gracefully move about attracting young men, who madly pursue such 'butterflies'.

Fashions divert the attention of students, make them spendthrifts and have a corrupting influence on their morals. This means wastage of the students' precious time and loss of the hard-earned money of their parents. Students, therefore, should dress themselves in extremely simple clothes and pursue their studies whole-heartedly rather than be led astray by fashions.

Yours etc., etc.

Pro Bono Publico.

33. Write a letter to the Editor of a newspaper on the subject of motor horns, complaining of the ear-splitting and terrifying noise of some of them.

16, Abbot Road,
Lahore,
28th Sept., 1963.

To

The Editor,
Civil and Military Gazette,
Lahore.

Sir,

I crave the hospitality of your esteemed columns to invite the attention of the readers to a growing nuisance created by the ear-splitting and terrifying sounds of the motorists' horns.

The motorists sitting in *de luxe* cars perhaps want to *parade*[1] their riches or else to *scoff*[2] at the poor *pedestrians*[3] and to invite their attention to their shining cars, and go on hooting. They insist on blowing their gruff, harsh, screaming and *nauseating*[4] horns rather too often. This creates a hellish noise and the villagers and others who are not accustomed to such noises are startled and sometimes butt *into*[5] these cars instead of getting on to the footpath.

The hooting is destroying the quiet atmosphere on the roads and in congested bazaars like Anarkali, Mochi and Shahalmi. This constant shrill sound *pesters*[6] the pedestrians and the shopkeepers alike. Even near hospitals, in spite of the boards put up for this purpose, the motorists do not *desist*[7] from blowing their horns. This creates mental agonies (pain) for the sensitive and suffering patients groaning *in*[8] hospitals and yearning for a wink of undisturbed sleep. The motorists are doing a great harm to them.

The horns are meant only to warn people crossing or walking on the road and not to frighten or to terrify them. The police should check the horns and those which produce shrill and ear-splitting sounds should be removed by them. The horns can be musical as well. I wonder why our people have lost all sense of harmony and why the musical instinct has died out. The roads can become quieter and the horns can become pleasanter, if the rich people moving about in cars show any regard for the common man and develop some sense of music in them.

I hope those concerned will think over my suggestions.

Yours etc., etc.,

A Pedestrian.

Vocabulary

(۱) نمائش کرنا - (۲) تحقیر کرنا - (۳) پیدل چلنے والے - (۴) تکلیف دہ -
(۵) ٹکرا جانا - (۶) تنگ کرنا - (۷) رکنا - (۸) کراھنا -

35. Write a letter to the Editor of a newspaper giving your views about polygamy.

To

The Editor,
The Pakistan Times,
Lahore.

Sir,

It is with a very keen interest that I have been following the controversy about polygamy started in the columns of your paper and I would like to say a few words about it.

It is an important question and must be thrashed out properly. Being sentimental, rash or stubborn will help little in understanding it. We *must*[1] look at it impartially and *dispassionately*[2]

We find that in European countries where polygamy is not allowed there are many cases of *elopement*[3], *illicit*[4] relations, *rape*[5] and sexual perversion. It is mostly because a man dissatisfied with his wife for some reason or the other but unable to extricate (free) himself from this bondage makes someone else the centre of his interest, but being forbidden to marry a second wife, indulges in immoral acts Moreover, human nature feels a *sinister*[6] pleasure in going against the taboos, and in breaking the laws, and hence due to such a restriction curbing the natural polygamist tendency of man, immorality is *rampant*[9]. It is my considered opinion that if the Westerners are allowed to practise polygamy, there will be lesser cases of sexual immorality, for then man will be legally within his rights to bring another woman home if there exists an unbridgeable *gulf*[10] between him and his wife.

And then there are cases when a man loves his wife but she does not bear him any children It is a natural desire to have children, who may continue the ancestral line. What is a man to do in such circumstances? He cannot divorce his wife for he loves her and he cannot have children, though he so much yearns for them. Will it not be the best solution, if he is allowed to have a second wife ? Certainly this can be the only solution.

Of course, it is *incumbent on*[11] man to treat both of his wives justly. He must have as much regard for his second wife as for his first. Thus the first wife will have no cause to grumble and when both are satisfied, the institution of polygamy ceases to be devilish or cruel as it has been painted to be by some of the writers.

These and many other considerations justify the introduction of polygamy. That is why Islam, the most rational of religions, has made such a provision. I hope the other correspondents will think over these few lines before penning down an article rashly.

Address :—
A. D. Arshad,
65, Samanabad, Lahore.

Yours etc., etc ,
A Polygamist.

Vocabulary

(۱) ضدی - (۲) بغیر تعصب کے - (۳) اغوا - (۴) ناجائز تعلقات -
(۵) زنا کاری - (۶) برے قسم کا - (۷) ممانعت - (۸) روکنا - (۹) کثرت سے پھیلی
ہوئی - (۱۰) خلیج - (۱۱) فرض -

36 Write a letter to the Editor of a nawspaper complaining against the risky road traffic on the Lahore-Rawalpindi highway in the light of your own bitter experience.

To

The Editor,
The Pakistan Times,
Lahore.

Sir,

The Lahore-Rawalpindi highway was never so dangerous as I have found it during the last one year. There has been an immense increase in the number of buses, trucks, wagons, and all kinds of vehicles on this highway. Besides the number of tongas, *rehras*, bullock carts and above all bicycles has also increased. These latter are becoming a major *menace*[1] to the drivers of all motor-vehicles, especially cars. The bus and truck drivers have their own methods of *intimidating*[2] this type of traffic on our highways, but the car drivers have not been able to devise any method to keep the cyclist off the road (for the time being, no doubt) and so out of harm's way. The most dangerous is the one who in spite of your horn-hootings refuses to budge from the thin edge of the road to which he sticks with surprising *tenacity*.[3]

I would like to mention a particular incident. I travelled from Rawalpindi to Lahore by a mini-bus on August 12. That afternoon the driver's patience as well as that of the 17 passengers was put to a hard test. It was all due to the behaviour of a bus driver. The traffic on the road was unusually heavy probably because of the two holidays. We overtook a fully-loaded bus near Gujjar Khan. Five minutes later the poor driver had to *swerve*[4] to the left and leave the whole road clear for the overtaking bus. The mini-bus raced on at a speed of 45 miles an hour and soon bypassed the same bus which had stopped to land some passengers.

After a short while the *nightmarish*[5] race started again. Our competitor again tried to overtake us and this time the occasion was most unfortunate. Ahead of us a military truck was going. A railway level-crossing soon came in sight. A bus appeared from the opposite direction. Our competitor tried to overtake us just then without even blowing his horn to warn us. The mini-bus driver was too alert to miss this and he immediately took off his vehicle on to the *kutcha* portion. The bus driver did not care to look back and we saw the cleaner hanging by the door and *grinning*[6] gleefully. The safety of the passengers did not matter to them. The bus was speeding at 50 miles (or even more) per hour.

Vocabulary

(۱) خطرہ - (۲) مرعوب کرنا - (۳) ضد - (۴) گھوم جانا - (۵) خوف ناک ۔
(۶) دانتوں سے مسکرانا -

I wish something could be done to *curb*[1] the rash bus drivers. Otherwise the number of fatal accidents on this highway is bound to increase.

Yours etc.,
Matin Khawar,
16-A, Gulberg,
Lahore.

37. Write a letter to the Editor of a newspaper complaining against goondaism among the educated youth at the Murree health resort during the summer season.

To

The Editor,
The Dawn,
Karachi.

Sir,

I *crave*[2] the hospitality of your columns to draw the attention of the authorities to the intolerable state of affairs prevailing in Murree this season. This year an usually large number of well-dressed but ill-behaved persons seem to have landed there. It has become almost impossible for a respectable woman to go out *unescorted*[3] without being *molested*[4] by these educated and civilised Goondas. Well-dressed young men pass indecent remarks and tease them.[5] I myself have been a witness to many a scene of this kind of *hooliganism*. The other day I saw a well-dressed rowdy[6] being thrashed by a respectable lady whom the "Don Juan" had offered to entertain to tea at the Sam's. Again I saw a lovely girl rebuking a gang of rowdies who had encircled her by the roadside and were teasing her. This is something *unprecedented*[7] in Murree. I request the guardians of law and order to move swiftly to the rescue of the fair sex and restore them the liberty of movement which is being snatched away from them. The most *lamentable*[8] part of the story is the *apathy*[9] of those who witness such scenes of sheer Goondaism. Either they are passive spectators or they support the *miscreants*[10]. This is most shameful. I suggest that a greater number of policemen in plain clothes should be posted all along the Mall and the roads leading to 'Pindi Point' and 'Kashmir Point', with instructions not to spare anyone found *misbehaving*[11] towards women.

Yours etc.,
Birjees Malik.

Vocabulary

(۱) دانت نکالنا - (۲) دبانا - (۳) خواستگار ہوں (۴) بغیر ہمراہی کے
(۵) چھیڑنا (۶) غنڈہ گردی (۷) غنڈہ - (۸) بے مثال - (۹) افسوس ناک
(۱۰) بے نیازی - (۱۱) قصوروار -

CHAPTER III

STORY-WRITING

Storywriting is an art. A story follows a scientific plan. It has a beginning, a middle and an ending. A story is developed stage by stage, like the unfolding of a scroll. The style of the story should be simple, easy and *dramatic*[1]. A story excites our curiosity and holds our interest from end to end. The moral of the story (if any) is always understood and implied—never expressed. A story is not a sermon and a story-writer is not a preacher. A story should have at least an appearance of truth—it should be realistic.

The events and incidents of the story are *marshalled*[2] in a way that the *climax*[3] surprises and pleases the reader greatly. Even supernatural stories can appeal to our reason if they are *cloacked*[4] in a realistic and matter-of-fact style. The *sequence*[5] of events is, therefore, the backbone of the story.

The technique of a story has certain important factors.

First comes the plot or outline. A *well-knit*[6] and well-woven plot-strings the incidents in a beautiful and wonderful way. A plot means movement of the story from point to point in a connected and organized form. The three stages of a plot are the beginning, the middle and the ending. The beginning or opening is dramatic. The writer strikes the nail on the head by directly leading the writer to the centre of the story. The middle develops the story in a *logical*[7] and scientific manner. The end comes as a direct result of the course of incidents or events already related and the story is wound up without a *flaw*[8]. The end satisfies the curiosity of the reader.

Secondly, the movement of a story is an important point. The interest of the story depends on the living quality of the incidents put together in a *dramatic*[9] and *vivid*[10] manner. The style should be easy and racy. The wording should be simple and brief. The movement should be brisk and active.

A short story is a masterpiece of unity of structure. It is not an idle piece of work. Unity of structure means, "no useless and superfluous matter." There should be no loose wandering or beating about the bush. The author should come direct to the point. No words are to be wasted. Coherence is the first law of unity. Every point fits in the story and makes it more readable and understandable. Coherence

Vocabulary

(۱) ڈرامائی - (۲) ترتیب دئے جاتے ہیں - (۳) عروج - (۴) مخفی رکھے جاتے ہیں - (۵) ترتیب - (۶) گھٹا ہوا - (۷) منطقی - (۸) نقص - عیب - (۹) ڈرامائی - (۱۰) واضح -

does away with any hitch or difficulty in following the story. Unity also includes the stressing of proper point and omission or slighting of minor points. Relevance is the guiding rule of a short story. Such a course of events will prick the curiosity of the reader and keep him in suspense about the outcome of the result.

Some stories focus their interest on certain persons or *character*[1]. They have a vast human appeal. At the same time the *element*[2] of atmosphere is important. The setting or background of a story gives the narrative a certain colouring or atmosphere which heightens and deepens the artistic effect of the story.

GOLDEN RULES GOVERNING A STORY

1. Chalk out a plan, sketch, or plot of the story—put the incidents together in a logical frame.

2. Do not beat about the bush. Strike the nail on the head and dive straight into the story.

3. The spirit of the story should be dramatic and the climax should be *evolved*[3] out of the flow of events.

4. Introduce some dialogue, if possible, to make the story more real and human.

5. Give the story a suitable heading—a title which should serve as an index to the subject.

6. Do not moralise. That would kill interest and weaken the appeal of the story.

Complete the following story :

In summer the village folk-were enjoying themselves, when they heard the cries of "Wolf ! Wolf !......" They took up their weapons and ran out of the village to kill the wolf. There was no wolf——.

Hints :—(The story is to be developed step by step).

1. A brief description of the village.
2. The afternoon scene in summer.
3. Every one is enjoying himself.
4. There is a sudden noise and they hear someone crying for help.

Vocabulary

(۱) کردار - (۲) عنصر - (۳) نشو و نما پائے -

5. They arm themselves with sticks and weapons and rush out to help.

6. They find a mischievous shephered boy laughing at his practical joke. There is no wolf there.

7. After a few days, they hear the alarm again but they pay no head to it.

8. The boy is actually attacked by a wolf who kills the sheep and tears the boy to pieces.

9. No one comes to his aid.

Complete the following story :—

The dog opened his mouth to catch the other piece of meat. But the moment he opened his mouth, his own piece fell down into the water and he lost it.

Hints :—(Here the last part of the story is given. So the story is to be reconstructed. The story is to be developed step by step.)

1. There was greedy dog. One day he got a piece of meat from a butcher's shop.

2. He made for the stream to enjoy his feast alone.

3. Passing over the bridge, he sighted his own reflection in water.

4. He thought it was another dog holding a piece of meat.

5. His mouth watered and he wanted to snatch that piece of meat too.

6. He opened his mouth to grab the other piece. His own piece of meat fell in the water and was lost.

7. He paid the price for his greediness.

UNIVERSITY/BOARD QUESTIONS FOR EXERCISE

1. Make a story of the hints given below :—

Some boys are playing by the river. There is an accident and a rescue. (P.U. Inter. 1925)

Hints : The story can describe a drowning boy being saved. First the description of the scene and the season may be given. The accident takes place. People rush to the spot. A young collegian saves the boy by plunging into the water. Parents brimful of gratitute.

2. Give names to the characters and complete a story from the sentences given below :—

"Stay here until it stops raining," he replied. And at that moment the doctor entered the room. The doctor remained with the patient for half an hour and promised to look in again the next morning. (P.U. 1957)

Hints :—The story may be developed on the following lines :—

The weather is uncertain and a storm bursts upon a wayside traveller, Asaf by name. The poor man meets with an acident and is led to the house of Akram a sympathetic old man in the neighbourhood. The young man is keen to move on, but Dr. Rabbani calls and insists on his staying overnight as the case is more serious than they think.

3. Write a story illustrating the truth of each of the following proverbs :—

(*a*) Rome was not built in a day.

(*b*) A goodly apple is often rotten at the core.

(*c*) Make hay while the sun shines.

(*d*) None is completely happy.

(*e*) Perfection is attained by slow degrees.

(P.U. 1936).

The questions on "Story-writing" can be set in the following forms I :—

1. Complete an outline (giving partial hints).
2. Complete an incomplete story.
3. Story on a maxim.

Examples :—

1. Make a story from the given hints :—

A dark night——storm——streets deserted——ruffians attack passerby——girl shrieks——a young man rushes to help——rescues the maiden——ruffians flee——happy marriage.

1. THE LADY AND THE "KNIGHT"

The night was pitch dark. The sky, was overcast with black and dingy clouds. The lightning flashed every now and then. The scene was dreadful as the peal of thunder roared loud and long overhead. The storm was howling in the distance and it was likely to burst any moment. All the streets and lanes of the city were deserted. Not a living soul was visible in the dim glow of the street lamps. Only the few passengers who had alighted from the night train were struggling against the wind to reach home. This was an ideal moment for *malfactors*[1] and bad characters. A knot of ruffians stood in ambush round the corner of a dark street to waylay lonely passengers. They heard the slow footfall of an approaching person and as he came near, they pounced upon him. But it was not a "he" but only a "she"—for her screams rent the sky. The ruffians tried to relieve her of her purse and jewellery. But her cries had reached others. A handsome young man, an army officer, was returning home from duty. He heard the shrieks and rushed to the scene. With his flash lamp he spotted the

Vocabulary

(۱) غلط کار لوگ -

ruffians who took to their heels at the sight of the intruder. The girl had fainted away. The officer caught hold of the nearest ruffian who surrendered the loot without much ado. The police arrived at the spot and arrested him. The young officer turned to the girl who had fully recovered. She was extremely beautiful and looked all the more pretty on account of her modesty. She thanked her deliverer in subdued tone and said, "I am grateful to you for saving my life, my honour and my jewellery. What can I do for you in return for your goodness?" The young officer was a bachelor. He hit upon a dramatic idea and said, "The Knight has rescued the Lady from the clutches of evil-doers. He has only one reward to ask for—the Lady's hand". The girl smiled and replied, "That goes without saving, my lord. You have saved my life and honour. In truth I belong to you now." The two were married shortly afterwards.

2. Complete the following story :—

The family left for picnic. They reached the riverside. They were enjoying themselves, when they were disturbed by loud cries of "Help ! Help !"

2. A DROWNING TRAGEDY

The family left for picnic. They reached the riverside. They were enjoying themselves, when they were disturbed by loud cries of "Help ! Help !" They ran to the bank in alarm and discovered that little Asaf had fallen into the stream and was struggling hard to get out. He was not much of a swimmer. The current was very strong and he was gulping and howling for help. As no one was a swimmer, they raised shouts of alarm and distress to attract help. The mother was simply in hysterics. All the members of the family were weeping and wailing.

People rushed to the spot. Nobody could volunteer to save the drowning child ; as nobody knew how to swim. The spectators were all shouting themselves hoars. A boatman was rowing his boat, at a distance. He at once plunged into the river and made for the boy. After struggling hard against the stream, he managed to reach the spot where the boy had disappeared. He dived into the depths and after a hectic search found the boy. He was carried to the bank. His belly had become swollen with water which started flowing out, after the boy was laid prostrate on a pitcher. The poor fellow was unconcious. Medical assistance was procured without delay. But the boy never regained consciousness. He passed away after a couple of hours. The mourning family returned home with the dead body.

3. Write a story with the following moral "Pride goeth before a fall."

3. PRIDE GOETH BEFORE A FALL

Akram and Aslam were two young boys. They were class-fellows. Akram belonged to a rich family and his parents lavished all luxuries upon him. Aslam came of a humble family as his parents were only

members of the local *peasantry*[1]. Akram was proud of his high position and wealth and looked down upon his class-mates, especially Aslam. Akram never worked hard. He hated to work and labour because he had money and property. His father was a great businessman and so he would enter business. Aslam took pains with his studies and always won distinction in the class. Both matriculated in the same year. Akram got third division but Aslam stood first in the University. Time went on. Akram could not pursue his studies at college, as he was too stiff-necked and proud to work. Aslam graduated and took a competitive examination. He became a Magistrate. Akram's father was arrested on charges of hoarding and black-marketing. He was jailed for seven years and his property was confiscated. Akram was driven to sore straits and he joined service as a clerk.

One day, Akram appeared in the court before the Magistrate about his father's case. He was dumbfounded to find Aslam, his old class-mate occupying the magisterial chair. Akram hung down his head from shame. Aslam gave a sympathetic hearing to his case and this humiliated Akram all the more in his own eyes. Had he not been arrogant and self-conceited before, he would not have fallen so low. His vanity and pride had led to his downfall.

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4. UNION IS STRENGTH

A hunter laid a trap for wild pigeons. He spread his net under the shade of a grove, and lay down to sleep close by. Suddenly, a flock of wild pigeons landed right on the spot, to peck at the grains. But they were instantly caught in the net. The pigeons were badly upset. They held a council of war. Some young pigeons began to moan and cry. Others cursed the hunter. But an old wise pigeon said, "Friends ! do not lose heart. I know a mouse, who lives in the forest nearby. He is a reliable friend. If we can carry the net to him, he will nibble at the strings and set us free. So do not *grumble*[2] and pull your weight together." His speech fired the dying spirit of the pigeons with a new life. They made a united effort and lo ! they started flying in the air along with the net. The hunter woke up only to find the net gone. The pigeons landed near the place where the mouse lived. He at once came to their help and cut through the strings of the net with his sharp teeth. The pigeons regained their freedom.

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5. GOD HELPS THOSE WHO HELP THEMSELVES

King Bruce of Scotland was a great warrior. He tried his level best to serve his country and free his people from slavery. But his efforts ended in smoke. He was much depressed and crestfallen. He repaired to a lonely cave to spend his time in sorrow and gloom. Suddenly, the

Vocabulary

(۱) مزارعین - (۲) شکایت کرنا -

King saw a small spider clinging to its thread and climbing up slowly and slowly to reach its cobweb home It tried and tried but every time it fell and failed in its object. The King felt sure that after its many repeated failures, the foolish spider would give up its efforts. But he was mistaken. The spider was no doubt dazed by repeated falls but it pursued its attempts to scale the thread. So, it began to crawl upward slowly and slowly, inch by inch, till it was within an easy reach of the cobweb. The thread was so delicate. The King held his breath in expectancy and lo ! the spider suddenly jumped right into its home. This demonstration of self-confidence fired the melancholy King with new hope and courage. So he tried again to achieve his object and history records that he won his goal.

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6. A FRIEND IN DEED IS A FRIEND INDEED

Once there were two friends. They were brought up in the same village, joined the same school, and graduated together. One of them left his home and joined the army. He showed great qualities of prowess and physical strength and rose to the rank of a general. The other stayed at home and devoted himself to farming and gardening. He did a yeoman's service to his village. Suddenly, a change came. First a famine struck the village and the poor farmers were reduced to poverty and starvation. Next came an invasion from a neighbouring prince who over-ran the district and put young and old men, women and children to the sword. The area of warfare was cut off from the main country by *hazardous*[1] mountains and *perilous*[2] rivers and the *passage*[3] was snow-clad and ice-bound. The royal forces would not undertake an expedition at such a critical *juncture*[4] without much risk.

The village boy thought of his friend. He made a dangerous trip through the mountains and managed to reach the Army Headquarters. No one would allow him to approach the Commander-in-Chief. The young man was much downcast. Suddenly, the Commander-in-Chief passed that way on his horse. The villager shouted at the top of his voice to attract his attention. The Commander-in-Chief at once recognized his old friend. He alighted from his horse and embraced him. On hearing his friend's pathetic story, he despatched a contingent of *troops*[5] to the affected *area*[6] forth with.

COMPLETE THE STORY FROM THE FOLLOWING HINTS

A noble man arranges a feast—fish not available——a fisherman arrives with a fine fish——the gate-keeper refuses admission——promises to pay half the price——asks the noble man for 100 lashes on his bare back——noble man surprised——agrees——fisherman asks to stop at fifty——the other fifty given to the gate-keeper.

Vocabulary

(۱) پرخطر - (۲) خطرناک - (۳) راستہ - (۴) لمحہ - (۵) فوج -
(۶) علاقہ -

7. HALF THE PROFIT

Once a nobleman arranged a grand feast in honour of one of his important friends. The table was *sumptuously*[1] laid. A rich variety of meats and dishes and drinks were served to the worthy guests, but fish was not available in the market. The nobleman was keenly desirous of procuring fish at any cost. In the meanwhile, a fisherman brought a fine fish to offer it to the noble-man. The gate-keeper was a greedy and selfish man. He refused to admit the fisherman into the presence of the noble-man. The poor fisherman was badly agitated. He offered to pay half the price of the fish to the gate-keeper. The greedy fellow at once accepted this offer and readily conducted him to the nobleman. The nobleman was immensely pleased te see such a fine fish and he asked the fisherman for its price. The fisherman replied with folded hands, "Sir, I want to receive one hundred lashes on my bare back." Everybody was surprised but thinking the fisherman to be mad the noble-man accepted his request and awarded him the desired price. When fifty lashes had been inflicted, the fisherman asked the servant to stop as he had a partner in that business. When the noble-man heard the story, he ordered the gate-keeper to be given fifty lashes and rewarded the fisherman *liberally*.[2]

8. A STITCH IN TIME SAVES NINE

One day, a merchant set out on a journey. He visited the market of a distant town and spent the whole day in selling his goods. He made much money and by evening his stock was finished. He was simply overjoyed and prepared to start on his return journey. He discovered, to his dismay, that the hind shoe of his horse had come off. Had he waited to get a new shoe nailed, all would have been well. But the night was fast coming and the merchant was in a hurry. So he spurred his horse into a gallop and took his way home. He had hardly covered half the way, when the horse began to limp. The hind hoof was awfully hurting. The merchant cursed the horse but pushed on. The hour became very dark. The path lay through a thick forest infested with robbers. The merchant felt afraid in his heart of hearts. But he put on a brave face and moved on slowly on foot, leading his horse. Suddenly, his blood froze in his veins as he heard some unusual sound ahead of him. Before he could collect himself he was held up by a band of robbers. The leader of the gang said. "Mister, surrender everything or you die." The merchant gladly offered his purse to the bandits who ordered him to carry on his journey. The merchant reached home a sadder and wiser man. Had he attended to the shoeing of his horse as once, no damage would have been done and he would have reached home safe and sound.

Vocabulary

(۱) پرتکلف - (۲) فیاضانہ طور سے -

9. THE STRANGE GIFT (P. U. 1952).

There lived an old widow in our neighourhood. She had no *issue*[1]. But she had a pet cat. She lavished all her cares on the animal. She looked after the cat like a child and kept it tidy and clean. She loved the cat dearly.

But her neighbour, Feroze, was a hard and *callous*[2] man. He hated cats above all things. He looked at the widow's cat with great disfavour. "If only I could lay my hands upon it.........," he used to say to himself.

One day, the wicked man had his chance and he made the most of it. He killed the cat outright.

The cat did not return home that night. The widow was much agitated. She searched for her pet everywhere but in vain. The cat was the idol of her love and the old woman wept bitterly at her loss. By and by, she came to know that her neighbour had killed the cat.

The old woman wanted to avenge herself. She laid a mouse trap and started collecting as many mice as possible. After a time she had a boxful of mice in her possession. Then she deposited them in a box and sealed it and addressed the parcel to her neighbour.

The neighbour was delighted to get the gift parcel from the postman. He carried the box into the house and opened it Imagine his *consternation,*[3] when mouse after mouse jumped out of the box and scattered in his house. Then the fellow discovered a forwarding note in the box saying, " You killed my cat which used to devour these mice. Now these mice are useless for me. I am forwarding them to you as a gift. Please accept this living gift. Thanks!! "

10. THE GRAPES ARE SOUR

One day a certain fox felt extremely hungry. He set out in search of food. He hunted high and low but could find nothing to quench his thirst or satisfy his hunger. He felt much depressed. At last he caught sight of a big vineyard in the distance. His mouth watered at the sight of big bunches of ripe and juicy grapes hanging from the vine. He jumped high to clutch the grapes but alas ! they lay beyond his reach. The fox jumped and jumped but all in vain. He was dead tired but still he could not get at the grapes. At last he gave up his attempt, turned up his nose and went away saying. " I am so glad I did not taste them. I am sure the grapes are sour."

Vocabulary

(۱) اولاد ۔ (۲) بے حس ۔ بے رحم ۔ (۳) اضطراب ۔

CHAPTER V

PARAGRAPH WRITING

What is a Paragraph ?

A paragrah is a group of sentences on any one subject. The sentences move round one central theme or topic.

A paragraph is not a full-grown essay. It has its own qualities. A good paragraph must possess all the following virtues.

(*a*) *Unity.* A paragraph has perfect unity. There is nothing beside the point in it. The paragraph gives only one side of a picture. There is no complexity in it. It is a single unit.

(*b*) *Order.* The lines must run on smoothly. A paragraph is not a jumble of words or ideas. It is a smooth chain or stream in which a central idea is developed simply and clearly.

(*c*) *Coherence.* Some boys write in a disjointed manner. Sentences follow sentences without any connection or coherence between them. A good paragraph, on the other hand, is a well-knit and well-woven pattern of words and thoughts (ideas).

(*d*) *Importance of subject.* If a point is strong and important, give it its proper and prominent place. If it is a minor point do not discuss or describe it in detail. A sense of proportion is necessary for clear writing.

(*e*) *Theme.* The theme of a paragraph is introduced in the very opening line. Then the central idea is kept in view and the theme is enlarged or explained step by step. This leads to a simple, easy and lucid style of writing.

(*f*) *Climax.* If a paragraph has an important theme, a central line may pinpoint the topic. That must be done in a slow and steady manner. A climax always means a forceful finish to a paragraph but the process is only step by step from the beginning to the end.

(*g*) *Composition.* The making of a paragraph is an art but its method must be scientific. You must first of all analyse your topic and make a paragraph after keeping the following golden rules in view.

1. Take down all the ideas and points that are born in your mind on the given topic.

2. Strike out anything that does not appeal to you or disagrees with the unity of the paragraph.

3. Put down the points in a proper serial order.

4. Make sentences about these points and link them together.

5. Check your own writing. Score out any sentence that appears to be irregular or irrelvant.

6. Give a tone of unity to the paragraph.

7. Revise your answer slowly and carefully. Beware of the pitfalls of grammar, *i. e.* errors of articles and verbs, spelling, and punctuation.

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1. THE VILLAGE POND

A village pond is a blessing for the villagers. It is a necessity. The villagers dig the pond and store rainwater in it. The pond supplies drinking water to the cattle. In an emergency the villagers use the pond water for drinking purposes. Mostly the pond water is used for bathing and washing clothes. The village pond is a mosquito breeding-centre. It is so filthy and *unhygienic*.[1] The mud of the pond is used for *plastering*[2] the roofs and walls of the cottages. Clay and mud bricks are made for building huts and cottages.

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2. THE VILLAGE WELL

A village well is generally situated in the heart of the village. It has a circular platform, about three feet high. The well is enclosed by a small wall with wooden pillars on the four sides. *Pulleys*[3] are placed on the pillars. Leather buckets are cast in the well with the help of long ropes across the pulleys. The villagers draw water morning and evening. Women folk visit the well generally. The well is the busiest place in the village. The village gossip is after circulated from there. Women cleanse their utensils and pots there. They also wash their clothes there. The well is not properly kept. It is uncovered. Drops of dirt, mud water and other things fall into the well and *pollute*[4] the water. The village well is a breeding place of germs of cholera and other diseases.

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3. HOLIDAYS

Holidays are a blessing and a source of recreation. Schoolboys get a large number of holidays in spring, summer and winter (Chrismas). There are different ways of spending one's holidays. Village boys enjoy home life in the country. Town-boys enjoy *civic*[5] pleasures like

Vocabulary

(۱) غیر صحت بخش - (۲) پلستر کرنا - (۳) چرخی - (۴) ناپاک کرنا - (۵) شہری -

cinema, picnic parties to gardens and riverside; some go to the hill resorts or seaside; others go mountaineering, hiking or *trekking*[1] (walking tour); others study hard in libraries. Long vacations are *trying*[2]. One feels so dull and bored. Therefore some healthy programme must be chalked out. Picnic clubs and youth hostels are needed during holidays. *Sightseeing*[3] is a part of education.

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4. A VILLAGE POST OFFICE

Postal facilities are available in every big village nowadays. The village post office is usually managed by the local school master. The teacher gets an extra allowance for this duty. He is assisted by a postman. The postman delivers letters, money-orders, parcels in the neighbouring villages. Mostly the schoolboys themselves work as postal messengers. They carry the post to their own villages. There is only a weekly or bi-weekly service in small villages. The school-building is used as post office as well. Villagers can buy envelops, post cards, stamps, etc. from the said post office. The school master acts as a *scribe*[4] for the illiterate villager. He also translates and reads the incoming letters.

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5. A SUNSET SCENE

The sunset is a beautiful scene. The sky looks orange-like and rosy in colour. Even the clouds look bright coloured and *gilded*.[5] The golden light of the sun gives a charming *tinge*[6] to the entire scene. The fileds and forests, plains and pastures, mountains and *moors*[7] valleys and deserts all wear a colourful look. The pale colour changes into yellow and then the sky looks red like a forest on fire. Soon the shades of the evening grow darker and darker and every object of nature becomes colourless and dull.

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6. A SUNRISE SCENE

At daybreak nature looks so lovely. The sunrise scene is a masterpiece of nature. The golden yellow light of the rising sun spreads warmth and brightness everywere. People move out of doors for an airing. The farmer drives his team to the field. The village maids *repair*[8] to the well to draw water. The sweepers sweep the streets in the town. Very few people move about in the streets but workers like news-hawkers,

Vocabulary

(۱) پاپیادہ سفر - (۲) تکلیف دہ - (۳) مقامات کی سیر - (۴) خط نویس -
(۵) سنہری - (٦) رنگ - (۷) بیابان - (۸) جاتی ہیں -

milk-sellers, bakery agents are active in taking their *wares*[1] to their customers. The world wakes from its sleep. Nature also gives up its dreamy sleep. Birds twitter, cocks crow, crows caw, doves coo and nighting alessing sweelty.

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7. A GARDEN

"Bagh-i-Jinnah" is situated on the Mall opposite to the Governor's House. The garden is rich in flowers and blossoms, shady old trees, turf lawns as well as terraces, and mounds covered with *plantations*[2] The garden is a popular *resort*[3] for the citizens of Lahore who visit it in thousands each morning and evening. Evenings are mostly enjoyable in a garden. People dressed in smart dresses and suits, ladies in their best form, move about in the pleasant and cool atmosphere of the garden. Plucking the flower is serictly prohibited. The Childern Park is always crowded. Tennis courts are fully occupied. The garden is an ideal meeting *place*[4] for friends. One enjoys outdoor life wonderfully. There are traffic retrictions on cars, cycles and other vehicles in the garden area

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8. A HARVEST SCENE

A harvest scene is an attractive sight in the countryside. In *waving*[5] fields of crops are ripe for mowing. The farmers do the reaping *collectively*[6] field by field. So when the harest is ready the farmers cut down the plants with their *sickles.*[7] The reaping work starts early in the morning. At noon they stop for a while for lunch and rest. Then the work is resumed. Some people bind the sheaves into bundles. Others load the bullock carts with those bundles. The entire field is laid bare by evening. Thus by co-operative[8] effort an otherwise difficult task is easily accomplished.

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9. A STREET QUARREL

Street quarrels are a common sight in big cities The other day I was an *eye-witness*[9] of a street quarrel. The *stabbing*[10] incident proved fatal. It so happened that two rival shop-keepers used to exchange hot words every other day on one *pretence*[11] or other. If a customer visited

Vocabulary

(۱) سودا - (۲) سیڑھیاں - (۳) کاشت - (۴) مرکز - (۵) لہلہاتے -
(۶) اکٹھے ہو کر - (۷) درانتی - (۸) امداد باھمی - (۹) چشم دید گواہ -
(۱۰) چاقو زنی - (۱۱) بہانہ -

one shop after the other, the two shopkeepers would quarrel after the man was gone. On that particular day the same story was repeated. The two neighbours first exchanged hot words. Then one of them left his shop and challenged the other into the open street. The other accepted the challenge and abuses were *hurled*[1] at each other. Soon they came to blows. One kicked the other. The other gave him a good *boxing*[2]. They *grappled*[3] with each other. Their clothes were torn. People tried to separate them but in vain. At last the bulkier of the two *combatants*[4] gave the other a *punch*[5] on the nose. The other reeled and began to *bleed*[6] from the nose. This made him furious. He took out his knife and in the flash of a second plunged the blade into the other's body. The man was stunned and began to scream with pain. Then he fell on the ground in a heap. He was bleeding profusely. He was removed to the nearest hospital on a stretcher but he succumbed to his *injuries*[7] on the way. Death was caused by the loss of blood. The *assailant*[8] was taken into police *custody*[9].

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10. A BICYCLE

A bicyle is a two-wheeled machine for transport. The entire frame is made of pure steel. The bicycle is fitted with rubber tyres and tubes. The pedals and hind-wheel are connected by means of a chain. There is a carrier above the hind-wheel. The saddle is *poised*[10] above the middle of the machine. The rider sits balanced with his hands upon the handle. He works the machine with the paddles and the bicycle starts racing. He applies the brakes when he pleases and the machine stops at once. The pedal moves and the chain turns the hind-wheel which pushes the rider onward alongwith the machine. The first cycle was a wooden machine and it was dangerous to ride it. Today a cycle is a useful object of conveyance and is as cheap as it is popular. Even a day-labourer can afford to buy it.

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11. A MOTOR CAR

The motor car is one of the latest inventions of the modern age. The engine is worked by petrol and water. The machinery is complex. The engine and the body are its two main parts The body rests on four wheels fitted with *inflated*[11] tyres The cushioned seats can accommodate as many as six persons. The front lights are worked by

Vocabulary

(۱) آواز کسے گئے - (۲) مکا مارنا - (۳) دھنگا مستی کرنا - (۴) لڑنے والا - (۵) مکا - (٦) خون بہنا - (۷) جانبر نہ ہو سکا - (۸) حملہ آور - (۹) پولیس کی حراست - (۱۰) میزان کے ساتھ رکھنا - (۱۱) شناخت -

battery and easily switched on at night. The tail light is red-coloured to serve as a warning to the following vehicles. The car is controlled by the steering wheel and the brakes. There is the accelerator for increasing the speed. Then there is the clutch with its different gears for regulating speed. Each car-driver gets a driving licence and every machine bears its registered number on a metal plate as a mark of identification. A motor car makes you so mobile. You can travel from place to place in no time. A car is a *must*[1] for doctors, lawyers and businessmen. They can easily attend to their many duties without any wastage of time.

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12. A WRESTLING MATCH

A wrestling bout was arranged between the two topmost wrestlers of the city——Hamida and Bholu. The news spread like wild fire. Wrestling *fans*[2] were eager to see the match. The entire city was stirred into life. The bout was fixed for Sunday. Entry to the place was by ticket. People had gathered there in large numbers. Chairs were available for the local gentry and officials. The two wrestlers entered the *arena*[3] from the opposite directions midst *deafening*[4] cheers of the spectators. They were well-built and muscular. The pair were well-matched. The wrestlers shook hands for the *bout*[5]. The City Magistrate refereed the match. The two giants came to grips at last. Each tried to bear the other down. Bholu was overzealous. He pushed Hamida back more than once. Then came the turning point. Hamida caught Bholu by the neck and in a flash of lightning threw him side ways. Hamida pressed his *advantage*[6] home and in a short time Bholu lay flat on the ground. Shouts of "victory" for Hamida rent the sky. He was profusely garlanded and taken in a procession through the main streets of the walled city.

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13. A CIRCUS SHOW

The attractive posters on the roadside advertised the Circus Show. Entry was by ticket. Ticket booths and booking offices were overcrowded. There was no queue system there. The majority of visitors was illiterate. They were mostly children and women. We occupied front seats near the ring. The show started late in the evening. The show began with Horse-riding *tricks*[6] and somersaults followed by cycling acrobatics. During the intervals the clowns also gave their

Vocabulary

(۱) ضروری ہے - (۲) شائقین - (۳) اکھاڑہ - (۴) بہرہ کر دینے والے -
(۵) داؤ - (۶) پورا فائدہ اٹھایا - (۷) کرتب -

funny performances. Athletes showed their skill on horizontal bar. Women's athletes gave a wonderful display of dances and athletics. Elephants entered the *arena*.[1] After offering the salute to the spectators they performed their tricks. Tigers followed. A tiger took milk from a goat's plate. Another passed through a ring of fire. It was so surprising. In short, it was a joyful evening. Thanks to the pleasant company of our friends, time was well spent.

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14. KITE FLYING

Kite flying is our national hobby. It is popular entertainment both for young and old. Kite flying matches are commonly held and even grown up people take an active interest in the game. A kite is made of tissue paper and two bamboo strips in the shape of bow and arrow. A thread is passed between two points near the two ends, and is tied into a loop string. A string coated with powdered glass is further tied to it. Kite flying is done in open spaces, parks and playgrounds and on the roof-tops. The kite goes up sailing like a bird and the sight pleases the eye. In kite-flying contest the strings of the two kites rub against each other. This is called a "*tangle*[2]." A tangle results in one string being worn through. The kite comes floating downwards amid shouts of "Wo Kata", "bravo", "well-done!" and then there is a mad rush for the falling kite. Basant is celebrated as a kite-flying festival. Kite flying is then in full swing. The scene is simply gay and charming. Kite flying is a tough exercise for limbs and eyes. There is such a *mania*[3] for kite flying that many accidents are reported every year due to careless flying.

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15. THE MALL

The Mall runs through the city of Lahore and links Lahore Cantonment with the Civil Secretariat. The route is about four miles long. The road is *flanked*[4] by shady trees on both sides as far as the Zoo, coming from the canal side. Among the important buildings located on the Mall are the Chief College, the Government House, the Zoo, the Museum, the University and the Education Directorate, Town Hall and General Post Office, Supreme Court of Pakistan, High Court of West Pakistan and the Assembly House in addition to the vast number of hotels and restaurants, offices, banks, shops and business centres all along the road. The Mall has been expanded recently to accommodate the heavy traffic on the road. Tongas, carts, heavy trucks and *shuttle*[5] buses cannot ply on the Mall. The hooting of the motor horn is also prohibited. The traffic police is very active and

Vocabulary

(۱) اکھاڑہ - (۲) پیچہ - (۳) پاگلانہ - جوش و خروش - (۴) دو رویہ گھرا ہونا - (۵) دو پرزوں کو ملانے والی - ناری -

the heavy rush is always under control. The Mall is decorated with fluorscent light at night. Poeple go out for long walks along the Mall, and the footpaths are overcrowded. The multi-coloured lights from the various shops glitter and add to the beauty of the scene.

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16. THE OMNIBUS

The Omnibus is a recent invention. It is a big type of lorry. The seats are comfortable and number over fifty. Moreover, there is standing accommodation for twenty persons in it. The front seats are reserved for ladies. The body of the bus is strongly built and its engine is powerful. The bus has usually a single storey. But now two-storeyed buses, called double-deckers, are also being used in big cities like Lahore and Karachi. An omnibus is a local bus which runs to the different parts of a big city. There are bus-stops at short distances along the entire route of the bus. You stand at the bus-stand. After a few minutes the bus comes and you enter it. You reach the destination pretty soon. The bus fare is *nominal*[1]. You must know the number of the route before you *board*[2] the bus. The omnibus is a boon for the poor. The tenga fares are extremely high. The rates of the omnibus are generally low. The omnibus is of great use especially to the office clerks and school and college students. You can buy monthly season tickets for a certain route at reduced and *concessional*[3] rates. These buses are State property. So the bus driver and the conductor behave like responsible public servants. Recently *recreational*[4] omnibuses have been started by the Management which take you round the important historical places of the city on pleasure trips.

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17. MOSQUE

A Mosque is a house of prayer where Muslims *congregate*[5] five times a day to offer their *homage*[6] to God. A mosque is a centre of religious learning and teaching where daily Dars (lesson) is given by the Hafiz or the Imam. People consider it a sacred duty to build a mosque for social benefit. Somebody donates a piece of land free of cost and then contributions are made by others to construct the building. Even the man in the street comes gladly forward to subscribe to the mosque fund. A Mosque is a daily meeting place of the residents of a locality. It can serve a great social and political purpose. The preacher from the *pulpit*[7] can give a *sermon*[8] or lecture on any subject of religious, national or social importance. A learned priest or scholar leads the prayer. He can educate the people in a natural way. The Mosque also

Vocabulary

(۱) معمولی - برائے نام - (۲) سوار ہونا - (۳) رعایتی قیمت پر - (۴) تفریحی -
(۵) جمع ہونا - (۶) خراج عقیدت پیش کرنا - (۷) منبر - (۸) وعظ -

serves the purpose of a school. Recently the Lahore Corporation considered a proposal for starting primary classes in the mosques. Some day such a scheme will become a reality. The Mosque has a beautiful design of dome and minarets. The pulpit is a simple platform and the courtyard of the mosque is the only sitting place for the audience. Water facilities for *ablution*[1] are also available in every mosque. Prayer is one of the five *pillars*[2] of Islam.

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18. POLYGAMY

Polygamy is the practice of marrying more than one wives at a time. Before the advent of Islam, polygamy was the order of the day in the civilised as well as uncivilised world. The ancient Jews practised polygamy. So did the early Christians and the early Hindus. Islam permits one to marry four wives at a time at the maximum. Polygamy is one of the burning questions of the day. Today woman has become active and alive to her position. In many western countries women movements have protested against this practice. Orthodox Muslims are still in favour of polygamy as a useful institution. To have more than one legal wives keeps a person within the bounds of moral discipline. Monogamy in West has proved to be a failure. The large number of divorces and civil suits by wives against husbands has shown that all is not well there. Muslims look upon Polygamy as admissible under the Divine command. The Family Ordinance in Pakistan has recently put some curbs on the practice of polygamy.

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19. WHY I SMOKE

Smoking is a bad habit, I know. But everybody has his weak points. I am given to smoking. I have some strong reasons for doing so. Firstly, smoking has become a fashion. Every modern, up-to-date young man must know the art of smoking. There is such charm in smoking. There is such charm in the pose and personality of a smoker. Secondly smoking is a social weapon. You can introduce yourself to anybody by offering him a cigarette. In the practical field of life, smoking goes a long way to make it a success. This above all, smoking is an incentive to the mind. Whenever I feel bored or exhausted, a puff at my cigarette gives me a fillip. Smoking sharpens my faculties and makes my dull brain feel active. Indeed smoking is the royal road to success and Soloman like greatness.

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20. MY MOTTO IN LIFE

My motto in life is to live for others. The love of mankind is the love of God. No virtue can be greater than serving other. This is the true spirit of humanity. "Serve thy neighbour as thyself" is a Divine com-

Vocabulary

(۱) وضو - (۲) رکن -

mand. I try my level best to serve my relatives and friends in their hour of need. I am not self-centred and I hate selfishness. Islam expects every Muslim to do his duty to man and society. True peace of mind is found only in this way. I keep before me the moral lesson of 'Abu Bin Adhem's story. "Write me as one who loves his fellowmen." This I hold to be the first and foremost duty of every human being. In fact, "He prayeth best who loveth best. Both men and bird and beast." It is height of virtue to treat all creation in the same way.

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21. A MID-NIGHT DREAM

I am a......bad sleeper. My sleep is mostly disturbed by strange dreams. But I cannot forget a certain dream I had ten years ago.

I was then a pre-Medical student at college. One day I was operating upon a rabbit and wondered if anybody could return to life after death. I laughed when I thought of the stories about the torture in the grave.

Well that very night I had a curious dream. I felt suddenly as I had actually died. My limbs became stiff and I could not move or breathe. Suddenly I saw two bulky and huge monsters with human features coming towards me brandishing their lances which blazed. They held me tightly and said "Put the unbeliever into the fire." So they pushed me ahead of them and soon I saw a pit of burning fire. The monsters wanted to throw me into the oven but I heard someone saying, "He is not *that* Ram Lal"......and suddenly I awoke with the words upon my lips, ' Thank God I am not *that* Ram Lal."

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22. A FLOWER SHOW

Spring is the queen of all seasons. Flowers are the sweetest gift of Nature. In spring the flowers are in full bloom. The wealth of flowers exhibited at a flowers show is a beautiful sight. A flower fan enjoys the show greatly. In Bagh-i-Jinnah flower-shows are held yearly. Patrons of flowers from every hook and corner of the country take part in the show. A number of stalls is set up. Flowers are arranged in different forms and fashions—like pyramids, like domes, like towers, like crescent and stars etc, etc. The rich bloom and profusion of colours lends enchantment to the view. Colour, smell, size and delicacy all are taken into account. Roses of so many colours, sunflowers of very large sizes are common features. The shows are known for their rich variety. A flower show is the best example of our national aesthetic sense.

23. MILK

Milk is a white liquid yielded by *female*[1] mammals to feed their young. So it is the natural food for them. According to medical science milk is a perfect food. It is rich in vitamins and food value. Man obtains milk from such domestic animals as sheep and goats, cows and buffaloes. Some people take camel's milk as well. Milk is used in many forms. In Pakistan we have *curd*[2] and *whey*[3], ghee, cream as well as butter. Milk being the richest known food, milk dairies havebeen opened in most countries of the world for the supply of milk, cheese and butter or other milk products like chocolate, and toffee etc. Pastuerized milk is served to all the babies and patients. The heavy and rich portion of milk is taken off as cream and butter. Pure milk is a rarity. It is *adulterated*[4] milk that is mostly on sale in the bazars. The rates charged by milkmen are very high. The *skimmed*[5] milk is used for making tea. It is dried and exported to other countries.

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24. WATER

Water is a common *liquid*[5]. Water is found in wells, rivers, lakes, seas and oceans. Rain water comes from the clouds. Man can live without food but he can hardly live without water. We feel more thirsty than hungry. Water is made up of two gases——oxygen and hydrogen. Drinking water is available from wells, springs, lakes and rivers. The sea-water is so *brakish*[6] and salty. It is not fit for drinking. Water is a great blessing. We use water almost in everything. We wash and bathe with water. Without water we would fall ill as washing and bathing are an important part of personal hygiene. Then we use water for drinking and cooking our food. We wash our clothes with water. The world would become dirty and unclean without water. Water is found in every living *organism*.[7] So every living thing needs water to keep on living. Without water everything would be like a fish out of water. Water is, thus, the *mainspring*[8] and main-*stay*[9] of life.

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25. THE WINTER

The winter in Pakistan is a bitter experience. In the mountain regions the earth is covered with frost. Crops are laid low. Frost kills the young plants and *saplings*[10] Nights are bitterly cold and long. The days are equally cold but short. One's hands and feet are *benumbed*[11] with cold. People stay mostly indoors. They wear woollen garments. They *kindle*[12] fire in their houses to *toast*[13] their hands and feet. They drink hot tea and coffee to warm themselves. Sometimes it snows and the ground is carpeted with white snow. The mountain areas are all snow-bound and ice-bound. Over the plains the sun shines duly. The

Vocabulary

(۱) تھن والے جانور - (۲) دھی - (۳) لسی - (۴) ملاوٹ والا دودھ - مکھن
نکلا ھوا دودھ - (۵) مائیع - (۶) کڑوا - (۷) ذی حیات مخلوق حیوان - (۸) منبع -
(۹) مخزن - (۱۰) ننھے پودے - (۱۱) یخ ھونا - (۱۲) آگ جلانا - (۱۳) سینکنا -

frostiness is over. Everything looks smart and bright. People become active and daily business is carried on as usual. A day in winter is a pleasant thing in Pakistan. A rainy day in winter adds to the misery of the world. The icy and chilly weather makes people numb with cold. They *huddle*[1] together in their bedrooms or kitchens with chattering teeth and blue faces. A wintry day is so depressing.

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26. THE SPRING

The spring is the queen of all seasons. Nature looks so lovely and youthful. The season lasts from March to May. Nature puts on a new dress. Trees become leafy and shady. The pastures are covered with green. The cattle graze freely. Nature is in blossom. The air is filled with fragrance of flowers. The garden looks so colourful.

Birds sing sweetly. The honey bee enjoys its glorious life, *sucking*[2] honey from buds and flowers. Butterflies flit about from flower to flower. Wild animals like fawns and deer skip about in the pastures. Young lambs and kids frisk about in the plains. It is neither hot like summer nor cold like winter, but mild, cool and pleasant. The sky is bright and sunny. The air is so pleasent and *bracing*[3]. People feel so springy. There is a musical touch in life. Picnic parties and outings are mostly enjoyed in spring. Spring is the season of merry-making and *festivity*.[4] Vllagers hold their fairs and other functions in this season. In cities a new colour is added to social parties and *gala*[5] meetings. Indeed spring is the youth of Nature.

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27. THE SUMMER

Pakistan is a *tropical*[6] country. The sub-continent becomes over-heated in summer. Life becomes so miserable and unpleasant then. No solid work is possible in such a bad weather. The heat is so *intense*.[7] Sometimes is it so sultry and close. It is difficult even to breathe freely. People cannot stay indoors. They spend their day-time in the open under the shady trees. But then the glare of the day-light is so painful. No sleep is possible during the day. Nights are doubly troublesome. They are so dark and dreary. Summer is a cruel test for the poor. But the rich are better off. They enjoy cold drinks and the cool of air-conditioned rooms, Electric fans are now a cheap luxury. So the sting of summer is not felt fully in cities. The aristo-cracy goes to the hill stations. The plains are *scorchingly*[8] hot. The *sweltering*[10] heat of July and August is simply unbearable. Animals gasp for breath. Horses die on the roadside. Sometimes the heat wave kills many peeple. *Pedestrians*[11] die from sunstroke. You can snatch only a few hours' rest in the cool of the morning.

Vocabulary

(۱) سکڑ کر بیٹھنا - (۲) چوسنا - (۳) خوش کن - (۴) جشن - (۵) بزم طرب
(۶) منطقہ حارہ - (۷) شدید - (۸) امرا کا طبقہ - (۹) جھلسانے والی گرمی -
(۱۰) شرابور کرنے والی گرمی - (۱۱) پیدل چلنے والے -

28. THE FOUNTAIN PEN

The fountain pen is a modern invention. It is superior to the ordinary pen. It consists of many parts as the filling tube, the handle, the cap and the nib. It has many designs. One type is called the self-filler or automatic pen. Some pens are filled with ink with the help of a dropper. The pen is not a costly article. It is so cheap nowadays. A fountain good pen barely costs three rupees. It is handy and portable. It can be safely placed in the pocket. You can use it anywhere in case of emergency even if you are away from home or office. The fountain pen is particularly useful for students, clerks and officers. If carefully kept it can last for years. It is a prize for the scholar. The pen is filled by pressing the tube which *sucks*[1] in the ink.

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29. A WRIST WATCH

A wrist watch is not a luxury today, it is a necessity. Swiss watches are world-famous. They are made of steel. They have as many as twenty-one jewels in it. They are water-proof, shock-proof and fire-proof that is they do not suffer any harm if they fall into water or fire. The dial is very attractive. Some watches show the day of the week as well as the date of the month. They called calendar watches. Then there are *automatic*[2] watches which need no winding. They are shock-resistant and anti-magnetic. A watch is a precious gift and a useful thing. It *regulates*[3] a person's life and makes him punctual. A wrist watch makes one time-*conscious*.[4]

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30. THE RICKSHAW

The rickshaw is an *automotive*[5] machine fitted with three wheels and a double hind-seat for the passengers. The driver occupies the front seat and starts the machine by stepping on the accelerator. The rickshaw engine resembles the motor-cycle engine in every detail. The driver has his grip on the handle. He can apply the brakes at will. The rickshaw costs less money to the rickshaw driver than a car. Its fare is less than the tonga fare. It takes less time as well. Every rickshaw is fitted with a milometer which gives the mileage. The rickshaw fare is four annas per mile. The rickshaw drivers, however, force the passengers to pay more. Rickshaw travel is, rather uncomfortable. It is full of *jolts*[6] and jerks all the way.

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31. THE MOTOR CAB

The motor cab is an ordinary car. It is also called a taxi. It is meant for public hire. Passengers make a sign with their hands to

Vocabulary

(۱) سیاھی چوس لینا - (۲) خود بخود چلنے والی - (۳) باقاعدہ بنانا -
(۴) وقت کا احساس دلاتی ھے - (۵) خود چلنے والی - (٦) جھٹکے - دھکے -

stop the passing empty cab. They name their destination to the driver and the cab starts on its journey. The fare-meter has now been attached to the cab. This is most convenient for both the parties. The fare for the first mile is eight annas. Then for every furlong the machine shows an increase of two annas. In case you keep the cab waiting, the waiting charges are also added *automatically*[1] to the fare. A cab is more respectable and convenient than the rickshaw. A rickshaw has a jerky and jolting style of motion. A cab races smoothly along the road like a car. Then as many as three passengers can occupy a cab while a rickshaw can carry only two adult passengers.

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32. THE RAILWAY ENGINE

The railway engine has a *complicated*[2] machinery. The entire structure is built of steel. The steam engine is fitted with a chimney for the smoke to go out. The *motive*[3] power of engine is steam. The fire keeps buring in the furnace as the *stoker*[4] shoves in more and more of coal in it. The engine has a big boiler. A boiler is an iron tank filled with water. The fire heats the water and turns it into steam. The steam issues out of the boiler. Its force is so great that it can move any heavy object. So it pushes a certain iron lid to which a steel arm is attached. The steel arm is connected with the wheel of the engine which moves as the lid is pushed up. The wheel turns and the engine moves forward. Thus the steam engine can pull heavy wagons loaded with many tons of weight.

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33. THE AEROPLANE

An aeroplane is a master-piece of scientific invention. Its machinery is as simple as that of a motor car. The plane consists of an engine propeller, two large *wings*[5] and a long tail. The body of the plane is equipped with comfortable cushioned seats for the passengers. The propellers are worked and the plane races on the metalled ground before it is airborne. Planes are worked by petrol The modern planes are fitted with sleeping berths. The inside is so *cosy*[6]. The luggage is placed in a cell under the engine. An aero-plane is a thing of beauty, speed and power. Jet-planes powered by famous Rolls-Royce engines, built to fly 80 passengers at 600 P.H. up to 60,000 ft. are the wonder of the modern world.

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34. THE BULLOCK CART

A bullock cart is a common sight in villages. It is a poor farmer's *conveyance*.[7] The cart carries huge *bushels*[8] of hay and corn from place to place. Sometimes it is loaded with bales of cotton, bags

Vocabulary

(۱) خود بخود - (۲) پیچیدہ - (۳) چلانے والی طاقت - (۴) کوئلے ڈالنے والے -
(۵) پنکھے - (۶) آرام دہ - (۷) گاڑی - (۸) گٹھے -

of wheat and rice, etc. The bullock cart is drawn by a pair of slow oxen. The road is irregular and the cart *lurches*[1] heavily forward, creaking, rolling and jolting along the way. A bullock cart moves so slowly that you are tired pretty soon. A bullock cart agrees with the taste of the slow-moving villagers who do things leisurely. They have no sense of urgency. Hence a bullock cart suits their purpose. The old bearded-farmer usually goes to sleep as the bullocks pull wearily on. The driver and his cart are a well-matched pair.

35. AIR TRAVEL

Today the world has become more and more air-minded. Indeed air travel is less risky and more adventurous than road-travel. You go hurtling through the atmosphere at the record speed of over 600 M.P.H. Modern Science has introduced us to the Jet Age. Long distances are covered within the shortest possible time. Great continents and countries are linked by air. A jet plane has a most beautiful interior with cushioned and portable sofa seats and cinematograph arrangments. Nicest dishes and delicacies are served during the flight. The pilot and his hostess-cum-steward staff are amongst the most polished people on earth. The passengers in a plane are drawn from every nook and corner of the world. You meet visitors from Australia and Newzealand as well as Canada, Japan, Norway and Switzerland. You are served with news and picture magazines to *divert*[2] yourself with. You enjoy rarest drinks and delicacies from different parts of the globe. In fact in air travel time flies on wings.

36. A SEA JOURNEY

Modern sea-travel is nothing short of a luxury. A modern sea-liner is equipped with first class seating and sleeping arrangements. The *catering*[3] in a passenger ship is superb and highly flavoured dishes are served to the travellers. There are social gatherings on board. There are a ball-room, a feasting saloon, a swimming pool for bathers, and tennis and badminton courts for players to exercise in addition to the many indoor games in the Common Room which is called a Lounge. Drinks and delicacies, dishes and fruits of every kind and quality are easily available Modern sea-liners see to the comforts and conveniences of their passengers, because air travel is a great challenge to their success. Sea travel is more romantic and lasting than air travel. You get a good chance of mixing with people from different countries of the world. Sea-travel is, indeed, an international affair.

37. THE COLLEGE LAWN

An adequate college lawn is a 'must' for any respectable institution. It provides a romantic background to the otherwise dull and mono-

Vocabulary

(۱) حرکت کرتا ہے - (۲) دل بہلانا - (۳) خورد و نوشی کا انتظام -

tonous atmosphere of the college. A college lawn is decked with the choicest flowers and most colourful plots. Students, as a rule, enjoy strolling and gossipping in the college lawn during vacant periods. This means a welcome relief from the stuffy and studious atmosphere of the college rooms. The college lawn is a scene of hectic social activity during college functions. The vast expanse of the green turf enclosed by well-trimmed hedges and plants lends enchantment to the view. Indeed a college lawn as a "part" of the institution is greater than the "whole."

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38. THE RADIO

The radio is a commonplace invention now. Its mechanism is so complex. It is fitted with wires and tubes. There is an *amplifier*[1] as well as reception machinery in it. The needle adjusts the different waves and meter bands. You can adjust the *volume*[2] of the sound, spot a certain station, switch on and switch off the radio by means of different buttons or knobs. There are the aerial and earth wires to help in the smooth working of the wireless apparatus. Some radios have provision for the record player. Some radios are universal, others only local. Some wireless sets work on A.C. current, others on D.C. current. A radio is a cheap luxury today. Every house and every shop has got its own radio set. Of course, a licence is required for keeping of the wireless apparatus. New transistor radio sets are now available in the market. They are pocket sized, *portable*[3] and easy to handle.

DESCRIBE CERTAIN ACTIVITIES

39. HOW TO MAKE TEA

First of all take a kettle and *cleanse*[4] it well. Then pour some water in it and put it on the stove, or the oil cooker. When the water starts boiling, you can mix tea into it and close the lid. It changes its colour and gives out the desired flavour. Next pour the tea-water or *Kahwa* into the tea-cup. Then put two lumps or one spoonful of sugar into the cup and add some hot milk. Then *disturb*[5] the tea with a spoon. If you feel *disgusted*[6] with tea-leaves use a *sieve*[6] before pouring tea-water into the cup. Thus the tea is ready for drink.

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40. HOW I POLISH MY SHOES

Shoes need daily polish or the leather would wear out. I polish my shoes regularly. I dust and bursh my shoes first of all. If the dirt

Vocabulary

(۱) الاؤڈ سپیکر - (۲) آواز کی موٹائی - (۳) لیجانے میں آسان - (۴) مانجھنا -
(۵) ھلانا - (۶) ناپسند کرنا - (۷) چھلنی -

or mud is *sticky*[1] I remove it by means of awet sponge or cloth. When the dirt is rubbed off, I apply a small dose of polish to the brush and rub it on the shoes. Then I allow the shoes to rest for a while. When the polish is settled and dried, I start brushing the shoes again till the surface becomes shiny. Lastly, I rub the shoes with a dry piece of cloth. This gives the shoes an *added*[2] sparkle and beauty.

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41. HOW TO GET A CHEQUE CASHED

The cheque is issued only by *depositors*[3] who have their account in the bank. If the cheque is issued in your name, put down your signatures on the back of the cheque. The spelling of your signatures should tally with the name entered by the *drawer*[4]. If the spellings agree, the dealing clerk will issue you a token. The cheque is attested for payment and marked to the cashier who will hand you the amount on your *presenting*[5] the said token.

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42. HOW TO LODGE A COMPLAINT WITH THE POLICE

You can send a written statement to the police station through a messenger under your signatures. You alone are responsible for the *veracity*[6] or otherwise of your statement. The *onus*[7] of proof lies on you alone. The complaint will be duly registered. If you personally go to the police station, you will meet the officer incharge. He will set down the complaint in the register word by word as you dictate. You will sign in the register as a mark of *attestation.*[8] The *respansibility*[9] of proving the genuineness of the complaint lies with you.

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43. HOW TO OPEN A SAVING BANK ACCOUNT

If you want to open a saving bank account with a bank, go to the bank and inform the dealing clerk of your intention. He will give you the necessary forms. Fill up these forms. They include three specimen signatures of the depositor. Also fill the amount you want to deposit. You will pay the amount to the clerk who will after a short while present to you a stamped receipt for the amount. He will ask you to collect the Saving Pass Book after two or three days. If you prefer, the same can be sent to you by registered post. You can also get a cheque-book for drawing the amount. The cheque-book will be issued after you have received your pass book. Now you are a bank depositor and a regular *client*[10] of the said bank.

Vocabulary

(۱) چمٹتی ہوئی - (۲) دو گنی چمک - (۳) رقم جمع کرنے والے - (۴) رقم نکلوانے والے - (۵) پیش کرنا - (۶) سچائی صحت - (۷) ذمہ داری - (۸) تصدیق - (۹) صداقت - (۱۰) گاہک -

44. HOW TO GET A LETTER REGISTERED

Letters are registered for the sake of a safe and sure *delivery*[1] to the addressee. If you want to get a letter registered, go to the post office and call at the window marked for "Registration." The Registration clerk will receive the letter, weigh it in the scales. Then he will tell you what the letter would cost you. Go to the stamp vendor in the post office and buy stamps worth the particular amount. *Affix*[2] the stamps on the letter and carry it back to the Registration clerk. He will check the stamps and, having satisfied himself, will issue you a postal receipt duly stamped. The registration is over. You can leave the post office without any anxiety for your letter.

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45. HOW TO MEND A PENCIL

A pencil needs mending before we use it. So I hold the pencil firmly in my left hand and press it tightly with my thumb. I take the knife in my right hand and draw a circle round the end of the pencil. Then I *start*[3] peeling the wood till the lead appears. I sharpen the pencil at the end to a point, of course without breaking the led. The pencil is now fit for writing.

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46. HOW TO MEND A PUNCTURE

Take the rubber tube out of the tyre and *pump*[4] it. Then take a trough full of water and *rotate*[5] the inflated tube in it. You will notice the bubbles of air begin to rise at a certain place. You mark the spot with a *copying*[6] pencil. Let out the air by opening the valve. Rub the spot clean with a *file*[7] or sand paper and apply some rubber solution from a tube. Allow the solution to dry. Then take a round piece of rubber, file it with sand paper and apply the rubber solution on it as well. When it gets dried, paste it over the puncture where it will fix firmly. Press the spot once or twice. The puncture is mended.

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47. HOW TO TIE A TURBAN

A turban is no more than a long piece of cloth. After it is washed and *starched*[8] it is ironed. Now it is ready to be tied *round*[10] the cap called *kullah*. Remove the *creases*[2] of the turban and press the various bands in order round the cap. One end of the turban is to be held tightly between the teeth. Go on wrapping the cloth in many folds till a short end is left over. Fix this end on the top of the *kullah*. The turban has been duly fastened.

Vocabulary

(۱) حوالگی - (۲) چسپاں کرنا - (۳) چھیلنا - (۴) ہوا بھرنا - (۵) گھمانا -
(۶) جامنی پنسل - (۷) ریتی - (۸) کلف لگانا - (۹) سلوٹیں - (۱۰) چکر -

48. HOW TO MAKE FIRE

Making a fire is an art. Do not *stuff*[1] the hearth with firewood. Place the dry sticks once upon the other in an *orderly*[2] manner. Then place the heavy pieces of wood upon them. Pour some kerosene oil on the dry sticks. Then strike a match and apply its flame to the sticks. The oily sticks catch fire at once and the flames lick the heavy pieces of wood which in turn start burning. The fire is made.

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49. HOW TO DRESS A WOUND[3]

Take a piece of cotton. *Soak*[3] it with cold water. Cleanse the *wound*[4] with it. Remove any dust or dirt or other *foreign*[5] matter which covers the wound. Now take a second piece of cotton and soak it with methylated spirit. Rub it softly on the wound without hurting it. The wound will be disinfected. Put a piece of flannel cloth on the cotton piece over the wound. Take the linen cloth and start wrapping the wound. After five or six wr ppings make sure that the wound is fully and firmly covered. Then fasten the knot gently under the wound. The dressing is over.

Vocabulary

(۱) ٹھونسنا (۲) ترتیب وار (۳) بھگونا (۴) زخم (۵) باھر کا (۶) نقصان -

CHAPTER VI

DIALOGUE WRITING

A Dialogue means a conversation between two or more persons. The object of a dialogue is to give a direct narration of a talk So the true spirit of a dialogue lies in its quality of being natural and real.

To make a conversation look life-like, some rules should be kept in view.

1. The first thing is, the **subject**. **A subject** can be dealt with in many ways. Choose your own way. Put down whatever can be said on the given topic.

2. Next keep the **personalities** of the speakers in view. A coolie cannot talk like a gentleman.

3. A dialogue is a simple and natural thing. There is nothing forced or high-flown about it. Choose your words from the **language** of everyday use as well as **spoken** English.

4. Give your dialogue a **human** character by introducing all the tricks of conversation *i.e.* breaks, exclamations, gestures and movements, interruptions and rise and fall of the speaker's tone. This will make a dialogue look really conversational and interesting.

1. Write a dialogue between a father and his son on "Early Rising".

Father : Good morning, Javed.

Javed : Good morning, Father.

Father : You seem to have overslept today. It is past eight.

Javed : Yes, Father, I worked till late into the night. So I had to make up for the loss of sleep.

Father : But Javed, this is not a good practice. Early to bed and early to rise, makes a man healthy, wealthy and wise.

Javed : Yes, Father, but I could not finish my home task in time. I was set for working and so did not bother

about the late hour. It was only an exception to the rule.

Father : That is all right. But try to avoid such a thing. You must be feeling dull-headed and lazy today. That is not all. It has also a bad effect on your general health. Your eyes are reddish. You must be feeling feverish.

Javed : Yes, Father, I have dull pain in every limb of my body. My head is foggy and I feel so topsy-turvy.

Father : This should serve as a warning to you. Never take it lightly. You can go to sleep at 10 p.m. and get up at 4 a m. After six hours' sound sleep you would feel so refreshed and energetic. You can face any problem cheerfully.

Javed : I appreciate your point, Father. I myself do the same. From today on I am firmly resolved not to break this rule.

Father : That's fine, Javed. I wish you all success.

Javed : Oh, thank you, Father.

2. A dialogue between a traffic policeman and a cyclist travelling without light at night.

Policeman : Hey Mister. Stop. Get down from your bike, will you ?

Cyclist : Yes sir. I am so sorry, sir.

Policeman : What is your name ?

Cyclist : Please let me go. I admit my fault. I have an urgent business at home or I would not have mounted the bicycle without light.

Policeman : What has that to do with me ? Tell me your name.

Cyclist : But I say I am not a habitual offender. It was just by chance. I was delayed at a friend's party. The lighting hour came on. I have to go far. I could not help it.

Policeman : Tell me, master, are you not guilty ?

Cyclist : O yes, 1 have already admitted it.

Policeman : Then I must challan you. That is what I am meant for.

Cyclist : O please be kind enough to let me go. I promise you I shall never do it again. I give you my solemn word. I swear.

Policeman : And I promise never to challan you again if you do not break the law. Don't waste time now. I have other work to do. Shall I take you to the police-station ?

Cyclist : (Nervously) All right, take down my particulars. (The policeman make the entries in the note book. He gets the cyclit's signature and gives a slip to the cyclist to appear in the court on a certian date.)

3. Write a dialogue between a gentleman farmer and an old farmer about the use of scientific implements in agriculture.

Farmer : Chaudari Sahib, how are you ?

Chaudari Sahib : Thank you, Ranjha. What brings you here today so early.

Farmer : I have come to pay my respects to you, Chaudari Sahib.

Chaudari Sahib : You are welcome. But what is the idea ?

Farmer : Chaudari Sahib, I have noted with wonder how the produce of your lands has increased fourfold. Your fields are rich in growth. The quantities of wheat, rice, cotton, etc. obtained from your lands have touched the highest marks, even though your lands are not vast.

Chaudari Sahib : You are right, Ranjha. Indeed it is a miracle of science. I have made use of some new scientific implements.

Farmer : May I know more about it, sir ?

Chaudari Sahib : Of course, by all means. First I purchased a tractor to plough the fields with.

Farmer : What is the price of the tractor ?

Chaudari Sahib : The prices vary between six and ten thousand accoring to the quality of the machine. My tractor cost me eight thousand.

Farmer : That is a grand sum. A poor farmer like myself cannot afford to buy a tractor.

Chaudari Sahib : No, Ranjha. You can get a tractor on loan from the Agriculture Department after paying a nominal fee. Even I could have offered my tractor in the same way.

Farmer : What about the expenses of working a tractor ?

Chaudari Sahib : Oh, that is much less than what you spend on the fodder, etc. of your oxen. Moreover it also cuts short the amount of human labour in the burning heat of summer. The old fashioned ploughs, barrows and sickles are out of date. Moreover I have got a tube-well also. So I can irrigate my own land without fear of any shortage of water at any time of the season. There is no danger of water-logging and salinity now.

Farmer : Chaudari Sahib, is there no other way to get a tractor of one's own.

Chaudari Sahib : Oh, certainly. The Co-operative Department gives loans to farmers to get their machinery and the Agriculture Department can procure the same. Some farmers can make a Party, and get a tractor for joint use.

Farmer : That's a good idea. I am going to buy a tractor.

4. Give a dialogue between a patient and a doctor.

Patient : Good morning, doctor.

Doctor : Hello Aslam ! How are you now ?

Patient : I feel better. I had sound sleep last night.

Doctor : Good. What about your fever ?

Patient : O, I ran a slight temperature yesterday afternoon. But the fever subsided in the evening. By night it was normal.

Doctor : What about your constipation ?

Patient : I feel constipated still. I took laxative pills as you advised the day before yesterday. I did have one or two motions but the old trouble returned later on.

Doctor : Never mind ! You will be all right soon. May I feel your pulse ?

Patient : By all means. (Puts forth his left hand).

Doctor : Your pulse is normal. Take this thermometer. Place it under your tongue......Thank you. You have no fever now.

Patient : Doctor, I have a sour taste in my mouth.

Doctor : You will be all right. That is nothing.

Patient : I have general weakness. I suffer from headache as well. I feel pain in every limb of my body. My head whirls and swims sometimes.

Doctor : That is natural. You will recover fully in a short time. Here is the medicine in three doses. Take these tablets as well......one tablet after every three hours. You are on diet. Don't take solid and heavy food for some days. I recommend boiled rice.

Patient : Very good, doctor. I should be going now. Thank you for your kind attention.

Doctor : No mention. That is duty, you know.

Patient : Thank you, sir. How much shall I pay for the medicine ?

Doctor : One rupee only. (Thanks).

(5) A dialogue between father and son about the choice of latter's profession in life after completing his education.

Father : Well, Tariq, you have done your Matriculation at last. What is your programme now ?

Son : Father, I would like to join some college.

Father : That is all right. But what subject would you take up ? You must have a clear-cut idea about your future profession.

Son : I do not follow you, father. I shall join service after completing my college education. Why to bother about the choice of my profession right now ?

Father : You are wrong, Tariq. This is the proper time to check up everything. If you want to become a doctor you will join F.Sc. Pre-Medical. In case you prefer to become an engineer or a scientist, you will take up F.Sc. Pre-Engineering course. On the other hand if you want to become a professor or sit for C.S.P. competition you can go in for Arts. You must think deeply and decide carefully. You must follow your own bent of mind and personal taste.

Son : Father, I have decided. I shall take up Arts. I would like to be a C.S.P. Officer.

Father : Think twice before you speak, son. A plain B.A. has very little chance in practical life. Today the world has become industrialized and science-minded. Pakistan is a new State and we need technical hands and experts. There is a big scope for technical personnel. That is the need of the hour.

Son : (Reluctantly) Well, then the choice is clear, I must take up Science—Medical or non-Medical.

Father : Admission in a college is not an easy task. This is the age of open competition. You have to beat young rivals in every field of life. You must work hard and make the best use of your talent. Weigh everything carefully in the balance. Do not take a plunge in the dark.

Son : Well, I shall be guided by you, father. My experience of life is imperfect. I shall try to shine in my class.

Father : Well, I am in favour of the medical line. You can serve your country as well as give a proof of your

humanity. A doctor enjoys a respectable status and earns a lot.

Son : Yes, that is fine. I do want to serve humanity and also earn a decent living. So I am willing to become a doctor.

Father : Okay, Doctor Tariq, you can go to sleep now. The night has far advanced.

(6) A dialogue between two friends about their studies.

Majid : Hello, Rafi. Are you still working, old chap ?

Rafi : Oh, no. I just took up the book to look up a word. I am not a book-worm like you.

Majid : You are a regular bat. At about 2 A.M. Last night when I was returning home from cinema I saw your light burning. You were cramming your notes. That is not good for your health.

Rafi : You are mistaken. I fell asleep soon while reading a novel in my bed. So I could not switch off the light, which kept burning throughout the night.

Majid : You are caught in the net now, Rafi. I did not pass this way at all. So you say you forgot to turn off the light ?

(Both laugh heartily.)

Rafi : I am below the mark in English. I do not know how to make up my deficiency ?

Majid : I am at your service, I shall lend you a helping hand. But I am worried about my own Mathematics.

Rafi : Don't you worry any more. I am at home in that subject. I shall guide you.

Majid : Let us work together. We shall have an exchange of ideas and compare notes as well.

Rafi : That's good a idea. We shall supplement each other. Shall I call at yours today ?

Majid : By all means. We shall call at each other's alternately. Give me your hand. (They shake hands).

7. Write a dialogue between two boys discussing weather.

Aslam : Good morning, Javed. How do you do ?

Javed : Good morning, thank you. What a fine morning ?

Aslam : It is so pleasant now. But think of the scorching heat during the day.

Javed : Yes, I kept sweltering yesterday. It was hot as hell. Don't you think the heat wave is over now.

Aslam : I cannot say. You see it was so humid and close in the afternoon. Everybody felt so uneasy. I hear there have been some cases of fainting in the city due to exhaustion.

Javed : We, too, suffered badly as our area has poor water supply.

Aslam : It was so close and sultry last night. I felt so choked. I found relief in bathing.

Javed : I had a busy day out. The prickly heat stung me badly. I could not get a wink of sleep at night.

Aslam : My room was like a furnace. Now it is so cool and breezy.

Javed : Yes. Look ! There are dark clouds in the distant horizon Perhaps we may have a welcome change. It looks like a rain cloud.

Aslam : Would God it be so ! I am sick of heat.

Javed : Don't you worry. A close day always means that a storm is coming. These clouds are a sign of atmospheric disturbance.

Aslam : Of course, the depression over Lahore must give place to cold winds and perhaps a shower is not far off.

Javed : The sun is so biting, I would like to move away.

Aslam : Okay Chum ! Let us be going.

(8) Write a dialogue between two friends at a 'seeing-off' at the railway station.

Afzal : We are quite early for the train, Akram. There is one full hour to go still.

Akram : I see. It was nice of you to have taken the trouble of coming all the way to the railway station. I think you had better go uow.

Afzal : Never mind me—and my ways, Akram. I am more happy in your company than anywhere else. After all, you are going to leave me.

Akram : But don't you forget to pay me the promised visit in the spring holidays. We shall have a long spell of each other's company.

Afzal : I shall be only too glad to come, dear. But that is still two whole months away. I begin to feel the sting of parting.

Akram : Yes, partings are always sad. Life is like that, you know. You have to mind so many duties in life.

Afzal : The golden days of college life will never return. What is gone, is gone for ever. Now we can snatch only a few hours of mutual company.

Akram : Do not be sentimental, young chap. Once your are married and settled in life, you will never care for your old friends.

Afzal : You are telling me ? I know you intend to do that much yourself and put the cap on my head. But I am a sincere friend. I value friendship as the greatest boon from God. So I shall always admire and love you as a chum.

Akram : Ho, ho, ho. Mr. Morose. Feel easy. I am not going to desert you. Look, there goes the bell.

Afzal : And here comes the train ! Let us help ourselves with suit-cases. There is ample room in this Inter Class compartment. You can take a seat near the window.

Akram : All right ! There goes the whistle ? Bye-bye, Afzal. Don't fail to come. Spring comes but once a year.

Afzal : Okay, old chap, Cheerio !

(9) Write a dialogue between a Tailor and a Customer.

Customer : Good morning, Master Tailor. Are you busy ?

Tailor : Good morning, Sir, I am ever at your service.

Customer : I would like to have a warm suit for winter. How much cloth do I need for the purpose ?

Tailor : Three yards and a half,—double range, of course.

Customer : Very well. How long will you take ?

Tailor : Ten days only, Sir.

Customer : That is too much. I have a function to attend next week. Can you cut short the time to five days ?

Tailor : I do not think so, Sir. I have much work on hand. I have no extra men to help me. I have to satisfy many clients yet. I have to honour my previous commitments as well.

Customer : What is to be done then ? My need is equally urgent.

Tailor : I will try my best, Sir. But it would be wise if you left everything to me. It is bad to hurry with such things. I wish to offer you best of service.

Customer : That is all right. You can give me the best of service in the shortest of time. I shall be grateful.

Tailor : All right, Sir. This is your first visit. We have to look to the goodwill of our shop. Shall I take the measurements ?

Customer : Of course, with pleasure.

Tailor : Do you like to have it 'tight fit' or 'loose fit' ?

Customer : I prefer loose fit suits. They sit well on my body and wear well too. What is your idea ?

Tailor : I always look to my client's pleasure, Sir. Men have different tastes. Would you like American style or English style ?

Gustomer : I would love an English style with an American touch here and there.

Tailor : There is no such fashion, Sir. But I get your point. My work shall be to your entire satisfaction.

Part II

LIVING STRUCTURES

STUDENTS ! BEWARE !

"We'll begin with a box, and the plural is boxes,
But the plural of ox should be oxen, not oxes.
Then one fowl is a goose, but two are called geese,
Yet the plural of mouse should never be meese !
You may find a lone mouse or a whole set of mice
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen ?
If I speak of a foot and you show me your feet,
And I give you a boot, would a pair be called beet ?
Then, one may be that, and three may be those,
Yet hat in the plural would never be hose :
And the plural of cat is cats, and not cose.
We speak of a brother, and also of brethren,
But though we may say mother, we never say methren.
Then the masculine pronouns are he, his and him,
But imagine the feminine—she, shis, and shim,
So English, I fancy you all will agree,
Is the funniest language you ever did see."

WHAT IS FUNCTIONAL ENGLISH ?

The words 'Functional English' may hit the eye as something new and novel. But they are as old as the first student of English Grammar. According to the dictionary, the word 'functional' means 'concerned with', 'based on', 'pertaining to functions'. Thus 'Functional English' defines first the functions of words in different sentences.

What do we mean by the *function* of a word in a sentence ? Of course, we mean what duty does a word perform in a sentence ; whether it does the job of a verb or a noun, an adjective or an adverb or a preposition, etc. Functional English thus deals with structure rather than the literary form of the language. That is not all. Its object is to understand spoken and written English and then to learn the art of writing correctly and clearly in the idiom of that language.

We must understand the proper meaning and place of a particular word in the whole family of words. That is possible only when we start from individual words and find out how they live and act in the big society of other words and sentences. Take the word 'Break'. It has many forms and the meaning varies with the change of the form. But the family resemblance and family relationship is clearly visible, *e.g.*

Break (Verb) He *broke* his leg.

Break (Noun) The match was resumed after the *break*.

Breach (Noun) The canonball caused a *breach* in the castle wall.

Breaker (Noun) The *breakers* of the sea dashed against the rocks.

Break in (Prepositional Verb) The horse was *broken in*.

Break out (Ditto) Fire *broke out* in the city.

Break off (Ditto) He *broke off* relations with me.

Similarly take the word "Brave" and note its different forms.

Brave (Adjective) He is a *brare* soldier.

Bravery (Noun) I respect him for his *bravery*.

Bravely (Adverb) He fought *bravely*.

Brave (Verb) He has *braved* many dangers in his life.

Bravado (Noun) He tried to put on an air of *bravado*.

Next we shall turn to the practice of these words in our own writing. That will take us to story writing, dia ouge writing, and composition. Practice makes a man perfect. In other words, the art of writing graceful English comes by regular practice. This is the foundation stone of free composition and general essay writing.

The test of good English is *simplicity*. A natural and direct style is hard to achieve. It is difficult to write simply. Big and high sounding words are most unwelcome. Always try to cultivate a free and homely style. Never try to write in a bookish style. It is distasteful.

In order to express oneself simply and directly on various topics one must begin with familiar objects and scenes. Short paragraphs are enough in the beginning. As you achieve mastery over the language and acquire a facile pen you can turn over to more difficult and general subjects. A graded approach to the language is necessary.

As must be clear to all, *composing* of one's thoughts needs some practice. To this end, a student must have a keen eye and a deep sense of *observation*. You can give a detailed description of a thing only by watching it carefully.

Side by side with observation you need *imagination* as well. You must have an intelligent interest in objects and scenes so that you may describe them in detail as well as in a delightful way. Pleasure is the true *yardstick*[1] or *meter*[2] of a good composition. A scientific and imaginative outlook always helps in seeing and describing things properly.

Lastly, reading goes before writing. No student can have a good style of writing unless and until he has a rich stock of words and thoughts. For this purpose he should read good books by great authors. He should study their tricks of thoughts and turns of phrases. These he can introduce in his own writing. In course of time he will come to form his own style. The influence of good reading on a writer is very healthy. Students are advised to read the English newspapers and magazines regularly. The English newspaper is most up to date. Moreover it is living English and deals with the current topics and affairs of the world. The student will learn new words in a simple and smooth manner without much mental labour. This may well mean his daily food and enrich his personality in many ways. The English newspaper helps forming a student's working vocabulary. In this context please read the chapters entiled "How to improve your English ?" and "Rambles in Newspaperland."

Vocabulary

(۱) پیمائشی گز - (۲) پیمانه -

CHAPTER I

LIVING STRUCTURES

(Definitions at a glance)

1. **Noun** (اسم). A noun is a word which gives the name of a person, place or thing, *e. g.*

Tariq went to *Karachi* to buy a *car*.

(*a*) (person) (*b*) (place) (*c*) (thing).

2. **Pronoun** (اسم ضمیر). A pronoun is a word which is used in place of a noun. A pronoun always comes after a noun. A pronoun has the *same gender, person and number* as the noun for which it stands.

(*a*) The Captain ordered his *soldiers* and *they* obeyed. ("they" stands for "soldiers")

(*b*) Mother called *Najma* and *she* came. ("she" stands for "Najma")

(*c*) I gave you the *book* but you lost *it*. ("it" stands for "book")

3. **Adjective** (اسم صفت). An adjective is a word which expresses the *quality* of a noun or pronoun, and adds to its meaning ; *e. g.*

(*a*) The *blue* sky is a *beautiful* sight. (the words 'blue' and "beautiful" describe the quality of the two objects, *i.e.* "sky" and "sight")

(*b*) Honesty is the *best* policy. (Here "best" adds to the meaning of the noun "policy".

4. **Verb** (فعل). A verb is a word which expresses *action* of a noun, that is, it tells something about a person, place or thing ; *e.g.*

(*a*) Love *begets* love.

(*b*) Time and tide *wait* for none.

(*c*) Self-done *is* well-done.

5. **Adverb** (متعلق فعل). An adverb is a word which either (*a*) modifies the meaning of a verb, or (*b*) of an adjective, or (*c*) of another adverb, *e.g.*

(*a*) Prettiness dies *quickly*.

(*b*) This was a *highly* brave act.

(*c*) He walks *very slowly*.

6. **Preposition** (حرف جار). A preposition is a word placed before a noun or pronoun showing its position with regard to other words in a sentence ; *e.g.*

1. A pimple has grown *upon* an ulcer.
2. Nip the evil *in* the bud.
3. *Out of* the frying pan, *into* the fire.

7. **Conjunction** (حرف عطف). A conjunction is a word which links words, phrases or sentences ; *e.g.*

(*a*) East *or* West, home is the best.

(*b*) Spend *and* God will send.

(*c*) The wearer alone knows *where* the shoe pinches.

8. **Interjection** (حرف صوت - ندا). An interjection is a word by which we express a feeling or emotion ; *e.g.*

(*a*) *Alas*, he is dead !

(*b*) *Hurrah*, we have won the match !

(*c*) *Oh*, what a beautiful rainbow !

Test Exercise

Pick out the various *parts of speech* in the following sentences and give their names :—

1. Slow and steady wins the race.
2. Riches have wings.
3. A blind man is no judge of colours.
4. Truth is bitter.
5. Face is the index of mind.
6. A burnt child dreads the fire.
7. When the cat is away, then the mice will play.
8. To carry coal to New Castle.
9. To rob Peter, to pay Paul.
10. But O' for the touch of a vanished hand,
    And the sound of a voice that is still.
11. A drowing man catches at a straw.
12. Hunger is the best sauce.

13. Rome was not built in a day.
14. My candle burns at both the ends,
It may not last the night ;
But ah my foes, and oh my friends,
It gives the better light.
15. Every cloud has a silver lining.
16. There are many boys in this class.
17. The garden is full of beautiful flowers.
18. The spring comes slowly up this way.
19. The child is father of the man.
20. Time and tide wait for no man.

Complete the following sentences :—

1. A——in need is a——indeed.
2. Make——while the——shines.
3. Union——strength.
4. Eat, drink——be merry——tomorrow you die.
5. A——workman quarrels——his tools.
6. A bird——hand, is worth two——the bush.
7. ——sight,——mind.
8. Tit——tat.
9. An——vessel makes——noise.
10. Blood——thicker——water.
11. Practice——a man perfect.
12. Think twice——you speak.
13. ——kill two birds——one stone.
14. The——of people——the——of God.
15. Something——better——nothing.

CHAPTER II

THE NOUN

Nouns are divided into

(*a*) **Concrete** Nouns.

(*b*) **Abstract** Nouns.

A **Concrete Noun** is that which can be seen, touched, tasted, smelt or heard ; as,

Tariq, book, milk, flower, music.

An **Abstract Noun** is the name of a quality, state or action ; as,

Beauty ; love ; virtue ; honesty ; joy.

Concrete nouns are 'ivided into :—

(*a*) **Common Noun :** A Common noun is the name of every person, place or thing of a particular group or class, *e. g*. man ; town, book.

(*b*) **Proper Noun** : A proper noun is the name of a particular person, place or thing, *e.g*. Moses ; Medina ; The Taj.

(*c*) **Collective Noun :** A collective noun is the name given to a number of persons or things taken as a whole ; *e.g*.

Army ; class ; nation.

(*d*) **Material Noun :** A material noun denotes the matter or substance of which things are made, *e.g*.

Wood ; water ; lead ; gold.

Test Exercise

(*a*) Pick out *nouns* in the following sentences, and give the *kind* of each noun.

1. Virtue is its own reward.
2. A thing of beauty is a joy for ever.
3. The child is father of the man.
4. Make hay while the sun shines.
5. All work and no play
   Makes Jack a dull boy.

6. All play and no work.
   Makes Tom a mere toy.
7. Health is wealth.
8. All that glitters is not gold.
9. Blood is thicker than water.
10. He always builds castles in the air.

(*b*) Complete the following sentences :—

1. ——— is the greatest Prophet of God.
2. The Quran and the——— are holy———.
3. ——— is the centre of the Muslim world.
4. Iqbal was a——— and philosopher.
5. Pakistan is the greatest Muslim——— in the world.
6. Field Marshal Ayub is the——— of———.

CHAPTER III

NUMBER

(*Singular and Plural*) [وحدت و جمع]

There are two numbers in English grammar, namely,

(*a*) **Singular** (واحد)

and (*b*) **Plural** (جمع)

A singular noun denotes ONE person, place or thing ; *e.g.* book, boy, village.

A plural noun denotes *more than one* persons, places or things ; *e.g.* books, boys, villages.

There are many ways or methods of forming plurals, as given below :—

(*a*) By putting the letter 's' at the end of a singular noun ; *e.g.*

Singular		*Plural*	*Singular*		*Plural*
anna	(آنہ)	annas	eye	(آنکھ)	eyes
beggar	(بھکاری)	beggars	friend	(دوست)	friends
cow	(گائے)	cows	horse	(گھوڑا)	horses

(*b*) By putting the letters "es" at the end of the singular noun, *e.g.*

Singular		*Plural*	*Singular*		*Plural*
ass	(گدھا)	asses	dish	(پلیٹ)	dishes
bush	(جھاڑی)	bushes	fox	(لومڑی)	foxes
box	(بکس)	boxes	gas	(گیس)	gases
class	(جماعت)	classes	kiss	(بوسہ)	kisses
tax	(ٹیکس)	taxes			

Note: When "ch" at the end of singular noun gives the sound of "ch" (چ), "es" is added to form the plural. But if "ch" has the sound of "k" then plural is formed by adding "s" only, *e.g.*

Singular		*Plural*	*Sigular*		*Plural*
Arch	(محراب)	Arches	Monarch	(بادشاہ)	Monarchs
Bench	(بینچ)	Benches	Epoch	(عہد - دور)	Epochs
Branch	(ٹہنی)	Branches	Stomach	(معدہ)	Stomachs
Church	(گرجہ)	Churches			
Match	(مقابلہ)	Matches			
Watch	(گھڑی)	Watches			

(*c*) By changing "y" into "*ies*" if the singular ends in "y" preceded by a consonant.

Singular		*Plural*	*Singular*		*Plural*
Ally	(اتحادی)	Allies	Enemy	(دشمن)	Enemies
Army	(فوج)	Armies	Family	(خاندان)	Families
Baby	(بچہ)	Babies	Hobby	(مشغلہ)	Hobbies
Copy	(نقل)	Copies	Lady	(خاتون)	Ladies
Duty	(فرض)	Duties	Story	(کہانی)	Stories

(*d*) When the singular noun ends in "y" preceded by a vowel, only "s" is added to form the plural, *e.g.*

Singular		*Plural*	*Singular*		*Plural*
Boy	(لڑکا)	Boys	Monkey	(بندر)	Monkeys
Day	(دن)	Days	Play	(کھیل)	Plays
Essay	(مضمون)	Essays	Storey	(منزل)	Storeys
Key	(چابی)	Keys	Toy	(کھلونا)	Toys

(*e*) "es" is added to the singular if it ends in "o" preceded by a consonant.

Singular		*Plural*	*Singular*		*Plural*
Buffalo	(بھینس)	Buffaloes	Mosquito	(مچھر)	Mosquitoes
Cargo	(جہاز کا سامان)	Cargoes	Mango	(آم)	Mangoes
Echo	(گونج)	Echoes	Negro	(حبشی)	Negroes
Hero	(سورما)	Heroes	Potato	(آلو)	Potatoes
Motto	(نصب العین)	Mottoes	Volcano	(آتش فشاں پہاڑ)	Volcanoes

Note. But when there are nouns that end in "oo" and "yo" only "s" is added to make plural.

Singular		*Plural*	*Singular*		*Plural*
Bamboo	(بانس)	Bamboos	Portfolio	(پورٹ فولیو-قلمدان)	Portfolios
Embryo	(بچہ دانی)	Embryos	Studio	(سٹوڈیو)	Studios
Piano	(پیانو)	Pianos	Cuckoo	(کوئل)	Cuckoos

(*f*) Singular nouns ending in "f" or "fe" are changed into plural by change "fe" or "f" into "ves", *e.g.*

Singular		*Plural*	*Singular*		*Plural*
Calf	(بچھڑا)	Calves	Leaf	(پتہ)	Leaves
Half	(آدھا)	Halves	Shelf	(الماری)	Shelves
Knife	(چاقو)	Knives	Self	(خود)	Selves
Loaf	(روٹی)	Loaves	Thief	(چور)	Thieves
Life	(زندگی)	Lives	Wife	(بیوی)	Wives

Note. But there are certain exceptions to the rule. Some singular nouns ending in "f", "fe" or "ff" are changed into plural by adding "s" only ; *e.g.*

Singular		*Plural*	*Singular*		*Plural*
Chief	(سردار)	Chiefs	Hoof	(سم)	Hoofs
Cliff	(چٹان)	Cliffs	Proof	(ثبوت)	Proofs
Dwarf	(بونا)	Dwarfs	Roof	(چھت)	Roofs
Grief	(غم)	Griefs	Safe	(سیف)	Safes
Gulf	(بحیرہ)	Gulfs	Strife	(جہد)	Strifes

(*g*) Some singular nouns form their plurals by a change of the inside vowels :—

Singular		*Plural*	*Singular*		*Plural*
Man	(آدمی)	Men	Goose	(بطخ)	Geese
Woman	(عورت)	Women	Mouse	(چوھا)	Mice
Foot	(پاؤں)	Feet	Louse	(جوں)	Lice
Tooth	(دانت)	Teeth			

Note :—Ox is changed into oxen ; child is changed into children.

Some Important Instructions.

There are cases of certain plurals where there are no hard and fast rules. The best way is to memorise these nouns as a special case :

	Singular		*Plural*
1.	(*a*) Brother-in-law	سالا بہنوئی	Brothers-in-law
	Commander-in-Chief	سپہ سالار	Commanders in Chief
	Footman	خدمتگار	Footmen
	Governor-General	گورنر جنرل	Governor-Generals

Hanger-on	(طفیلی)	Hangers-on
Handful	(مٹھی بھر)	Handfuls
Looker-on	(تماشائی)	Lookers-on
Passer-by	(راهرو)	Passers-by
Major-General	(میجر جنرل)	Major-Generals
Maid-servant	(خادمه)	Maid-servants
Man-of-War	(جنگی جہاز)	Men-of-War
Merry-go-round	(هنڈولے)	Merry-go-rounds
Poet-laureate	(ملک الشعراء)	Poets laureate
Step-son	(سوتیلا بیٹا)	Step-sons
Statesman	(سیاست دان)	Statesmen

(*b*) The following nouns take double plural, *i.e.* both the words are changed.

Singular		*Plural*
Man-servant	خدمتگار	Men-servants
Woman-servant	ملازمه	Women-servants
Knight-errant	سؤرما	Knights-errants
Lord-justice	محافظ قانون جج	Lords-justices

2. (*a*) The following words with their plurals are important.

Singular		*Plural*
Analysis	تجزیه	Analyses
Basis	بنیاد	Bases
Crisis	بحران	Crises
Agendum	پروگرام	Agenda
Addendum	ضمیمه	Addenda
Alumnus	طالب علم	Alumni
Axis	محور	Axes
Bandit	ڈاکو	Bandits
Beau	بانکا	Banditti Beaux Beaus
Bureau	دفتر	Bureaux
Criterion	معیار	Criteria
Cherub	فرشته	Cherubim
Curriculum	نصاب	Curricula

Singular		*Plural*
Datum	مواد	Data
Dictum	قول	Dicta
Erratum	غلطی نامہ	Errata
Focus	ماسکہ	Foci, focuses
Formula	کلیہ	Formulae, Formulas
Genus	جنس	Genera
Genius	جن	Genii
Hypothesis	مفروضہ	Hypotheses
Index	فہرست	Indices, indexes
Madam	بیگم	Mesdame
Medium	ذریعہ	Media
Memorandum	یاد داشت	Memorands
Monsieur	موسیو ، جناب	Monsieurs
Oasis	نخلستان	Oases
Ovum	انڈا	Ova
Phenomenon	منظر	Phenomena
Radius	نصف قطر	Radii
Seraph	فرشتہ	Seraphs Seraphim
Stratum	طبقہ	Strata
Stadium	کھیل گاہ	Stadia
Terminus	آخری منزل	Termini
Thesis	مقالہ	Theses
Vertex	راسی نقطہ چوٹی کی بلندی	Vertices

3. Note the following :—

Singular		*Plural*
M.A.	(ایم - اے)	M.A.s
B.T.	(بی - ٹی)	B.T.s
LL.B.	(ایل ایل - بی)	LL.B.s
M.N.A.	(ایم - این - اے)	M.N.A.s
M.P.	(ایم - پی)	M.P.s

5	پانچ	5's
7	سات	7's
Mr.	مسٹر	Messrs
Mr. Brown	مسٹر براؤن	the Messrs Brown the Mr. Browns
Miss Paul	مس پال	Misses Paul or Miss Pauls Misses Pauls
Mrs. Robson	مسز رابسن	the Mrs. Robsons
Master Victor	وکٹر کا لڑکا	the Master Victors

4. The following nouns have the same form in singular and plural.

(*a*) Swine	(سؤر)	Heathen	(کافر)
Series	(سلسلہ)	Deer	(ہرن)
Species	(قسم)	Sheep	(بھیڑ)
Salmon, Cod, Trout	(مچھلی کی قسمیں)	Pice	(پیسہ)
		Fish	(مچھلی)
Corps	(رجمنٹ)		
Cannon	(توپ)		

(*b*) Nouns expressing number when used after numeral do not change, *e.g.*

Pair	جوڑا	Hundred	صد	Yoke	جوڑی
Dozen	درجن	Thousand	ہزار	Head	راس مویشی
Score	کوڑی	Gross	گرس		

Note. 1. He gave me *four hundred* rupees.

2. I have *twenty head* of cattle.

3. You bought *six dozen* eggs.

(*c*) Noun expressing weight when preceded by numerals, do not change ; *e.g.* Stone, Hundred weight.

Note. He weighs four stone.

5. The following nouns are used only in the plural :—

(*a*) Assets	پونجی	Annals	تاریخ
Ashes	راکھ	Aborigines	قدیم باشندے
Auspices	سرپرستی	Billiards	ایک کھیل

Bowels	آنتیں	Dregs	تلچھٹ
Chattels	مال و اسباب	Ups and Downs	نشیب و فراز
Credentials	سند	Entrails	انتڑیاں
Cares	تفکرات	Environs	گرد و نواح
Contents	نفس مضمون	Embers	انگارے
Cards	تاش	Fetters	ھتکڑیاں
Drawers	میز کی دراز		

(*b*) Lodgings	جائے اقامت	Premises	احاطہ، مکان
Mumps	کن پیڑے	Quarters	رھایش گاہ
Measles	خسرہ	Riches	دولت
Nuptials	شادی	Shorts	نکر
Odds	متفرقات	Shoes	جوتے کا جوڑا
Pyjamas	پاجامہ	Socks	جراب کا جوڑا
Pant / Trousers	پتلون	Stockings	لمبی جراب کا جوڑا
Shears	بڑی قینچی	Savings	بچت
Pincers	موچنا	Thanks	شکریہ
Scissors	قینچی	Tidings	خبر
Spectacles / Glasses	عینک		

6. (*a*) The following nouns are always *singular*.

News	خبر	Gallows	پھانسی کا پھندا
Means	ذریعہ	Innings	اننگ

(*b*) The following nouns appear to be plural but they are *singular* :—

Economics	اقتصادیات	Mechanics	علم جرثقیل
Mathematics	ریاضی	Politics	سیاسیات
Physics	طبیعات	Ethics	اخلاقیات
Optics	بینی کا علم		

7. (*a*) Certain collective nouns are in singular form but are always used in *plural sense*.

Cattle	مویشی	Mankind	بنی نوع انسان
Gentry	شرفا	Cavalry / Horse	گھوڑ سوار

Poultry	مرغیاں بطخیں وغیرہ	Foot	پیادہ فوج
People	لوگ	Peasantry	کسان لوگ
Police	پولیس	Clergy	پادری لوگ
		Vermin	مہلک کیڑے مکوڑے

(*b*) The following nouns are always used in the *singular* :—

Alphabet	حروف تہجی	Hair	بال
Abuse	گالی	Clothing	پوشاک
Advice	نصیحت	Information	اطلاع
Bedding	بچھونا	Furniture	فرنیچر
Bunting	رنگ برنگ کی جھنڈیاں	Offspring	اولاد
Scenery	منظر	Poetry	شاعری

8. Some nouns have TWO forms in the plural with DIFFERENT meanings, *e.g.*

Singular		*Plural*	
1. Brother	بھائی	Brothers	حقیقی بھائی
		Brethren	برادری
2. Cloth	کپڑا	Cloths	مختلف کپڑوں کے ٹکڑے
		Clothes	پوشاک
3. Die	ٹھپا	Dies	ٹھپے
		Dice	شطرنج کے مرکب ٹکڑے
4. Staff	عملہ یا ڈنڈا	Staffs	عمال
		Staves	ڈنڈے
5. Genius	جینس	Genii	جنات
		Geniuses	جینیس کی جمع

9 (*a*) Some nouns have ONE meaning in the singular but TWO meanings in the plural, *e.g.*

Singular		*Plural*	
1. Arm	بازو	Arms	بازو کی جمع هتیار
2. Colour	رنگ	Colours	رنگ کی جمع جھنڈا

3. Custom	رسم	Customs	رسوم محصول
4. Letter	خط	Letters	حروف خطوط
5. Minute	منٹ	Minutes	منٹ کی جمع جلسے کی کاروائی
6. Number	عدد	Numbers	اعداد اشعار
7. Pain	درد	Pains	دردیں کوشش
8. Part	حصہ	Parts	حصے قابلیت
9. Quarter	ایک چوتھائی	Quarters	چوتھائی حصے رہائش گاہ
10. Spectacle	منظر	Spectacles	مناظر عینک

(*b*) The following nouns have ONE meaning in the *plural* but TWO meanings in the *singular*.

Singular		*Plural*	
1. Abuse	گالی ناجائز استعمال	Abuses	گالیاں
2. Force	طاقت فوج	Forces	فوجیں یا فوج
3. Horse	گھوڑا گھوڑ سوار	Horses	گھوڑے
4. Issue	نتیجہ اولاد	Issues	نتائج

5. People	لوگ / قوم	Peoples	قومیں
6. Wood	لکڑی / جنگل	Woods	جنگلات
7. Practice	عادت / پیشہ	Practices	عادات

10. Lastly some nouns have *one* meaning in the *singular* and *another* in the *plural*, *e.g.*

Singular		*Plural*	
1. Advice	نصیحت	Advices	اطلاعات
2. Air	ہوا	Airs	شیخی - غرور
3. Authority	اختیار	Authorities	حکام
4. Copper	تانبا	Coppers	تانبے کے سکے
5. Good	فائدہ	Goods	مال
6. Iron	لوہا	Irons	ہتکڑی
7. Return	واپسی	Returns	آمدنی یا اعداد و شمار

CHAPTER IV

GENDER (جنس) [تذکیر و تانیث]

Genders are nouns of four kinds :—

(*a*) Masculine Gender. مذکر
(*b*) Faminine Gender. مؤنث
(*c*) Neuter Gender.
(*d*) Common Gender.

Masculine Gender denotes the names of males, *e.g.* man, horse, cock.

Feminine Gender denotes the names of females, *e. g.*, Woman, mare, hen.

Neuter Gender denotes the names of lifeless objects, *e.g.* Book, house, garden.

Common Gender nouns denote both males and females :—

Friend, baby, pupil.

Note : (*a*) Certain objects which are known for strength, greatness, or violence are treated as males, *e. g.* :—

The sun, death, summer, time, wind, war, ocean.

(*b*) Certain objects which are known for beauty, grace and gentleness are treated as females, *e. g.*

The moon, the earth, spring, hope, sleep, peace, virtue and mercy.

(*c*) A ship, a boat, a railway train an' a car are always expressed in feminine gender.

Masculine		*Feminine*	
Prince	شہزادہ	Princess	شہزادی
King	بادشاہ	Queen	ملکہ
Priest	پجاری	Priestess	پجارن
Signor	سائنر	Signora	سائنورہ
Sultan	سلطان	Sultana	سلطانہ
Shepherd	گڈریا	Shepherdess	چرواھی
Tiger	شیر	Tigress	شیرنی
Traitor	غدار	Traitress	غدار
Tutor	اتالیق	Tutoress	آستانی
Viceroy	وائسرائے	Vicerine	وائسرین
Viscount	نواب	Viscountess	بیگم نواب
Waiter	خدمتگار	Waitress	خدمتگارنی
Widower	رنڈوا	Widow	رنڈی
Brother	بھائی	Sister	بہن
Father	باپ	Mother	ماں
Husband	خاوند	Wife	بیوی
Bridegroom	دلہا	Bride	دلہن
Baron	جاگیر دار	Baroness	جاگیردارنی

Masculine		*Feminine*	
Giant	دیو	Giantess	دیونی
Jew	یہودی	Jewess	یہودن
Manager	منتظم	Manageress	منتظمہ
Prophet	پیغمبر	Prophetess	پیغمبرہ
Bachelor	کنوارا	Maid	کنواری ۔ دوشیزہ
Boy	لڑکا	Girl	لڑکی
Buck	کالا ہرن	Doe	کالی ہرنی
Boar	سؤر	Sow	سؤرنی
Bull	بیل	Cow	گائے
Bullock	جوان بیل	Heifer	جوان بچھیا
Colt	بچھیرا	Filly	بچھیری
Man	آدمی	Woman	عورت
Drake	نر مرغابی	Duck	مادہ مرغابی
Drone	شہد کا مکھا	Bee	شہد کی مکھی
Friar } Monk }	راہب	Nun	راہبہ
Fox	لومڑ	Vixen	لومڑی
Gander	راج ہنس	Goose	مادہ ۔ ہنس
Hart	بارہ سنگھا	Roe	چکارا
Ram	منڈھا	Ewe	بھیڑ
Sir	جناب	Madam	مادام
Nephew	بھتیجا	Neice	بھتیجی
Sloven	بے تمیز	Slut	پھوھڑ عورت
Stag	بارہ سنگھا	Hind	ہرنی
Uncle	چچا	Aunt	چچی
Papa	باپ	Mama	ماں
Wizard	جادو گر	Witch	جادو گرنی
Dog	کتا	Bitch	کتیا
Lord	سردار	Lady	سردارنی ۔ عالی نصب خاتون
He-goat	بکرا	She-goat	بکری
Tom-cat	بلا	She-cat	بلی
Fisher-man	ماہی گیر	Fisher-wife	ماہی گیرنی
Cock-sparrow	چڑا	Hen-sparrow	چڑیا
Land-lord	زمیندار	Land-lady	زمیندارنی

Man-servant	ملازم	Maid-servant	ملازمہ
Milk-man	گوالا	Milk-maid	گوالن
Pea-cock	مور	Pea-hen	مورنی
Washer-man	دھوبی	Washer-woman	دھوبن

The following table should be learnt by heart.

Masculine		*Feminine*	
Actor	اداکار	Actress	اداکارہ
Abbot	راہب	Abbess	راہبہ
Author	مصنف	Authoress	مصنفہ
Beau	حسین مرد	Belle	حسین عورت
Czar	زار	Czarina	زارینہ
Director	مہتمم	Directress	مہتممہ
Duke	سردار	Duchess	سردارنی
Emperor	شہنشاہ	Empress	ملکہ
Enchanter	ساحر	Enchantress	ساحرہ
god*	دیوتا	goddess	دیوی
Governor	حاکم	Governess	گورنس
Hero	ہیرو	Heroine	ہیروئن
Host	میزبان	Hostess	میزبان خاتون
Heir	وارث	Heiress	وارث خاتون
Infant	بچہ	Infanta	بچی
Inspector	انسپکٹر	Inspectress	انسپکٹرس
Instructor	استاد	Instructress	استانی
Lad	لڑکا	Lass	لڑکی
Lion	شیر ببر	Lioness	ببر شیرنی
Master	مالک	Mistress	مالکہ
Mr.	جناب	Mrs.	مسز
Marquis	نواب	Marchioness	بیگم نواب
Negro	حبشی	Negress	حبشن
Poet	شاعر	Poetess	شاعرہ

Note : Some important Common Genders are given below :—

baby	بچہ	friend	دوست	person	شخص	student	شاگرد
bird	پرندہ	infant	بچہ	pupil	شاگرد	thief	چور
child	بچہ	monarch	بادشاہ	rat	چوہا	teacher	استاد
cousin	چچیرا بھائی	neighbour	ہمسایہ	sheep	بھیڑ		
fowl	پرندہ	orphan	یتیم	relation	رشتہ دار		

*God (خدا) (with capital G) has no feminine gender.

Test Exercise

1. Give the opposite Number of :—

Radio, hoof, pice, negro, monkey, proof, remedy, passerby, ah, Mrs., axes, chimney, bees, crises, loaves, son-in-law, formulae, teeth data, children, spy, lice, calico, curriculum, genii, radii, memoranda.

2. Give the opposite Gender of :—

Mr., empress, heroine, cock, neice, lass, gander, ewe, sow, bridegroom, widow, bitch, waiter, master, heir, bachelor, heifer, slut, jew, prince, mayor, horse, tiger, fox, Frenchman.

3. Show the difference in meaning between singular and plural forms of the following nouns :

Iron, good, advice, force.

4. Use the plural from the following nouns showing their two meanings in the plural :—

Colour, abuse, arm, pain, letter, light, spectacle.

5. Rewrite the following sentences changing the gender of the nouns and making other necessary changes :—

1. The priest lived with his wife and son in a forest.
2. The king paid a visit to the palace to see the prince, his aunt and sister.
3. The man-servant attended upon the duke whom he worshipped like a god.
4. The hunter killed a lioness, a sow and a doe.
5. He is a widower but I took him for an old bachelor.

6. Change the Number of the nouns in the following sentences and make other necessary changes :—

(1) A soldier does not shirk his duty.
(2) Ladies dress themselves in their best clothes.
(3) Miss Robert is fond of cheese and geese.
(4) A single sinner sinks the boat.
(5) An empty vessel makes much noise.

7. Correct the following sentences.

(1) Your scissors is sharp.
(2) These news excite the public.
(3) His hairs are curly.

(4) The sceneries of Kashmir are charming.

(5) The cattles were grazing in the field.

8. Supply the right verb in each of the following sentences :—

1. No summons (was, were) received by me yesterday.
2. The second innings (was, were) over before lunch time.
3. Alms (is, are) given to the poor.
4. The farmer (has, have) forty head of cattle.
5. Mumps (is, are) common these days.
6. Mathematics (is, are) my favourite subject.
7. The gentry (was, were) invited to the college function.
8. The news of his death (has, have) shocked me.
9. The police (is, are) making enquiries.
10. Great pains (was, were) taken to make the meeting a success.

CHAPTER V

CASE (اسم کی حالتیں)

The relation or connection of a noun with some other word or words in the sentence is called its Case.

The Cases are of four kinds :—

1. Nominative Case : (حالت فاعلی) A noun or pronoun is in the Nominative Case when it is used as a subject of the verb.

(*a*) *He* gave me a ring.

(*b*) *God* loves man.

(*c*) *Money* makes the mare go.

(*d*) *Rod* is the logic of fools.

In the above sentences the nouns in italics are in the Nominative Case.

(The subject can be found by putting the question "who" before the Verb)

Note :—**Position of the Subject** :

The subject is usually placed before the verb, but in certain cases it comes after the verb :

(*a*) In *interrogative sentences*, *e.g.*

Did *you* play the trick ?
Has *he* done his duty ?

(*b*) In *subjunctive mood* ;

Had I asked him, *he* would have done it.

(*c*) In an *optative sentence* ;

May *you* live long !

(*d*) In an *exclamatory sentence* ;

How sweet *she* sings !
What a beautiful *rainbow* !

(*e*) When a sentence is introduced by '*here*' *or* '*there*' :—

There goes the *bell* !
Here comes the *postman* !

(*f*) When the sentence is *emphatic* :

Down with the *traitor* !
Out, out, brief *candle* !

(*g*) After the adverb "the more" "the less" "etc."

(*a*) The higher *we* go, the cooler it is.
(*b*) The more *you* work, the more *you* earn.
(*c*) The less *you* speak, the better it is.

2. **The Vocative Case** (حالت ندائی). In the Vocative Case the Noun is used for the sake of address :

(*a*) *Father*, may I leave the deck ?
(*b*) *Asaf*, come here.

(Here "Father" and "Asaf" are in the Vocative case.)

3. **The Objective Case** (حالت مفعولی). In the Objective Case noun is used as an object to the transitive verb or preposition :

(*a*) Money makes the *mare* go. Object to verb

(*b*) A burnt child dreads the *fire*. ,,

(*c*) Practice makes a *man* perfect. ,,

(*d*) I spoke to *you*. Object to the Preposition

(*e*) I believe in *ghosts*. ,,

(The "object" can be found by putting the question "what" after the verb.)

4. **Possessive Case** (حالت اضافی) : A Noun used to show possession is said to be in the Possessive Case.

(*a*) In case of animate or living objects the Possessive Case is formed by adding apostrophe 's' to the Noun possessing that object, *e.g.* boy's name ; Afzal's house.

(*b*) In case of inanimate or lifeless objects the preposition 'of' is placed before the object ; as legs *of* the chair.

(*c*) In case of nouns ending in "s" only apostrophe is used to show the possession.

Boy's apples.

(*d*) In case of proper noun ending in "s" or 't' apostrophe 's' is used to show possession, *e. g.* Chamber's dictionary, Keats's poetry.

(*e*) When a noun ends in 's' or "ce" and is followed by "sake" then only apostrophe is added to show possession, *e.g.*

"for goodness' sake"
"for justice sake"

(*f*) In case of a compound noun apostrophe 's' is added to the last word if it does not end in "s" *e.g.*

Mother-in-law's health

Commander-in-Chief's order

(*g*) When more than one nouns possess the thing, apostrophe 's' is added to the last person or noun.

(1) Pakistan, China and Kashmir's stand is just.

(2) Afzal, Aslam and Amjad's house is near at hand.

(*h*) When separate things are possessed by different persons then apostrophe 's' is added to each person.

Afzal's, Aslam's and Amjad's houses are situated far away from here.

(*i*) Apostrophe with 's' is used with nouns of time, space and weight, *e.g.*

A year's time ; a mile's distance, a seer's weight.

(*j*) Apostrophe 's' is also used with some familiar phrases.—To his heart's content, at finger's end, the sun's rays, duty's call, love's labour lost.

Test Exercise

Give the Case of the Nouns in the following sentences :—

(1) The sun sets in the west.
(2) He killed two birds with one stone.
(3) Do you build castles in the air ?
(4) Time and tide wait for no man.
(5) Death has no calendar.
(6) There lives the hermit.
(7) Love, let us be true to each other.
(8) Apparel oft proclaims the man.
(9) Here lies the hero under the earth.
(10) Roll, thou fathomless ocean, roll.
(11) He is enjoying a month's holiday.
(12) This is only a mid-summer night's dream.
(13) The Governor has accepted the Advocate-General's resignation.
(14) Moore died from brain injuries.
(15) Russia's lunik fails to hit the moon.
(16) Lady, we receive but what we give.
(17) Man proposes, God disposes.
(18) He lives in a fool's paradise.
(19) Everybody calls his own geese swan.
(20) They are but the idle singers of an empty day.

CHAPTER VI

THE PRONOUN

(اسم ضمیر یا اسم اشارہ)

A Pronoun is a word used *in place of* a Noun. A pronoun always comes after that noun is used. The number, gender and person of the pronoun are the same as those of the noun.

Pronouns are of seven kinds :

Classification :

1. Personal Pronoun : (ضمیر شخصی)
2. Reflexive Pronoun :
3. Demonstrative Pronoun :
4. Distributive Pronoun :
5. Indefinite Pronoun :
6. Relative Pronoun : (ضمیر موصولہ)
7. Interrogative Pronoun : (ضمیر استفہامیہ)

Personal Pronoun

A Personal Pronoun is used in place of a person, that is,

I, my, me,	he, his, him,
We, our, us,	she, her,
You, your,	it, its,
	they, their, them.

Personal pronouns are of three persons :—

(*a*) A pronoun of the *first person* denotes the person or persons speaking. (*i.e.* I, we) (ضمیر متکلم)

(*b*) A pronoun of the *second person* denotes the person or persons spoken to (*i.e.* You, your) (ضمیر مخاطب)

(*c*) A pronoun of the *third person* denotes the person or persons spoken about. (*i.e.* he, she, it) (ضمیر غائب)

Personal pronouns have different forms.

Note the table given below.

Case	First Person		Second Person		Third Person	
	Singular	*Plural*	*Singular*	*Plural*	*Singular*	*Plural*
Nominative Case حالت فاعلی	I	We	thou,	you	he, she, it	they
Possessive Case حالت اضافی	may mine	our ours	thy, thine	your, yours,	his, her, hers	their, theirs
Objective Case حالت مفعولی	me	us	thee	you	him, her, it	them

Note :—(*a*) *Thou, thee, thy, thine* are used only in poetry and not in prose.

(*b*) '*You*' has a plural verb. '*You*' is used both in singular and plural.

(*c*) Writers, newspaper editors and Royal persons use "We" instead of "I".

(*d*) "They" is used for people in general, *e.g.* They say (کہتے ہیں)

(*e*) Mine, ours, yours, etc. are *Possessive* Pronouns. They are not followed by a Noun, *e.g.*

(1) This house is yours.

(2) Vengeance is mine.

(3) He is a friend of ours.

Use of Personal Pronouns.

(*a*) If Pronouns of different persons occur together in a sentence the order of their places would be as follows :

You, he and I, *e.g.*

(1) You, he and I left for Karachi.

(2) He and I are great friends.

(3) You and he work very hard.

(4) You and I never tell a lie.

Note :—In confessing a fault, the pronoun of first person is placed first.

I and she stole the apples.

The Use of "it".

(*a*) For lifeless objects, insects, animals, children, etc.

(1) He gave me a book. It is a masterpiece.

(2) The child is crying. It is hungry.

(3) The parrot is in the cage. It talks.

(*b*) In the introductory phrase "it is", *e.g.*

(1) It is no use crying over spilt milk.

(2) It is never too late to mend.

(3) It is foolish to talk like this.

(4) It is our duty to respect others.

(*c*) To stress some following noun or pronoun, *e.g.*

1. It was the unkindest cut of all.
2. It is a bright day that brings forth the adder.
3. It is an early bird that catches the worm.
4. It is a false hope that lands us in despair.

(*d*) In interrogative sentences :

Who is it ? It is Tariq.

(*e*) In exclamatory sentences ; *i.e.*

What a lovely scene it is !

(*f*) As nominative to impersonal verbs ; as

It never rains but it pours.

(*g*) For a collective noun (which is always in the singular number and neuter gender ;

1. The army arrested its commander.
2. The council is holding its meeting.

3. He gave me five hundred rupe s, and I spent it.

2. The Reflexive Pronouns

They are formed by :—

1. Adding "self" to the possessive form of the first and second persons in singular number.

myself (from I)
yourself (from you)

2. Adding "selves" to the possessive forms of 1st and 2nd persons in plural number, *i.e.*

ourselves (from we)

yourselves (from you)

(*c*) In the third person, 'self' is added to the singular and '*selves*' to the plural in objective case ; as

Himself, herself, itself, themselves.

Note : Reflexive pronouns are sometimes used for the sake of emphasis ; *i.e.*

I myself saw him stealing.

They themselves decided to go.

3. Demonstrative Pronouns.

A Demonstrative Pronoun points to a Noun going before it. For persons and things near at hand "this" and "these" are used for singular and plural respectively. For persons and things at a distance 'that' and 'those' are used ; *e.g.*

Boys are stronger than girls. *These* are fit for field work and *those* for household work.

(*a*) 'This' and 'that' are sometimes used for a complete sentence or clause.

1. She was let down, *this is injustice.*

(Here 'this' is equal to—She was let down.)

2. He abused you ; *that* is too much.

(Here 'that' is equal to : He abused you.)

(*b*) 'That' and 'those' are sometimes used in place of Nouns :—

1. My house is as small as *that* of Aslam.
2. Your remarks are as bad as *those* of Saleem.

(*c*) *One, ones, none, such, former* and *latter* are other demonstrative Nouns.

1. I prefer this house to that *one*.
2. These mangoes are unripe ; I want the ripe ones.
3. I have many friends but brother none.
4. He is a clerk. He has been working as *such* for the last six months.
5. Akram and Aslam are two brothers, the former is a clerk, the latter is a postman.

4. Distributive Pronouns.

Distributive pronouns show the persons and things singly or in separate groups. *Hence they are singular*, and take singular verbs :—

1. Each of the girls wins a prize.
2. Either of the two murderers will hang.
3. Neither of the two servants is educated.
4. The two friends are fond of each other.
5. They are so many but they always co-operate with one another.

5. Indefinite Pronouns.

An Indefinite pronoun points to a person or thing in general and not in a particular sense ; *e.g.* one, some, all, others, nobody, everybody.

1. One must keep one's promise.
2. None but the brave deserve the fair.
3. Some are born great, some achieve greatness, others have greatness thrust upon them.
4. All is quiet on the Western Front.
5. All are mortal.
6. Everybody's business is nobody's business.

Note : One must keep one's promise. Note the second *one's*. The sense is general not particular. So we cannot say "one must keep his/her promise," for his/her would refer to particular persons only.

6. Relative Pronouns (ضمیر موصولہ)

A Relative Pronoun is one which refers to some nouns going before it, *e.g.* who, whom, whose, which, what, as, but.

This is the news which they sent. ('which' refers to the noun 'news').

Note : The noun ; to which a Relative Pronoun refers, is called the *antecedent*.

The Relative Pronoun always agrees with its *antecedent* in *number*, *gender* and *person*, and must be near it as far as possible, *e.g.*

(*a*) Those, who live in the glass houses, should not throw stones at others.

(*b*) He who goes aborrowing, goes asorrowing.

(*c*) He who goes to travel goes to school.

Uses :

1. (*a*) *Who, whose, whom*, are used for human beings only, but *whose* can be used for things and animals as well.

(*b*) 1. *Who* is used in the Nominative Case.

2. *Whose* is used in Possessive Case.

3. *Whom* is used in the Objective Case.

1. Hillary was the man *who* conquered Mt. Everest.
2. Quaid-i-Azam was the leader *whom* all respected.
3. The King is the man *whose* word is law.

2. *Which* is used for things and animals. It is used both in the Nominative Case and the Objective Case and for Numbers.

The car *which* he was driving was badly damaged.

3. '*That*' is not used in the Possessive Case but in the Nominative Case as well as the Objective Case and for Numbers. *That* is used for persons, things and lower animals.

The boy that misbehaved has been turned out.

4. *That* is used with all, only, any, etc.

(*a*) All *that* glitters is not gold.

(*b*) This is the only book *that* I have.

(*c*) Anything *that* you say is wrong.

5. *That* is used when an antecedent is introduced by 'it'.

(*a*) It is high time *that* the injustice is undone.

(*b*) It is I *that* serve you best.

6. *What* is used for those things which are in the Nominative or Objective Case. (Its antecedent is often omitted.)

(*a*) I do not know what to do.

(*b*) I know what I know.

7. *As* is used when ; 'such', 'same', 'as' and 'so' precede the Noun.

As is used for pronouns as well as things in the Nominative or Objective Case.

1. I will certainly lend such help *as* I can.
2. He is not the same boy *as* I spoke of.
3. He was so kind *as* to help me.
4. As many members *as* were present voted for me.

8. "*But*" as a Relative Pronoun has the sense of 'which not' and 'who not' and is often used after a negative, *e.g.* no, not, few, none, little.

(*a*) None *but* the brave deserve the fair.

(*b*) There was no one *but* wanted to kiss the holy Ghilaf-i-Ka'aba.

7. Interrogative Pronouns

Interrogative Pronouns are those that are used for asking questions, *e.g.*

(*a*) who, whose, and whom	used for human beings only.
(*b*) which	used for insects, lower animals, inanimate objects.
(*c*) which	used for persons when selection is made.
(*d*) what	1. used with persons when asking about a man's profession 2. used for exclamation.

Examples :

1. Who will bell the cat ?
2. Whom gods love die young.
3. Whose heart is not moved at this tragedy !
4. Maulana Jauhar was a man whose name is a legend.
5. Which is your friend ?
6. What are you ?
7. What a sorry sight !

Text Exercise

I (*a*) Correct the following sentences.

1. Love me and love one's dog.
2. One must do his duty.
3. He must mend one's ways.
4. He is the man whom stole the purse.
5. You never thought that it was me.
6. It was me who welcomed you first.
7. He and myself are bitter enemies.
8. My book is as costly as your book.
9. Neither of the five members turned up.
10. Whom do you want to speak to ?

(*b*) Fill in the blanks with appropriate pronouns :—

1. ——did you say to him ?
2. ——book is mine.
3. ——is snowing outside.
4. I hid——in the house.
5. ——was in the right.
6. ——stole your watch ?
7. There was none——laughed.
8. God helps those——help——.
9. ——business is——business.
10. He——steals my purse, steals trash.

(*c*) Frame questions, to which the following may be suitable answers, by using Interrogative Pronouns :

1. My father is a professor.
2. My watch is superior to his.
3. He is charged of cycle-lifting.
4. Child-lifters should be put to death.
5. Beauty needs no ornament.
6. It cost me ten rials.
7. It is I.
8. This pen is Najam's.
9. That bungalow belongs to a smuggler.
10. This book is mine.

11. My name is Tariq.
12. I am taking exercise.
13. The rascal abused me.
14. Something is better than nothing.
15. Prevention is better than cure.

CHAPTER VII

THE ADJECTIVE

An Adjective is a word which expresses the quality of a Noun or Pronoun. It qualifies the noun and adds to its meaning. To qualify means to limit the meaning. Thus an adjective limits the sense of a noun, *e.g.*

(*a*) She has *curly* hair, *ruby* lips and *rosy* cheeks.
(*b*) He has a *noble* character.

Kinds of Adjectives

(1) Adjectives of quality (qualitative)
(2) Adjectives of quantity (quantitative)
(3) Adjectives of number (numeral)
(4) Demonstrative Adjectives
(5) Distributive Adjectives
(6) Interrogative Adjectives

(*a*) **Adjectives of quality** tell the quality of the noun they qualify, *e.g.*

a *brave* soul	بہادر شخص	a *foolish* venture	احمقانہ مہم
a *cowardly* person	بزدل آدمی	a *wis* saying	عقلمندانہ قول
a *daring* pilot.	باہمت کپتان		

(*b*) **Adjectives of Quantity** tell how much of a thing is meant. They are generally followed by an Abstract or a Material Noun, *e.g.*

Sufficient light	*great* respect
little love	*the whole* house
some milk	*all the* wealth
a *little* knowledge	*much* fun.

(*c*) **Adjectives of Number** tell how many persons and things are meant ; *e.g.*

many days ;

dozen mangoes ;

hundred seers ;

(*d*) **Demonstrative Adjectives** point out the person or thing denoted by the noun ; *e.g.*

This palace ; *these* buildings ; *that* bridge ; *those* flats ; *such* heroes.

(*e*) **Distributive Adjectives** show things taken singular ; *e.g.*

each soldier, *every* man, *every* way ; *neither* party.

(*f*) **Interrogative Adjectives** are used to ask questions ; *e.g.*

Who goes there ?

What brings you here ?

Whither hence ?

Whose house is this ?

Comparison of Adjectives

tive aThere are three degrees of Comparison, namely, *Positive*, *Compara-* nd *Superlative*.

(*a*) **Positive Degree** shows only the quality of a person or thing.

An *industrious* worker.

A *praying* man.

(*b*) **Comparative Degree** shows comparison between two persons or things, *e.g.*

(*a*) Multan is *better than* Lahore.

(*b*) Tariq is *taller than* Tanvir.

(*c*) **Superlative Degree** shows comparison among more than two persons or things.

(1) He was *the noblest* Roman of them all.

(2) One of *the pleasantest* things in the world is going a journey.

Note :—

(*a*) *Than* is always used after the Comparative Degree.

(*b*) In certain cases "*to*" is used instead of "*than*"

1. Akram is *senior to* me in service.
2. Alam is *junior to* you in age.

3. This watch is *superior to* that.
4. Your pen is *inferior to* mine.
5. I *prefer* a car *to* a scooter.

(*c*) "The" (the definite article) is always used before the Superlative Degree which is followed by "of".

(*d*) Some adjectives are already in the Superlative Degree, so they do not admit of any comparison.

chief	perfect
complete	unique
whole	ideal
extreme	full etc.

(*e*) Some Adjectives preceded by the article 'the' give the plural sense of the noun, *e.g.*

the old	the high	the great
the young	the low	the small
the rich	the poor	the wicked
the virtuous.		

Degrees of Comparison

(*a*) To form Comparative Degree "*er*" is added to the Positive Degree.

To form Superlative Degree "*est*" is added to the Positive Degree.

Positive	*Comparative*	*Superlative*
clever	cleverer	cleverest
deep	deeper	deepest
great	greater	greatest
old	older	oldest
small	smaller	smallest

Note : Give the three Degrees of Comparison of the following adjectives in the same way :—

Gay, high, long, narrow, broad, near, young, rich, tall, black, hard, kind, proud, rich, sweet.

(*b*) In certain only 'r' and 'st' are added to the Positive when it ends in "e".

Positive	*Comparative*	*Superlative*
noble	nobler	noblest
brave	braver	bravest
able	abler	ablest
simple	simple	simplest

Note :—Practise this scheme of making Degrees of Comparison with the following adjectives :—

Fine, large, pale, late, nice, true, white, wise.

(*c*) By changing *y* into *i* and adding 'er' and 'est' to the positive when it ends in '*y*' preceded by a consonant *e.g.*

Positive	*Comparative*	*Superlative*
busy	busier	busiest
merry	merrier	merriest
noisy	noisier	noisiest
pretty	prettier	prettiest

Note :—Practise with the following adjectives :—

dry, lazy, happy, heavy, wealthy.

(*d*) If the positive ends in a single consonant preceded by a vowel the consonant is doubled before adding 'er' and 'est' *e.g.*

Positive	*Comparative*	*Superlative*
sad	sadder	saddest
hot	hotter	hottest
red	redder	reddest

Note :—Practise with the following adjectives :

Fit, big, fat, thin, mad, wet.

(*d*) When the adjectives are of two or more syllables.

'more' and 'most'

or

'less' and 'least'

are used to form Comparative and Superlative Degrees, respectively, *e.g.*

Positive	*Comparative*	*Superlative*
active	more active	most active
useful	more useful	most useful

Note :—Practise with the following adjectives :—

Beautiful, dreadful, difficult, intelligent, interesting, proper, satisfactory, learned.

(*f*) Some adjectives have a singular scheme of Comparison :—

Positive	*Comparative*	*Superlative*
bad, evil, ill	worse	worst
good, well	better	best
far	farther	farthest
little	less	least
in	inner	innermost
much, many	more	most

Positive	*Comparative*	*Superlative*
out	outer utter	outmost outermost uttermost
hind	hinder	hindermost
fore	former	foremost
up	upper	uppermost
old	older elder	oldest eldest

Test Exercise

1. Correct the following sentences.
   (*a*) This book is better to that.
   (*b*) I am junior than you.
   (*c*) You are tallest than all the boys.
   (*d*) Which is best—good or evil.
   (*e*) Something is better of nothing.
   (*f*) Hunger is the better sauce.
   (*g*) I have no any friend.
   (*h*) He is the most noblest person.
   (*i*) Sugar is most dearer than salt.
   (*j*) He left prior than my visit.
2. Complete the following sentences.
   (*a*) Blood is thicker—water.
   (*b*) Better to wear out——to rust out.
   (*c*) Better late——never.
   (*d*) East or West, home is——best.
   (*e*) It is——said than done.
   (*f*) Example is——precept.
   (*g*) Honesty is——best policy.
   (*h*) Prevention is better——cure.
   (*i*) What is the——news ?
   (*j*) Your——duty is to help others.

CHAPTER VIII

THE ARTICLE

A, *an* and *the* are called *Articles.*

A and *an* do not refer to any particular person or thing.

Hence they are called *Indefinite Articles, e.g.* a book ; an elephant. *The* points to a particular person or thing. It is called *Definite Article e.g.* the house (خاص مکان).

Indefinite Article : Its uses.

(*a*) To denote a class or species :—
A dog is a faithful animal.

(*b*) To mean 'each'.
Ho earns two rupees *a day.*

(*c*) To mean 'one'.
A bird in hand in worth two in the bush.

(*d*) To generalize a proper noun.
He is *a Hercules.*
(as brave as Hercules).

(*e*) To mean 'the same'.
Two of a *trade* seldom agree.

(*f*) Before words denoting collective number.
A score ; *a hundred.*

(*g*) Before certain phrases ; *a great many* ; *a little knowledge.*

Uses of "A"

(1) Before nouns or adjectives beginning with consonants.
A bird ; a tower ; a mosque ; a brave soldier ; a bright star.

(2) Before words beginning with vowels but sounding like consonants :—
A European ; a Eurasian ; a Union ; a University ; a one-rupee note :

(3) Before words beginning with 'h' when "h" is not silent.
A historian ; a human story ; a humorous play or drama.

Uses of "An"

(1) Before words (nouns or adjectives) beginning with vowels (*i.e.* **a, e, i, o, u**).
An apple ; an umbrella.

(2) Before words beginning with 'h' which is silent :—
an honour ; an hour : an honest servant.

(3) Before letters used as words and beginning with a vowel—sound.

An M. P. (Member of Parliament).

An S. E. (Superintending Engineer).

An A. D. M. (Additional District Magistrate)

Uses of "The"

(1) Befoıe the names of rivers, seas, gulfs, boys, oceans, canals straits.

The Black Sea. *The Red Sea.*

The Pacific Ocean *The Atlantic.*

The Bay of Biscay. *The Bay of Bengal.*

The Persian Gulf.

The Chenab.

The Panama Canal. *The Suez Canal.*

The Straits of Gibralter.

(2) Before ranges of mountains and groups of islands :—

The Alps ;
The Himalayas ; } *mountains*

The West Indies ;
The Bahamas. } islands

(3) Before the names of holy books.

The Quran, *The Vedas,*

The Bible, *The Granth.*

(4) Before the Superlative Degree :

The holiest city : *the best* musician.

(5) Before the names of ships, aeroplanes, and newspapers :—

The Tariq, the Hawk ;

The Dawn.

(6) Before the names of community or nation.

The Muslims, *The Hindus,*

The Arabs, *The English,* *The Americans.*

(7) Befor the names of the well-known buildings.

The Alhamra at Granada.

The Leaning Tower at Pisa.

The Taj Mahal at Agra.

The Red Fort at Delhi.
The Cordoba Mosque.

(8) Before the heavenly bodies.
The Mars, *The Moon*,
The Sun, *The Earth*.

(9) Before an adjective used as a plural noun.
The wicked ; *The noble*.

(10) Before dates of the month.
The first of April,
The twenty-third of March.

(11) Before comparative adverbs.
The more, the merrier.

(12) Before a proper noun used as a common noun.
Agha Hashr, was the Shakespeare of India.

(13) Before the names of a few countries.
The Deccan ; *The Punjab* ; *The U. S. A.*

(14) After the adjectives "all" and "both".
All the boys were present.
Both the friends are missing.

"Article" NOT used as a rule.

(1) With proper, material and abstract nouns.
(*a*) Dacca is a good port.
(*b*) Iqbal was a great poet.
(*c*) Iron is a heavy metal.
(*d*) Virtue is its own reward.
(*e*) Beauty needs no ornament.

(*Note* :—When these nouns are particularised 'the' is used before them).
(*a*) Karachi is *the Liverpoole* of Pakistan.
(*b*) He is *the Iqbal* of his village.
(*c*) The gold of America is available every where.

(2) Common nouns in the vocative case.
(*a*) Friends, Romans, Countrymen, lend me your ears.
(*b*) Boys, listen to me.

(3) Names of seasons and days of the week :—
Spring ; Summer ; Sunday ;
autumn ; winter ; Friday.

(4) Names of Lakes and Capes.
Cape Kumari ; Kalar Kahar Lake.

(5) A noun used as a complement.
We made him Captain.

(6) Plural nouns in general sense.
He keeps hens, pigeons and parrots.

CHAPTER IX

THE VERB (فعل)

A verb is a word which denotes action, feeling or being of a subject (noun). No sentence is complete without a verb, *e. g.* :

(*a*) The train moves.
(*b*) Hazrat Omar was a great Caliph of Islam.

Kinds of Verbs :

(*a*) Transitive Verb. (فعل متعدی)
(*b*) Intransitive Verb. (فعل غیر متعدی)
(*c*) Auxiliary Verb. (امدادی فعل)

I. Transitive Verb :

Every sentence has its subject (فاعل) and its verb. Some sentences have an object or objects (مفعول) also. A verb which has an object is called a *transitive verb*. Here the action is not limited to the subject only but passes on the object as well. For example :—

(*a*) Tariq won a prize.
(*b*) The master beat the servant.

Note :—To find the subject in a sentence put *who* or *what* **before** the verb. The answer will be the subject. Similarly to find the object put *whom* or *what* **after** the verb, and the answer will be the object.

For example, take the two sentences given above :—

(*a*) Tariq won a prize.

Question : *Who* won a prize?
Answer : Tariq (subject).
Question : Tariq won what?
Answer : Prize (object).

(*b*) The master beat the servant.

Question : Who beat the servant ?
Answer : Master (subject).
Question : The master beat whom ?
Answer : Servant (object).

(*a*) **Kinds of Objects.**

(*a*) Direct Object.
(*b*) Indirect Object.
(*c*) Cognate Object.
(*d*) Reflexive Object.

(*a*) **Direct Object** : An object is *Direct* when the action passes on to the person or thing directly. For example : He sold the house.

"House" is the direct object of the verb "sold".

(*b*) **Indirect Object.**

Sometimes a transitive verb has two objects, one being 'a person' the other being 'a thing'. The living thing or person is called Indirect Object. The lifeless thing is called Direct Object.

He gave me a cheque.
He : subject.
Gave : verb (transitive).
Me : Indirect object.
A : article.
Cheque : Direct object.

(*c*) **Cognate Objects** . When the object has the same meaning as the verb, it is called Cognate Object. For example :

(1) He tells a *tale*.
(2) You ran a *race*.
(3) I fought a *fight*.
} Tale, race and fight are Cognate Objects.

(4) A coward dies many deaths.

(*d*) **Reflexive Objects.** Some transitive verbs have *Reflexive Pronouns* as their objects. Such objects are called *Reflexive Objects.*

(1) She killed herself.

'Herself' is a Reflexive Object.

(2) You overdid yourself.

'Yourself' is a Reflexive Object.

2. Intransitive Verb

If the action of the verb is limited to the subject, the verb is called an *Intransitive Verb* ; *e.g.*

(*a*) He *prays* daily.

(*b*) Cocks *crow*.

Here '*prays*' and '*crow*' are limited to their subjects "*He*" and "*Cocks*". Ther are no objects in the sentences. Hence these verbs are intransitive verbs.

Note. (1) Some verbs are used both as Transitive Verbs and Intransitive Verbs, *e.g*.

Transitive	**Intransitive**
(*a*) He has *burnt* his fingers.	(*a*) The candle *is burning*.
(*b*) She *bathed* the baby.	(*b*) The man *is bathing*.
(*c*) The cook *boiled* the milk.	(*c*) The milk *is boiling*.
(*d*) The flame *melts* the wax.	(*d*) The ice *melts*.

(2) **Incomplete Verbs :** Some Intransitive Verbs do not give complete sense without adding something to them. Such verbs as—

is, are, am, was, were, be, been, has, have, appear, seem, look, are Incomplete Verbs. For example :

(*a*) He is *foolish*.

(*b*) You are *happy*.

(c) The atmosphere looks *gloomy*.

The words 'foolish', 'happy' and 'gloomy' are Complements of the verbs 'is', 'are' and 'look'. Such verbs are called Verbs of Incomplete Predication.

(3) **Auxiliary Verbs** are also called Helping Verbs. They are used to help the Principal Verb, *e.g*.

(*a*) You were cycling.

(*b*) I shall thrash you.

(*c*) The hunter has killed the lion.

"*Cycling*", "*thrash*" and "*killed*" are main or 'Principal' Verbs.

"*Were*" "*shall*" and "*had*" are Helping or Auxiliary Verbs.

Note. (*a*) Is, am, are, was, were, will, shall, should, can, could, do, did, may, might, has, have, had, are Helping Verbs and are used with Principal Verbs.

(*b*) Am, is, are, was, were, has, have, had, are Principal (but Incomplete) Verbs.

(*a*) I am a humble man.

(*b*) You have a fountain pen.

(*e*) He is a moody fellow.

Moods of Verbs.

A 'Mood' is the way, form or manner of action in a sentence. There are four moods of Verbs, *e.g.*

(*a*) **Indicative Mood**

(*b*) **Imperative Mood**

(*c*) **Subjunctive Mood**

(*d*) **Infinitive Mood**

(*a*) *The Indicative Mood* is used.

1. **To state something**, *e.g.* (Positive).
   I am working.
2. **To ask a question** (Interrogative).
   How do you do ?

(*b*) *The Imperative Mood* is used.

1. **To express a command.**

(*i*) Hurry up. Look sharp.
Be quick. Quit India.
No parking here.

(*ii*) **To express "advice"**—
Work hard.
Do not shirk work.

(*iii*) **To express a 'request'.**
Please help me.

Note. (*a*) The 'Imperative Mood' is always used in the Present Tense with the Second Person.

(*b*) In case of *first* and *third* persons this Mood is used with let.

1. Let us enjoy ourselves.
2. Let the sleeping dogs lie.
3. Let bygones be bygones.

(*c*) *The Subjunctive Mood* is used :—

(1) **To express condition doubt or supposition,** *e.g*.

(*i*) If you shirk work, you will fail.

(*ii*) If you try you can win.

(2) **To express object or purpose,** *e.g*.

We pray to God for His blessings.

We work hard to win.

(3) **To express a wish or desire,** *e.g*.

Would I were a king !

May you live long and happy !

I wish I were a poet.

Were he my brother ! (کاش وہ میرا بھائی ہوتا !)

All the THREE Moods are 'the Moods of Finite Verb". They are controlled by Number and person.

(*d*) **Infinite Mood** (مصدر) .

This mood simply shows the action and is not limited by anything.

(1) *To err* is human.

(2) Everybody wants *to live.*

Note.—The verb is preceded by 'to' *e.g.* to live ; to err.

Uses of the Infinitive.

1. **Subject to a verb,** *e.g*.

(*a*) *To err* is human, to forgive divine.

(*b*) *To think* is to be full of sorrow.

2. **Object to a verb,** *e.g*.

(*a*) I shall break you.

(*b*) He went to the movies.

3. **Complement to a verb,** *e.g*.

He appears to be a rascal.

4. **Complement to a preposition,** *e.g*.

He was about to speak.

5. **An apposition to a Noun or Pronoun.**

I asked him to leave the room.

Test Exercise

1. Pick out the verbs and name the kind of each in the following sentences :—

(*a*) I went to see the museum.

(*b*) Khurshid is suffering from fever.

(*c*) I have not done my home task.

(*d*) Man is architect of his own fate.

(*e*) He told me the truth.

(*f*) Never run after riches.

(*g*) Please close the window.

(*h*) Come, let us go.

(*i*) You began to run.

(*j*) It looks like rain.

II. Name the Mood of the verbs in the following sentences :—

(*a*) Let go my hand.

(*b*) Please return home at once.

(*c*) If you cry you will die.

(*d*) Fight to the finish.

(*e*) Always speak the truth.

(*f*) Blacken four shoes.

(*g*) May I go home ?

(*h*) What a foolish story !

THE PARTICIPLE

The **Participles** are those words which perform the double function of a verb and an adjective in a sentence. For instance :

(*a*) I saw him *running*.

"Running" has the meaning of a verb as well as an adjective.

(*b*) We heard you *speaking*.

"Speaking" is also **Participle** or **Verbal Adjective.**

Participles are of two kinds :

(1) Imperfect Participles.

(2) Perfect Participles.

1. Imperfect Participles refer to an imperfect or incomplete action.

Present Participles end with "ing". They are used in continuous tense.

Past Participles end with "ed" or "t" or "on" or "n". They are used in Passive Voice.

(*a*) He was *tired*.

(*b*) I saw the boy *laughing*.

(*c*) You found him *carrying* a bag.

2. Perfect Participles : A Perfect Participle is formed by placing "being" or "having"before the third form of the verb.

Having delivered his speech, he sat down.

Being a poet, he is loved by his friends.

Note :—A Participle is a Verbal Adjective. So it must be attached to a Noun or Pronoun.

Uses of Participles.

(*a*) **As an attribute.**

(1) He is a *sleeping* partner in this business.

(2) *Borrowed* feathers seldom fit.

(3) A *hired* servant is not trustworthy

(4) He is a *roaming* ambassador.

(*b*) **As a Predicate.**

(1) Keep the wagons *moving*.

(2) I found him *sleeping*.

(3) He kept the ball *rolling*.

(*c*) **As an Absolute Phrase.**

(1) The weather *being* rainy, we kept indoors.

(2) The work *having* finished, we left the office.

In the above two sentences, the participles form their own independent phrases. Hence these are called Absolute Participles.

THE GERUND

A Gerund is a noun formed from a verb, and ends in 'ing', *e.g.*

I. *Smoking* is a bad habit.

II. I hate *dancing*.

III. She is fond of *singing*.

IV. His job is *cheating*.

As a Noun a Gerund can act as

(*a*) Subject to a verb (sentence I).
(*b*) Object to a verb (sentence II).
(*c*) Object to a preposition (sentence III).
(*d*) Complement to a verb (sentence IV).

Note.—The difference between a Participle and a Gerund is that a Participle is a Verbal Adjective whereas a Gerund is a Verbal Noun. For example—

Participle	*Gerund*
(1) I saw him drinking.	He is given to drinking.
(2) I found him reading.	He is fond of reading novels.

Test Exercise

(A) Pick out the complements in the following sentences.

(1) She is deaf.
(2) I found him unhappy.
(3) Truth tastes bitter.
(4) The birds are singing.
(5) The pot calls the kettle black.

(B) Pick out Participles, Gerunds and Infinitives from the following sentences.

(1) Gambling is a curse.
(2) Barking dogs seldom bite.
(3) My going to Peshawar is doubtful.
(4) He wants to grind his own axe.
(5) To rob Peter, to pay Paul.

(C) Add Complements to the following incomplete verbs.

(1) Grapes are—.
(2) The world is—.
(3) You look—.
(4) I became—.
(5) He appears—.

(D) Combine the following pairs of the sentences by making use of the Participles :—

(1) I saw the book on the floor. I took it away.
(2) The policeman ran fast. He caught the thief.

(3) I liked the pen. I bought it.

(4) I took the gun. I killed the tiger.

(5) The bus stopped. The passengers got down.

Strong Verbs

In English Grammar, there are three forms of verbs, *i.e.*

1. The Present Tense.
2. The Past Tense.
3. The Past Participle.

Verbs whose Past Tense is formed by a change of vowel in the Present Tense are called Strong Verbs or Verbs of Strong Conjugation.

Verbs whose Past Tense is formed by adding "d" or "ed" or "n" to the Present Form are called **Weak Verbs.**

CONJUGATION OF STRONG VERBS

(افعال کی گردان)

A.

Present		*Past*	*Past Participle*
Abide	قائم رهنا	Abode	Abode
Awake	جاگنا	Awoke	Awoke
Bind	باندهنا	Bound	Bound
Behold	دیکھنا	Beheld	Beheld
Cling	چمٹنا	Clung	Clung
Drink	پینا	Drank	Drunk
Dig	کھودنا	Dug	Dug
Fight	لڑنا	Fought	Fought
Find	پانا	Found	Found
Grind	پیسنا	Ground	Ground
Hold	پکڑنا	Held	Held
Shine	چمکنا	Shone	Shone
Sing	گانا	Sang	Sung
Spin	کاتنا	Span	Spun
Stick	چمٹنا	Stuck	Stuck
Sting	ڈنگ مارنا	Stung	Stung
Swim	تیرنا	Swam	Swum

Present		Past	Past Participle
Swing	جھولنا	Swung	Swung
Wind	چابی دینا	Wound	Wound
Wring	نچوڑنا	Wrung	Wrung

B.

Arise	اٹھنا	arose	arisen
Bear	اٹھنا	bore	borne
Bear	پیدا کرنا	born	born
Bid	حکم دینا	bade	bidden
Blow	پھونکنا	blew	blown
Break	توڑنا	broke	broken
Chide	ڈانٹنا	chid	chid / chidden
Choose	انتخاب کرنا	chose	chosen
Draw	کھینچنا	drew	drawn
Drive	ھانکنا	drove	driven
Eat	کھانا	ate	eaten
Fly	اڑنا	flew	flown
Forbear	برداشت کرنا	forbore	forborne
Forget	بھول جانا	forgot	forgotten
Forsake	ترک کرنا	forsook	forsaken
Freeze	منجمد ھونا	frozen	froze
Give	دینا	gave	given
Go	جانا	went	gone
Grow	اگنا - بڑھنا	grew	grown
Hide	چھپنا	hid	hidden
Know	جانتا	knew	known
Lie	لیٹنا	lay	lain
Ride	سواری کرنا	rode	ridden
Rise	اٹھنا	rose	risen
Ring	بجنا	rang	rung
See	دیکھنا	saw	seen
Shake	ھلانا	shook	shaken
Shrink	سکڑنا	shrank	shrunk
Sink	ڈوبنا	sank	sunk
Slay	قتل کرنا	slew	slain

Present		*Past*	*Past Participple*
Slide	پھسلنا	slid	slid
Smite	مارنا	smote	smitten
Speak	بولنا	spoke	spoken
Steal	چرانا	stole	stolen
Stride	ڈگ بھرنا	strode	stridden
Strike	مارنا	struck	struck / stricken
Strive	کوشش کرنا	strove	striven
Swear	قسم کھانا	swore	sworn
Take	لینا	took	taken
Tear	پھاڑنا	tore	torn
Thrive	پھلنا پھولنا	throve	thriven
Throw	پھینکنا	threw	thrown
Tread	قدم دھرنا	trod	trodden
Wake	جاگنا	woke	waken
Wear	پہننا	wore	worn
Weave	بننا	wove	woven
Write	لکھنا	wrote	written

C. **Weak Verbs**

Bend	جھکنا	bent	bent
Bereave	چھین لینا / محروم کرنا	bereft / bereaved	bereft / bereaved
Beseech	التجا کرنا	beseeched / besought	besought
Bite	دانتوں سے کاٹنا	bit	bitten
Bleed	خون بہانا	bled	bled
Blend	مخلوط کرنا	blended	blended
Bless	بخشش کرنا	blessed / blest	blessed / blest
Breed	پیدا کرنا / تربیت دینا	bred	bred
Bring	لانا	brought	brought
Build	بنانا	built	built
Burn	جلانا	burned / burnt	burned / burnt

Present		*Past*	*Past Participle*
Buy	خریدنا	bought	bought
Catch	پکڑنا	caught	caught
Clothe	ڈھانپنا	clothed / clad	clothed / clad
Creep	رینگنا	crept	crept
Dare	جرأت کرنا	dared / durst	dared / durst
Deal	سودا کرنا / پیش کرنا	dealt	dealt
Dip	ڈبونا	dipped	dipped
Dream	خواب دیکھنا	dreamed / dreamt	dreamed / dreamt
Dwell	رہنا	dwelt	dwelt
Feed	کھلانا	fed	fed
Feel	محسوس کرنا	felt	felt
Flow	پانی بہانا	flowed	flowed
Gild	ملمع کرنا	gilded / gilt	gilded / gilt
Gird	کسنا / باندھنا	girt / girded	girt / girded
Have	رکھنا	had	had
Hear	سننا	heard	heard
Keep	رکھنا	kept	kept
Kneel	جھکنا	knelt	knelt
Knit	بنتا	knitted / knit	knitted / knit
Lay	لٹانا	laid	laid
Leap	اچھلنا	leapt / leaped	leapt / leaped
Learn	سیکھنا	learnt / learned	learnt / learned
Leave	چھوڑنا	left	left
Lie	جھوٹ بولنا	lied	lied
Light	روشنی کرنا	lighted / lit	lighted / lit
Load	لادنا	loaded	loaded / laden

Present		*Past*	*Past Participle*
Lose	کھونا	lost	lost
Loosen	ڈھیلا کرنا	loosened	loosened
Make	بنانا	made	made
Mean	مطلب ہونا	meant	meant
Meet	ملنا	met	met
Melt	پگھلنا	melted	melted
Pay	ادا کرنا	paid	paid
Pen	لکھنا	penned	penned
Prove	ثابت کرنا	proved	proved
Rend	چیر پھاڑنا	rent	rent
Say	کہنا	said	said
Stay	ٹھہرنا	stayed	stayed
Seek	تلاش کرنا	sought	sought
Sweep	جھاڑو دینا	swept	swept
Sell	بیچنا	sold	sold
Send	بھیجنا	sent	sent
Shoe	نعل لگانا	shod	shod
Sleep	سونا	slept	slept
Smell	سونگھنا	smelt	smelt
Speed	جلدی چلنا	sped	sped
Spell	ھجے کرنا	spelt	spelt
Spit	تھوکنا	spat	spat
Spend	خرچ کرنا	spent	spent
Spill	اُنڈھیلنا	spilled / spilt	spilled / spilt
Spoil	خراب کرنا	spoilt / spoiled	spoilt / spoiled
Teach	پڑھانا	taught	taught
Tell	بتانا	told	told
Wed	شادی کرنا	wedded	wedded
Weep	رونا	wept	wept
Work	کام کرنا / اثر کرنا	worked / wrought	worked / wrought

Present		*Past*	*Past Participile*
Beat	پیٹنا	beat	beaten
Cleave	چیرنا	cleft / clove	cleft / cloven
Do	کرنا	did	done
Hang	لٹکنا / لٹکانا	hung	hung
Hang	پھانسی دینا	hanged	hanged
Hew	کاٹنا	hewed	hewn
Mow	گھاس کاٹنا	mowed	mowed / mown
Rot	گلنا سڑنا	rotted	rotten
Saw	لکڑی چیرنا	sawed	sawn
Sew	سینا	sewed	sewn
Shave	مونڈھنا	shaved	shaved / shaven
Shear	تراشنا	sheared	sheared / shorn
Show	دکھانا	showed	shown
Sow	بونا	sowed	sown
Strew	بکھیرنا	strewed	strewed / strewn
Swell	سوجنا	swelled	swelled / swollen

E. **Weak Verbs** (Three Forms Same).

Bet	شرط لگانا	bet	bet
Burst	پھٹنا	burst	burst
Cast	ڈالنا	cast	cast
Cost	قیمت ہونا	cost	cost
Cut	کاٹنا	cut	cut
Hurt	زخمی کرنا	hurt	hurt
Hit	مارنا	hit	hit
Let	ہونے دینا	let	let
Put	رکھنا	put	put
Set	قائم کرنا	set	set

Present		*Past*	*Past Participle*
Shed	بہانا	shed	shed
Shut	بند کرنا	shut	shut
Spread	پھیلانا	spread	spread
Sweat	پسینہ بہانا	sweat	sweat
Thrust	ٹھونسنا	thrust	thrust

Uses of Some Verbs often Confused

1. **Lie** :— { You must **lie** on the bed you have made. Let the sleeping dogs **lie**.

   Lay :—My hen **lays** an egg daily.

2. **Lose** :— { He **lost** the match. Do not **lose** temper.

   Loosen :—Please **loosen** the tight belt.

3. **Hung** :—My hopes **hung** in the balance.

   Hanged :—The traitor was **hanged**.

4. **Bade** :—He **bade** me welcome.

   Bid :— { Do as you are **bidden**. The hockey player made a **bid** for the goal. This the highest **bid**.

5. **Fell** :— { His face **fell**. He **fell** from the wall.

   Felled :—They **felled** the tree.

6. **Found** :—He **found** what he wanted.

   Founded :—Jinnah **founded** Pakistan.

7. **Ground** :—He **ground** his teeth in anger.

   Grounded :—The ship was **grounded** on the shore.

8. **Worked** :—He **worked** hard and won the prize.

   Wrought :—Tariq **wrought** deeds of glory in Spain.

9. **Flowed** { The milk **flowed** on the ground. Much blood **flowed** when the Muslim refugees left India.

10. **Flown** :—Ghilaf-i-Ka'aba was **flown** to Saudi Arabia from Karachi.

CHAPTER X

TENSE

Tense' shows the *time* of an *action*.

'Tense' also shows the *degree* of completing that action.

'Tenses' are three in kind—**Present, Past** and **Future.**

(*i*) **Presten Tense** shows an action done at the present time.
(*ii*) **Past Tense** shows an action done in the past time.
iii) **Future Tense** shows au action to be done in the future.

Each of the tenses has four forms :-

(*a*) *Indefinite.*

(*b*) *Continuous.*

(*c*) *Perfect.*

(*d*) *Perfect Continuous.*

1. PRESENT INDEFINITE TENSE is used—

(*a*) To express what is *actually happening at the present moment ;*
He plays. She writes. We pray.

(*a*) To imply some *habitual action* ; e.g.
He takes exercise daily.
She goes to school regularly.

(*c*) To express some *universal truth*; e.g.
The earth revolves round the sun.
The sun sets in the west.

(*d*) To express a *general sense* ; e.g.
A snake bites.
A bee stings.

(*e*) For *present* or *immediate action*; e.g.
I welcome you home.
I wish you god-speed.

(*f*) To narrate some *past* action very clearly, *historic present* as,
Tariq reaches Spain and burns his boats.

(g) To express some *future action* which is *sure to happen* ; e.g.
The train leaves in five minutes.

2. THE PRESENT CONTINUOUS TENSE is used—

(*a*) To shown an *action* which is *going on* at the time of speaking ; as,

It *is raining*.

The bird *is singing*.

(*b*) It also denotes *future action* ; as,

He *is going* to Mecca tomorrow for Haj.

3. PRESENT PERFECT TENSE is used—

(*a*) To show a *past action* which has *just been completed* and the consequences of which are still present ; as,

I *have taken* my bath.

Azhar *has said* his prayers.

But in negative sentences the idea of the recent action is NOT present ; e.g.

She *has never been* to Karachi.

Asaf *has never seen* a cobra.

4. PRESENT PERFECT CONTINUOUS TENSE is used—

To express an action that began some time ago and is still going on ; e.g.

It *has been raining* for the last three hours.

5. PAST INDEFINITE TENSE is used—

(*a*) To express some *recent and past action* ; e.g.

I *hit* him yesterday.

(*b*) To express some habitual past action ; e.g.

Last year we *played* hockey daily.

6. PAST CONTINUOUS TENSE is used—

To show some *action going* on at some point *in the past* time ; e.g.

I *was sleeping* when the guest knocked at the door.

7. PAST PERFECT CONTINUOUS is used—

To show that the action or event took place before something else happened ; as,

We *had reached* the school before the bell rang.

8. PAST PERFECT CONTINUOUS TENSE is used—

To express an action started in the past and continued for some time as—

He *had been working* as a pianist for five years.

9. FUTURE INDEFINITE TENSE is used—

To express a *simple future action*; e.g.

We *shall play* a match today.

10. FUTURE CONTINUOUS TENSE is used—

To denote some *action* which *will be going* on at some *future* period ; e.g.

He will be sailing home tomorrow.

11. FUTURE PERFECT TENSE is used—

To show that a certain action will have been completed at some future period ; e.g.

The train will have reached Karachi by 8 o'clock.

12. FUTURE PERFECT CONTINUOUS is used—

To express some action which has been *started some time ago* and will be *going on in the* future ; e.g.

He *will have been working for* three hours if he starts at 7 A.M.

TENSE CHART

Indefinite Tense

Person	*Number*	*Present*	*Past*	*Future*
1st	Singular	I play.	I played.	I shall play.
	Plural	We play.	We played.	We shall play.
2nd	Singular	You play.	You played.	You will play.
	Plural	You play.	You played.	You will play.
3rd	Singular	He/she plays.	He/she played.	He/she will play.
	Plural	They plays.	They played.	They will play.

Continuous Tense

1st	Singular	I am playing.	I was playing.	I shall be playing.
	Plural	We are playing.	We were playing.	We shall be playing.
2nd	Singular	You are playing.	You were playing.	You will be playing.
	Plural	You are playing.	You were playing.	You will be playing.

3rd	Singular	He/she is playing.	He/she was playing.	He/she will be playing.
	Plural	They are playing.	They were playing.	They will be playing.

Perfect Tense

1st	Singular	I have played.	I had played.	I shall have played.
	Plural	We have played.	We had played.	We shall have played.
2nd	Singular	You have played.	You had played.	You will have played.
	Plural	You have played.	You had played.	You will have played.
3rd	Singular	He/she has played.	He/she had played.	He/she will have played.
	Plural	They have played.	They had played.	They will have played.

Perfect Continuous Tense

Ist	Singular	I have been playing.	I had been playing.	I shall have been playing.
	Plural	We have been playing.	We had been playing.	We shall have been playing.
2nd	Singular	You have been playing.	You had been playing.	You will have been playing.
	Plural	—do—	—do—	—do—
3rd	Singular	He/she has been playing.	He/she had been playing.	He/she will have been playing.
	Plural	They have been playing.	They had been playing.	They will have been played

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INTERROGATIVE SENTENCES

1. In interrogative sentences the *Subject* is placed first, and the *Verb* after, but in Assertive sentences the position is changed, that is the *Verb* is placed first, and the *Subject* after ; as,

Assertive	*Interrogative*
I *am playing.*	*Am* I *playing* ?
I *have played.*	*Have* I *played* ?

Assertive	*Interrogative*
I shall play.	*Shall I* play ?
I was playing.	*Was I* playing ?

2. In the case of *Present Indefinite Tense* if the Subject is in the 1st, 2nd or 3rd person plural we put *do* before the Subject ; as,

Assertive	*Interrogative*
I *play*.	*Do* I *play* ?
We *play*.	*Do* we *play ?*
You *ylay*.	*Do* you *play* ?
They *play*.	*Do* they *play* ?

But in case *3rd Person Singular*, '*s*' is removed at the end of the verb, and *does* is put before the Subject ; as,

Assertive	*Interrogative*
He *plays*.	*Does* he *play* ?
She *plays*.	*Does* she *play* ?

3. In the case of *Past Indefinite Tense*, we put the word *did* before the Subject, whether it is in the 1st, 2nd or 3rd person, and change the verb to the present tense ; as,

Assertive	*Interrogative*
I *played*.	*Did* I *play* ?
We *played*.	*Did* we *play* ?
You *played*.	*Did* you *play* ?
He *played*.	*Did* he *play* ?
They *played*.	*Did* they *play* ?

NEGATIVE SENTENCES

1. Affirmative sentences are changed into Negative ones by putting the word *not* after the *auxiliary verb*; as,

Affirmative	*Negative*
(1) We *have won* the toss.	We *have not won* the toss.
(2) He *is beating* you.	He *is not beating* you.

2. If the verb is in the Present Indefinite Tense, and the Subject is in the 1st person singular, or in the 1st, 2nd, and 3rd person plural the negative sentences are formed by putting *do not* before the verb ; as—

Affirmative	*Negative*
I *play.*	I *do not play.*
We *play*	We *do not play.*
You *play.*	You *do not play.*
They *play.*	They *do not play.*

3. When the Subject is in the 3rd person singular in case of Present Indefinite Tense, negative sentences are formed by removing *s* from the end of the verbs, and putting *does not* before them ; as,

Affirmative	*Negative*
He *plays.*	He *does not play.*
She *plays.*	She *does not play.*

4. If the verb is in the Past Indefinite Tense, the negative is formed by changing it into the present and putting *did not* before the verb ; as,

Affirmative	*Negative*
I *played.*	I *did not play.*
We *played.*	We *did not play.*
You *played.*	You *did not play.*
He *played.*	He *did not play.*
They *played.*	They *did not play.*

CHAPTER

A LESSON IN RETROSPECT

Correct and Incorrect

(*a*) The Definite Article "the" is not used in certain cases as in participle-nouns like, 'dancing' 'reading'.

Incorrect	*Correct*
1. The dancing is popular in India.	1. Dancing is popular in India.
2. The riding is a good exercise.	2. Riding is a good exercise.

(b) The Definite Article "the" is not used in case of Abstract Nouns.

Incorrect	*Correct*
1. The honesty is the best policy.	1. Honesty is the best policy.
2. The virtue is its own reward.	2. Virtue is its own reward.

(c) "The" is not used with 'heaven', 'hell', 'purgatory' and 'paradise'.

1. Nearer the church farther from the heaven.	1. Nearer the church, farther from heaven.
2. Better to rule in the hell than serve in the heaven.	2. Better, to rule in hell than serve in heaven.

(d) Plural Common Nouns for a class or in a general sense, do not require "the" ; as :

1. The poets are the flowers of mankind.	1. Poets are the flowers of mankind.
2. The scientists do not believe in superstitions.	2. Scientists do not believe in superstitions.

(e) "The" is not used before languages ; as :

1. I love the Arabic.	1. I love Arabic.
2. He teaches us the English.	2. He teaches us English.

(f) The Definite Article 'the' is required in many places and should not be omitted ; as :

1. God loves poor.	1. God loves the poor.
2. He is in right.	2. He is in the right.

(g) "The" is used with the holy books and heavenly bodies ; as :

1. I read Bible daily.	1. I read the Bible daily.
2. Earth moves round sun.	2. The earth moves round the sun.
3. Australia lies to south of India.	3. Austaralia lies to the south of India.

(h) The Indefinite Articles (a, or an) should not be inserted, if not required ; as :

1. Are you seeking an employment ?	1. Are you seeking employment.

Incorrect	*Correct*
2. I have a work to do.	2. I have work to do.
3. We reached there in a bad weather.	3. We reached there in bad weather.
4. He is so unsocial that he has a few friends.	4. He is so unsocial that he has few friends.
5. He has a vast scope for promotion.	5. He has vast scope for promotion.

(*i*) **The Indefinite Article (a, or 'an') should not be omitted where required ; as :**

1. I met him after week.	1. I met him after a week.
2. He gave me useful piece of advice.	2. He gave me a useful piece of advice.
3. Good many boys were there.	3. A good many boys were there.
4. The Magistrate passed order asking him to pay the fine.	4. The Magistrate passed an order asking him to pay the fine.
5. I want to buy few articles	5. I want to buy a few articles.
6. A black and white men were quarrelling.	6. A black and a white men were quarrelling.
7. The price of the bicycle is hundred rupees.	7. The price of the bicycle is a hundred rupees.

(*j*) **Do not use the Definite 'the' where an Indefinite Article is required ; as :**

1. He has been away for the month.	1. He has been away for a month.
2. Anjum is the member of our hockey team.	2. Anjum is a member of our hockey team.

(*k*) **Do not use an Indefinite Article where the Definite Article is required ; as :**

1. He is a right man in a right place.	1. He is the right man in the right place.
2. She is more wise of the two sisters.	2. She is the wiser of the two sisters.

(*l*) **No articl e is used with times of the year, the seasons and the days of the week ; as :**

1. Every day is not the Sunday.	1. Every day is not Sunday.
2. The Christmas comes but once a year.	2. Christmas comes but once a year.

Incorrect	*Correct*
3. If the winter comes can the spring be far behind ?	3. If winter comes can spring be far behind ?

(*m*) **The names of mountains, rivers and certain proper names of lands take the Definite Article ; as :**

1. Ravi overflooded its banks.	1. The Ravi overflooded its banks
2. Alps has been conquered.	2. The Alps has been conquered.
3. I belong to Punjab.	3. I belong to the Punjab.

(*n*) **Certain idioms have their particular forms with or without an article.**

1. I was in dark about it.	1. I was in the dark about it.
2. You are always in wrong.	2. You are always in the wrong.
3. He set a foot on America.	3. He set foot on America.
4. He shook the hands.	4. He shook hands.
5. Do not lose the heart in battle.	5. Do not lose heart in battle.
6. Keep bad company at arms's length.	6. Keep bad company at an arm's length.

(*B*) **Prepositions**

Certain words have fixed meanings with set Prepositions. Change the Preposition and the meanings will be changed ; as :

1. Thieves broke in the house.	1. The thieves broke into the house.
2. Break out the horse.	2. Break in the horse.

Note the use of the Preposition in the following sentences :—

1. He was accused for theft.	1. He was accused of theft.
2. He was charged for murder.	2. He was charged with murder.
3. He complimented me for my success.	3. He complimented me on my success.
4. He invited me for dinner.	4. He invited me to dinner.
5. The boy applied to a post of clerk.	5. The boy applied for the post of a clerk.
6. I have no objection against this scheme.	6. I have no objection to the scheme.
7. You congratulated her for her performance.	7. You congratulated her on her performance.

Incorrect	*Correct*
8. The officer expressed his appreciation for the work done.	8. The officer expressed his appreciation of the work done.
9. He took fancy for that girl.	9. He took fancy to that girl.
10. He ordered for cold drinks.	10. He ordered cold drinks.

(C) The Verb

(*a*) **A Finite Verb agrees with its Subject in Number and Person. Note the following examples :**

1. Each of these girls have done their work.	1. Each of these girls has done her work.

Note :—("Each" is Singular)

2. Every one of the soldiers know their duty.	2. Every one of the soldiers knows his duty.

Note :—("Every one" is Singular)

3. Neither of these students are hard-working.	3. Neither of these students is hard-working.
4. Either you or I are wrong.	4. Either you or I am wrong.
5. Mirza as well as Akram were present.	5. Mirza as well as Akram was present.
6. A book and a pen is lying on the table.	6. A book and a pen are lying on the table.
7. The wages of sin are death.	7. The wages of sin is death.

Note :—("Wages" is Singular)

8. Five rupees are a small amount.	8. Five rupees is a small amount.
9. Many a girl were there.	9. Many a girl was there.
10. The requirements are as follow.	10. The requirements are as follows.
11. War and Piece are a famous book.	11. The War and Peace is a famous book.

(*b*) **Tenses**

1. I had been to Lahore last Moharram.	1. I went to Lahore last Moharram.
2. He is ill since Monday.	2. He has been ill since Monday.
3. He has come yesterday.	3. He came yesterday.

(D) Adjective

Incorrect	*Correct*
1. Akbar was greater than any king.	1. Akbar was greater than any other king.
2. He is the tallest of the two boys.	2. He is taller of the two boys.
3. This is a worth-seeing place.	3. This place is worth-seeing.
4. Open your book at fifty page.	4. Open your book at page fifty.
5. He was born hundred years ago.	5. He was born a hundred years ago.
6. This is a true fact.	6. This is a fact.
7. This is the most perfect film.	7. This is a perfect film.
8. Little knowledge is a dangerous thing.	8. A little knowledge is a dangerous thing.

Note. 'Little' means 'nothing'. 'A little' means 'something'. 'A few' means 'some'. 'Few' means 'no'.

'Little' and 'a little' are used about quality and 'few' and 'a few' about quantity.

9. You are junior than me.	9. You are junior to me.
10. You only are a gentleman in this society.	10. You alone are a gentleman in this society.

(E) Nouns

Some nouns are plural and some are singular and others have peculiar plurals. The subject and the verb should agree in number and person ; as :

(*a*) *Scenery, cattle, sheep, hair, deer, advice* are singular.

1. The sceneries are wonderful.	1. The scenery is wonderful.
2. The cattles are grazing in the field.	2. The cattle are grazing in the field.
3. My hairs are black.	3. My hair is black.
4. He gave me many advices.	4. He gave me much advice.

(*b*) *Scissors, trousers, politics, things, means,* are all used in the plural form.

1. My father is a man of small mean.	1. My father is a man of small means.
2. Politics are a bad game.	2. Politics is a bad game.

Note. Brother and genius have double plurals with different meanings *i.e.* brothers, brethren (fellow men) genii, (spirits) geniuses (men of intelligence).

(*c*)

Incorrect	*Correct*
1. Iqbal was a great poet and a philosopher.	1. Iqbal was a great poet and philosopher.
2. A black and white man was quarrelling.	2. A black and a white man were quarrelling.

(F) Conjunctions.

1. He said that I am ill.	1. He said that he was ill.
2. He asked that how was you.	2. He asked how you were.
3. Unless you do not pay you will be dismissed.	3. Unless you pay, you will be dismissed.
4. I doubt that he will pass.	4. I doubt whether he will pass.
5. No sooner the thief saw the policeman, he ran away.	5. No sooner did the thief see the policeman than he ran away.
6. As I am unwell, so kindly grant me leave.	6. As I am unwell, kindly grant me leave.
7. As soon as I saw you, than I felt happy.	7. As soon I as saw you, I felt happy.
8. There is no such boy which you mention.	8. There is no such boy as you mention.
9. Though he is poor but he is generous.	9. Though he is poor yet he is generous.
10. He was chosen to be the chairman.	10. He was chosen as chairman.

(G) Pronouns.

Note the various forms and their placings as given below :—

1. You are stronger than me.	1. You are stronger than I.
2. I am braver than him.	2. I am braver than he.
3. He is such a boy that everybody likes him.	3. He is such a boy as everybody likes.
4. Your book is bigger than that of mine.	4. Your book is bigger than mine.
5. One should do his duty.	5. One should do one's duty.

Incorrect	*Correct*
6. Each of these boys were absent.	6. Each of these boys was absent.
7. I and he attended the meeting.	7. He and I attended the meeting.
8. This is between me and you.	8. This is between you and me.
9. Tariq is clever than her.	9. Tariq is cleverer than she.

(H) Adverbs.

1. I am very much sorry to leave you.	1. I am very sorry to leave you.
2. He is too noble.	2. He is very noble.
3. Never he had loved her.	3. Never had he loved her.
4. To tell in brief he is a good man.	4. In short, he is a good man.
5. We bow down to your wishes.	5. We bow to your wishes.

From University Papers

1. There is no place in the compartment.	1. There is no room in the compartment.
2. We saw a joker at the circus.	2. We saw a clown at the circus.
3. We had a good play of football.	3. We had a good game of football.
4. He took insult at this.	4. He took offence at this.
5. He got a bad companionship.	5. He got into bad company.
6. Though he is fat but he runs fast.	6. Though he is fat yet he runs fast.
7. He did not come to school. Because he was ill.	7. He did not come to school because he was ill.
8. No sooner I had spoken than he left.	8. No sooner had I spoken than he left.
9. Not only he is a thief but also he is a rascal.	9. Not only is he a thief but also a rascal.
10. I want to know as to why have I been detained.	10. I want to know why I have been detained.
11. He is the fastest runner and he came last.	11. He is the fastest runner but he came last.
12. Supposing if he fails, what will he do ?	12. Supposing he fails what will he do ?

Incorrect	*Correct*
13. I am ill since three months.	13. I have been ill for three months.
14. I am obliged of you by this good turn.	14. I am obliged to you for this good turn.
15. There are many advantages from this.	15. There are many advantages in this.
16. He will be cured from his fever.	16. He will be cured of his fever.
17. We waste much time in trifles.	17. We waste much time on trifles.
18. He writes with ink.	18. He writes in ink.
19. I pitied on him.	19. I pitied him.
20. I have not written you last night.	20. I did not write to you last night.
21. I will not go without you go too.	21. I will not go without you.
22. He had no sooner gone home his brother arrived	22. No sooner had he gone home than his brother arrived.
23. He is too miserly to part from his money.	23. He is too miserly to part with his money.
24. I wrote nothing yesterday but learnt two poetries by heart.	24. I wrote nothing yesterday but learnt two poems by heart.
25. The two friends help one another in the hour of need.	25. The two friends help each other in the hour of need.
26. I am two glad to know that you have passed.	26. I am every glad to know that you have passed.
27. Why he wrote that foolish letter.	27. Why did he write that foolish letter ?
28. His hand-writing was such which could not be read.	28. His hand-writing was such as could not be read.
29. I should like to congratulate you for your success in examination.	29. I would like to congratulate you on your success in the examination.
30. He is both intelligent as well as diligent.	30. He is both intelligent and diligent.
31 I laid in bed till eight in the morning.	31. I lay in bed till eight in the morning.
32. Turn your glance in the direction of the river.	32. Look in the direction of the river.

Incorrect	*Correct*
33. I shall open a bank with Rs. 5,000.	33. I shall open a bank account with Rs. 5,000.
34. You must go to the barber shop to have your hairs cut off.	34. You must go to the barber's shop to have your hair cut.
35. He is bargaining the shop-keeper.	35. He is bargaining with the shopkeeper.
36. I am one of those who cannot describe what I do not see.	36. I am one of those who cannot describe what they do not see.
37. After crossing the river, the weather became clearer.	37. After we had crossed the river, the weather became clearer.
38. Nothing but novels please him.	38. Nothing else but novels please him.
39. I do not care for those sort of things.	39. I do not care for that sort of thing.
40. He invited me but I denied to go to his house.	40. He invited me to his house but I refused to go.
41. This result I much regretted and taught me a lesson for the future.	41. I much regretted this result and it taught me a lesson for the future.
42. The firm has given a gift to each of their clerks.	42. The firm has given a gift to each one of its clerks.
43. I have obtained an employment in the office.	43. I have obtained a job in the office.
44. Somebody told me, this story whom I forget.	44. Somebody whom I forget told me this story.
45. The headmaster and inspector were present.	45. The headmaster and the inspector were present.
46. He cannot pull on with his wife.	46. He cannot get on with his wife.
47. Never in the history of India was there a greater man.	47. Never before in the history of India was there a greater man.
48. All kinds of good things are existed here.	48. All kinds of good things exist here.
49. Aeroplane carry out letters and passengers from country to country.	49. Aeroplanes carry letters and passengers from country to country.

Incorrect	*Correct*
50. Please address the letter to Dr. Jahangir Khan Esquire.	50. Please address the letter to Dr. Jahangir Khan.
51. He guessed from my face that I want to speak to him.	51. He guessed from my face that I wanted to speak to him.
52. You may rely on us doing our utmost.	52. You may rely on us for doing our utmost.
53. She was obliged to hurriedly call the doctor.	53. She was obliged to call in the doctor hurriedly.
54. I do not know where was he at the time.	54. I do not know where he was at that time.
55. I request you not to cut jocks in the class.	55. I request you not to make jokes in the class.
56. Parents may be resembled to a tree which give us cool shade.	56. Parents may be likened to a tree which gives us cool shade.
57. It has been our custom from times immemorial.	57. It has been our custom from time immemorial.
58. Who are you talking to, him or me ?	58. Whom are you talking to, him or me ?
59. If I were he, I would do the job.	59. If I were him, I would do the job.
60. He neither has not will accept your terms.	60. He neither has accepted nor will accept your terms.
62. I met no other men but those.	61. I met no other men than those.
62. The report was not unfortunately sent in time.	62. Unfortunately, the report was not sent in time.
63. Neither Britain nor Germany are prepared to end the war.	63. Neither Britain nor Germany is prepared to end the war.
64. No one complained against him.	64. No one complained against him.
65. The two first columns of the newspapers are badly printed.	65. The first two columns of the newspaper are badly printed.
66. Genius are rare.	66. Genius is rare.
67. Neither women nor children was admitted.	67. Neither women nor children were admitted.

Incorrect	*Correct*
68. I replied him in affirmative.	68. I replied to him in the affirmative.
69. No any man is able to withstand his fate.	69. No man is able to withstand his fate.
70. Only one of them who was arrested is guilty.	70. Only one of those who were arrested is guilty.
71. Every one who see him love him.	71. Every one who sees him loves him.
72. Are your scissors dull.	72. Is your scissors dull ?
73. I was shocked at these news.	73. I was shocked at this news.
74. The hockey is a good game.	74. Hockey is a good game.
75. Please explain this question.	75. Please explain this question to me.
76. Do you know typing ?	76. Do you know how to type ?
77. He wished to make Salim as his assistant.	77. He wished to make Salim his assistant.
78. Indeed the man was found guilty.	78. The man was indeed found guilty.
79. He speaks like his teacher does.	79. He speaks as his teacher does.
80. If you deny to help me, I must abandon the task.	80. If you refuse to help me, I shall have to abandon the task.
81. Salima was fairest of the fair.	81. Salima was the fairest of the fair.
82. The jealousy is an evil passion.	82. Jealousy is an evil passion.
83. He is Soloman in wisdom.	83. He is a Soloman in wisdom.
84. The Ceylon is a beautiful island.	84. Ceylon is a beautiful island.
85. Punjab is a prosperous province.	85. The Punjab is a prosperous province.
86. They possessed both the civil and military jurisdiction.	86. They possessed both civil and military jurisdiction.
87. London is larger than any city in the United Kingdom.	87. London is larger than any other city in the United Kingdom.
88. She knows the French but she can't speak it.	88. She knows French but she can't speak it.

Incorrect	*Correct*
89. He asked me are you coming ?	89. He asked me if I was going.
90. When I will go to Lahore I will look you up.	90. When I go to Lahore, I shall look you up.
91. He turned a deaf ear from all I said.	91. He turned a deaf ear to all I said.
92. If he had abused you, you will feel insulted.	92. If he had abused you, you would have felt insulted.
93. Let us enjoy us.	93. Let us enjoy ourselves.
94. I feel rather shy of litigation.	94. I rather fight shy of litigation.
95. You are no familiar to all his tricks.	95. You are not familiar with all his tricks.
96. He tore away the paper.	96. He tore up the paper.
97. He conquered cities after cities.	97. He conquered city after city.
98. The science is opposed to the religion.	98. Science is opposed to religion.
99. He is ready to take the work into his hand.	99. He is ready to take the work in hand.
100. You have played instead of worked.	100. You have played instead of working.
101. Full many a flower are born to blush unseen.	101. Full many a flower is born to blush unseen.
102. We have received no information.	102. We have received no information.
103. Give us some blotting.	103. Give us some blotting paper.
104. The Scouts wear half-pants.	104. The Scouts wear shorts.
105. There are no breads on the table.	105. There is no bread on the table.
106. Students should wear white pants.	106. Students should wear white trousers.
107. He hit an over boundary.	107. He hit a sixer.
108. There are two waiting members in our team.	108. There are two standbys in our team.
109. We saw a theatre.	109. We saw a play.
110. Please put your sign here.	110. Please put your signature here.
111. He is my cousin brother.	111. He is my cousin.

Incorrect	*Correct*
112. He had a great number of money.	112. He had a great amount of money.
113. Here is my cup ; please fill.	113. Here is my cup ; please fill it.
114. He enjoyed during the holidays.	114. He enjoyed himself during holidays.
115. He is elder than I.	115. He is older than I.
116. He held the book in the both hands.	116. He held the book in both his hands.
117. We have never seen so good boy.	117. We have never seen so good a boy.
118. None of the boys had learnt their lessons.	118. None of the boys had learnt his lesson.
119. No one cared for him after his wife died.	119. No one took care of him after his wife had died.
120. I wanted that he should get leave.	120. I wanted him to get leave.
121. My foot is paining.	121. My foot hurts.
122. All day I was putting on a sweater.	122. All the day I was wearing a sweater.
123. People respected him at the station.	123. People treated him with respect at the station.
124. I went for shooting and enjoyed it.	124. I went out shooting and enjoyed myself.
125. Neither he comes nor he writes.	125. Neither does he come, nor does he write.
126. I must revenge my enemy.	126. I must avenge myself on my enemy.
127. Just I had gone, when he came.	127. I had just gone, when he came.
128. Hardly I have had any rest since one week.	128. Hardly have I had any rest for a week.
129. Because he is clever, therefore, he gets good marks.	129. Because he is clever he gets good marks.
130. The term begins from January Ist.	130. The term begins on January 1.
131. There was a match between Peshawar against Karachi.	131. There was a match between Peshawar and Karachi.

Incorrect	*Correct*
132. We should not spend money for luxuries.	132. We should not spend money on luxuries.
133. He insisted on me to stay.	133. He insisted on my staying.
134. He only died last month.	134. He died only last month.
135. He is fortunate to pass the test.	135. He is fortunate in passing the test
136. He forbade me from working.	136. He forbade me to work.
137. His all friends were invited.	137. All his friends were invited.
138.. They discussed upon the subject.	138. They discussed the subject.
139. Please, listen me.	139. Please, listen to me.
140. He was annoyed with my behaviour.	140. He was annoyed at my behaviour.
141. We played cards for some time.	141. We played at cards for some time.
142. I shall say it upon his face.	142. I shall say it to his face.
143. He has a passion to read.	143. He has a passion for reading.
144. I did my work before you came.	144. I had done my work before you came.
145. You deny to steal the horse.	145. You deny having stolen the horse.
146. The both friends are dead.	146. Both the friends are dead.
147. I must take your leave now.	147. I must take leave of you now.
148. I kept standing.	148. I remained standing.
149. I am tired with you.	149. I am tired of you.
150. She paints beautiful.	150. She paints beautifully.

COMMOM ERRORS

(General)

1. He loves with her.	1. He loves her.
2. Men fear from God.	2. Men fear God.
3. He prays God.	3. He prays to God.
4. I have many work do to.	4. I have much work to do.

Incorrect	*Correct*
5. This house is preferable than that.	5. This house is preferable to that.
6. The sceneries are very charming.	6. The scenery is very charming.
7. My hairs are white.	7. My hair is white.
8. He lent a deaf ear to his father's advices.	8. He lent a deaf ear to his father's advice.
9. I gave him many advices.	9. I gave him much advice.
10. On hearing the news, he became very sorry.	10. On hearing the news, he felt very sorry.
11. I became happy to read your letter.	11. I felt happy on reading your letter.
12. She was crying because she lost her toy.	12. She was crying because she had lost her toy.
13. At night he returned to his house late.	13. At night he returned home late.
14. I met a beggar in the way.	14. I met a beggar on the way.
15. He visited his family members at Karachi.	15. He visited the members of his family at Karachi.
16. What to speak of milk even water was not available there.	16. Not to speak of milk even water was not available there.
17. Kaghan is a worth-seeing valley.	17. Kaghan is a valley worth-seeing.
18. She is not on talking terms with her sister.	18. She is not on speaking terms with her sister.
19. Many females move about in the streets.	19. Many women move about the streets.
20. He is keeping a good health.	20. He is enjoying good health.
21. He was enjoying.	21. He was enjoying himself.
22. I hope I will catch cold.	22. I fear I shall catch cold.
23. I gave him a ten rupees note.	23. I gave him a ten-rupee note.
24. All the male members of the family were absent.	24. All the men of the family were absent.
25. He did the needful.	25. He did what was necessary.
26. I do not know what to do.	26. I do not know what I am to do.
27. Good night ! How are you ?	27. Good evening ! How are you ?

Incorrect	*Correct*
28. He comes off a noble family.	28. He comes of a noble family
29. Can I have a look at the house ?	29. May I have a look at the house ?
30. His marriage comes of next Sunday.	30. His marriage comes off next Sunday.
31. Until you do not help yourself, you cannot win.	31. Until you help yourself, you cannot win.
32. You always pick up a quarrel with me.	32. You always pick a quarrel with me.
33. He ordered for a new suit.	33. He ordered a new suit.
34. He sold the old furnitures.	34. He sold the old furniture.
35. I have got a new car.	35. I have a new car.
36. Be kind to poors.	36. Be kind to the poor.
37. I am too glad to meet you.	37. I am very glad to meet you.
38. He is very much happy.	38. He is very happy.
39. He has a copy with him.	39. He has a copy-book with him.
40. One of the leaders were arrested.	40. One of the leaders was arrested.
41. Though he is old but he is hard working.	41. Though he is old yet he is hard working.
42. I fell sick in the cinema hall.	42. I fell ill in the cinema hall.
43. He parted from his friends.	43. He parted with his friends.
44. She knows riding.	44. She knows how to ride.
45. The hot weather has effected his health.	45. The hot weather has affected his health.
46. I purchased fruits from the shop.	46. I purchased fruit from the shop.
47. These all men are illiterate.	47. All these men are illiterate.
48. Whole family was present there.	48. The whole family was present there.
49. The man is mortal.	49. Man is mortal.
50. Do not make noise.	50. Do not make a noise.
51. He did not come due to bad weather.	51. He did not come owing to bad weather.
52. He was ill since Sunday.	52. He had been ill since Sunday.

Incorrect	Correct
53. Your watch is inferior than mine.	53. Your watch is inferior to mine.
54. Her resembles with his father.	54. He resembles his father.
55. He married with his cousin.	55. He married his cousin.
56. This house is different to that.	56. This house is different from that.
57. The letter came on my college address.	57. The letter came at my college address.
58. He jumped in the water.	58. He jumped into the water.

CHAPTER XII

PUNCTUATION

Punctuation marks are meant for making the sense of a sentence clear by separating different parts and stopping at certain points, as we do while speaking. The following signs have their own names :—

1. (.)——full stop.
2. (,)——comma
3. (;)——semicolon
4. (:)——colon
5. (?)——note of interrogation
6. (!)——note of exclamation
7. (')——apostrophe
8. ("......")——inverted commas
9. ( )——brackets
10. (——)——dash
11. (-)——hyphen

The Fullstop (.)

(*a*) marks the end of a complete sentence, *i.e.* I love God.

(*b*) is used at the end of the abbreviations ;

U.K. ; U.S.A. ; F.M. Ayub ; F.A. ; Ph. D. ; Dr.

(*c*) at the close of Roman numerals, *e.g.* Elizabeth II.

The Comma (,) is used :—

(*a*) between nouns and pronouns in apposition. Akbar, son of Hamayun, the Moghal Emperor.

(*b*) between three or more words of the same Part of Speech when only the last two are connected by "and" as ; a boy, a girl, a man and a woman were com ng ; healthy, wealthy and wise.

(*c*) to separate pairs of words showing the same class such as ; young and old, high and low, rich and poor, all hanker after wealth.

(*d*) after adverbial phrases : in fact, no doubt, of course.

(*e*) before quotation, which depend upon the reporting verb ; He said, "Man is moral."

The Semicolon (;)

(*a*) a semicolon stands half way between a comma and a full stop. Here the pause is greater than the former and the sense is less complete than the latter. A semicolon is used when two complete phrases separate one single statement.

(*b*) when a certain number of facts is mentioned, one after the other, in a long sentence.

As Caesar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant I honour him ; but as he was ambitious, I slew him.

The Colon (:) is used :—

(*a*) to indicate a pause greater than that of a semicolon and less tha i that of full stop, for instance :

To err is human : to forgive divine.

Speech is silvern : silence is golden.

(*b*) before a list of names :

Shakespeare's best known works are : Hamlet, Othello, Lear and Macbeth.

(*c*) to introduce a quotation :

The teacher quoted Wordsworth : "The child is father of the man."

(*d*) to introduce an example of a rule, for example :—

An adjective qualifies a noun : He is a good boy.

The Note of Interrogation (?)

The note or sign of interrogation is given after a direct question :

How do you do ?

What brings you here ?

Note.—The mark is not used after an indirect question ; as

He asked where I lived.

The Note of Exclamation (!)

The note or mark of exclamation is used after words or sentences expressing emotion :

What a pity !

What a grand idea !

Alas ! he is dead.

Apostrophe (')

An apostrophe means that some letter or letters have been omitted :

Five o'clock (five of clock).

Don't (do not).

(*a*) an Apostrophe is also used in the possessive case :

Najma's slate ; Tariq's leg.

Inverted Commas (" ")

(*a*) show the beginning and the ending of a quotation.

(*b*) convey the actual words of a speaker ; as

Keats says, "Beauty is truth, truth beauty."

The Dash (—).

The dash indicates an inner or sharp break in the sentence. It shows confusion, indecision, a sudden change of thought or construction.

Brackets ( ),

Brackets usually indicate a side remark or parenthetical or interpolatory statement : Your friend; (Is he ?) came to see me.

The Hyphen (-)

The hyphen is used for joining the parts of a compound word ; *e.g.*

Commander-in-Chief ;

would-be wife ;

clean-shaven face.

Capitals (A, B, C, etc. etc.)

The capital letters are used to begin :—

(1) a sentence.

He is a fool.

(2) the first word of a line of poetry ;

Sceptre and crown
Must tumble down.

(3) proper nouns including names of books, films, etc.

The Quran ; The Bible ; The "Mahal" ; The Taj.

(4) In nouns and pronouns indicating God :

God loves His creation.

(5) for the personal pronouns "I".

(6) In personifications :

I saw Eternity the other night.

(7) In titles :

Khan Bahadur ; Diwan Sahib.

PUNCTUATION (Examples)

	Incorrect	*Correct*
1.	It is some sixteen or seventeen years ago that I saw the queen of France then the dauphiness at versaille I saw her just above the horizon glittering like the morning star full of life and splendour and joy Oh what a revolution and what a heart must I have to think without emotion of that rise and that fall.	It is some sixteen or seventeen years ago that I saw the Queen of France, then the Dauphiness, at Versailles. I saw her just above the horizon, glittering like the Morning Star, full of life and splendour and joy. Oh, what a revolution! And what a heart must I have to think without emotion of that rise and that fall !
2.	for full twenty-six years aksionov lived as a convict in siberia his hair turned white as snow and his bread grew long thin and gray he lost all his fun he stopped he walked slowly spoke little and never laughed but he often prayed.	For all twenty-six years Aksionov lived as a convict in Siberia. His hair turned white as snow, and his beard grew long, thin and gray. He lost all his fun, he stooped, he walked slowly, spoke little and never laughed, but he often prayed.
3.	were you talking to me sir said the doctor and when the Captain rudely told him yes I have only one thing to say to you sir the doctor replied that if you keep on drinking rum the world will very soon be from a very bad man.	"Were you talking to me, sir ?" said the doctor ; and when the Captain rudely told him yes, "I have only one thing to say to you, sir," the doctor replied, "that if you keep on drinking rum, the world will very soon be free from a very bad man."

CHAPTER XIII

DIRECT AND REPORTED SPEECH

A speech can be reported in different ways. The reporter may either use the actual words of the speaker or he may give the substance of his speech in his own words. The first is called Direct Narration and the second is called Indirect Narration. The "Direct Speech" is always given within inverted commas *i.e.* "——". The "Indirect Speech" is preceded by "that" except in interrogatory speech.

Rule I. If the reporting verb is in the past tense, the reported speech must be changed into the Past Indefinite, the Past Perfect, the Past Imperfect or the Past Perfect Continuous Tense as the case may be.

Note :

"Is"	is changed into	**"Was"**
"Am"	,, ,, ,,	**"Was"**
"Can"	,, ,, ,,	**"Could"**
"Are"	,, ,, ,,	**"Were"**
"May"	,, ,, ,,	**"Might"**
"Have gone"	,, ,, ,,	**"Had gone"**
"Shall"	,, ,, ,,	**"Should"**
"Took"	,, ,, ,,	**"Had taken"**
"Will"	,, ,, ,,	**"Would"**
"Am falling"	,, ,, ,,	**"Was falling"**

(*There are no inverted commas in Indirect speech.*)

Examples :

1. **Direct** : He said, "I am a Professor."
   Indirect : He said that he was a Professor.
2. **Direct** : He said, "I have won the match."
   Indirect : He said that he had won the match.
3. **Direct** : He said, "I took the examination."
   Indirect : He said that he had taken the examination.
4. **Direct** : He said, "I am playing football."
   Indirect : He said that he was playing football.

Rule II. If the Reported Speech expresses a universal truth, the verb remains unchanged, as :

1. **Direct** : He said, "The sun rises in the east."
   Indirect : He said that the sun rises in the east.

2. **Direct** : He said, "Time and the tide wait for no man."
Indirect : He said that time and tide wait for no man.

Rule III. If the Reporing Verb is in the Present or Future Tense, the Tense of the Reported Speech remains unchanged, *e.g.*

1. **Direct** : He says, "I pray daily."
Indirect : He says that he prays daily.

2. **Direct** : He says, "I have done my duty."
Indirect : He says that he has done his duty.

Rule IV. The person of the pronoun in the Reported Speech should correspond to the original person and the sense of the original speech, as :

1. **Direct** : Zaheer said, "I am a fool."
Indirect : Zaheer said that he was a fool.

2. **Direct** : Zaheer said to me, "You are a fool."
Indirect : Zaheer said to me that I was a fool."

3. **Direct** : Zaheer said to her, "You are a fool."
Indirect : Zaheer said to her that she was a fool.

Rule V. If the Reported Speech is changed into the Past Tense, the adjectives, the verb and the adverbs showing "nearness" are changed, for instance :—

Now is changed into **then.** **Ago** is changed into **before.**

This is changed into **that.** **To-day** is changed into **that day.**

These in changed into **those.** **Tomorrow** is changed into **next day.**

Here is changed into **there.** **Yesterday** is changed into **the previous day.**

Hence is changed into **thence.** **Last evening** is changed into **the previous evening.**

Thus is changed into **so.** **Next day** is changed into **the following day.**

Come is changed into **go.** **Hither** is changed into **thither.**

Examples :

1. **Direct** : He said, "I shall do this work now."
Indirect : He said that he would do that work then.

2. **Direct** : She said, "I live here."
   Indirect : She said that she lived there."
3. **Direct** : You said to me, "I met you years ago."
   Indirect : You told me that you had met me years before.

Warning

Students usually do not change the tense of the Reported Speech as required under Rule I. For example,

1. **Incorrect** : He said that I am ill.
   Correct : He said that he *was* ill. (Note the change of person as well as tense).
2. **Incorrect** : She said that she is singing a song.
   Correct : She said that she *was* singing a song.

Note.—Do not forget to change the person of the Pronouns as required under Rule IV.

Interrogatory Speeches

(*a*) The Reported Speech is preceded by such words as asked, demanded, inquired, questioned.

(*b*) "*That*" is not used as a conjunction.

(*c*) The Indirect Speech is not in the interrogative form *i.e.* the verb comes after the subject as in an Assertive Sentence.

Example :

1. **Direct** : He said to me, "Are you my friend ?"
   Indirect ; He asked me if I was his friend.
2. **Direct** : She said to me. "Have you taken tea ?"
   Indirect : She asked me if I had taken tea.
3. **Direct** : You said to him, "What is your name ?"
   Indirect : You asked him what his name was.
4. **Direct** : You said to me, "Why are you sad today ?"
   Indirect : You asked me why I was sad that day.

Note.—In case of *command*, or *request* or *exclamation* the reporting verb should express the sense in clear words, *e.g.*

1. **Direct** : The master said to the servant, "Be off ! I do not want you."

Indirect : The master ordered the servant to be off as he did not want him.

2. **Direct** : The boy said to the teacher, "May I come in please ?"

Indirect : The boy requested the teacher if he might go in.

Note.—In Exclamatory Sentences, the order of words must be changed into the Affirmative ; as :

1. **Direct** : The beggar said to me, "May you enjoy a long life !"

Indirect : The beggar prayed that I might enjoy a long life.

2. **Direct** : He said, "Alas ! my mother is dead !"

Indirect : He exclaimed with sorrow that his mother was dead.

3. **Direct** : He said, "I wish I were a king !"

Indirect : He expressed a wish that he were a king.

4. **Direct** : The boy said, "Hurrah ! what a beautiful flower !"

Indirect : The boy exclaimed with delight that that was a very beautiful flower.

1. Incorrect and Correct Sentences

Incorrect	*Correct*
1. He asked me what is the good of life.	1. He asked me what the good of life was.
2. I did not know that he is present.	2. I did not know that he was present.
3. He wanted to ask why I do not pray.	3. He wanted to ask why I did not pray.
4. You realized that you have been befooled.	4. You realized that you had been befooled.
5. The teacher enquired who is absent.	5. The teacher enquired as to who was absent.
6. When I heard the story, I enjoy it.	6. When I heard the story, I enjoyed it.
7. My wife told me that she is coming here.	7. My wife told me that she was going there.
8. My friend asked me where my book is.	8. My friend asked me where his book was.
9. He refused to believe that his son is a scoundrel.	9. He refused to believe that his son was a scoundrel.

Direct	*Indirect*
10. He asked me if the earth was round.	10. He asked me if the earth is round.

II. Change of Narration

Direct	*Indirect*
1. I said to him ; "It is a fine day. Let us enjoy ourselves."	1. I said to him that it was a fine day and that we should enjoy ourselves.
2. The teacher said to me, "You will take your examination tomorrow."	2. The teacher told me to take my examination the next day.
3. She said to me, "You are really a naughty girl."	3. She told me that I was really a naughty girl.
4. You once said to her, "I have always hated you."	4. You once told her that you had always hated her.
5. The policeman said to the thief, "Do you recognise this jewellery ?"	5. The policeman enquired of the thief if he recognised that jewellery.

Test Exercise

Change the following into Indirect narration :

1. Rafiq said, "Do not bother me. I have a severe headache."
2. The Professor said to the class, "Do not make a noise. Attend to the lecture."
3. The clerk said to his boss, "I am so sorry. Please excuse me for the oversight."
4. Tufail said, "Naseem, do not leave the house tonight."
5. Qureshi said to his son, "If you want to win in life, try, try again."
6. Tariq said to Talat, "Why do you dance about in the house when you are weeping ?"
7. Mirza said to his servant, "Where have you been since yesterday ?"
8. The policeman said to the cyclist, "Why are you travelling without light ?"
9. The Principal said, "May you all be successful in life !"
10. The players shouted, "Hurrah ! we have won the match."
11. He said, "Alas ! I have lost the battle."
12. You said to him, "What are your current duties in the office ?"

13. Kaiser said, "We saw a grand sight last night."
14. Akhtar said, "We have been searching for you since yesterday."
15. Amjad said, "I bought this car for ten thousand rupees."
16. Khurshid said, "I will come to see you tomorrow."
17. Mansur said, "I shall go away now."
18. Sajjad said, "Man is mortal."
19. The beggar said, "Give alms to a blind man, please."
20. Shaukat said, "Man is the best of God's creation."
21. Khalid said, "God is great. He made the world and all the beautiful things that we see."
22. Arshad said, "I am going to stay in England for good."
23. Shahid said, "I shall marry an English lady."
24. Javed said, "Honesty is the best policy."
25. Jamshed said, "He that goes aborrowing, goes asorrowing."

Miscellaneous Sentences

Direct	*Indirect*
1. The servant said to the master, "Sir, somebody wants to speak to you. May I usher him in ?" The master said, "Yes, Khadim, bring him here I would like to know what the matter is."	1. The servant informed his master that somebody wanted to speak to him. He further enquired if he (the servant) might usher him in. The master replied in the affirmative and bade his servant Khadim to bring him (that somebody) there as he would like to know what the matter was.
2. The accused said to the judge, "My Lord ! I am innocent. I was present on the scene of murder, by chance. I did not know what had happened. The pistol does not belong to me. I do not understand this false charge of murder against me. I want justice."	2. The accused addressed the judge and said that he was innocent. He added that he had been present on the scene of murder by chance. He had not known what had happened. The accused further submitted that the pistol did not belong to him. He added that he did not understand that false charge of murder against him. In the end he begged for justice.

Direct	*Indirect*
3. The Qaid-i-Azam said to the people, "Islam expects every Muslim to do his duty. God has given us a grand opportunity to show our worth as architects of a new State and let it not be said that we did not prove equal to the task."	3. The Qaid-i-Azam urged upon his people that Islam expects every Muslim to do his duty. He warned them that God had given them a grand opportunity to show their worth as architects of a new State and that it should not be said that they had not proved equal to the task.
4. Mr. Patrice Lumumba said, "Gentlemen, the African continent as a whole is not opposed to the West. Africa is not opposed to the United States. Africa is not in opposition to the Soviet Union either. Africa is not against anybody. Africa, simply asks of these powers to recognise its right to independence and dignity. That is all Africa is asking for, gentlemen. If foreign powers can answer this call of Africa, this call for fraternity, dignity and equality, I can tell you that international peace will be safeguarded."	4. Mr. Patrice Lumumba addressed the gentlemen and assuring them that the African continent as a whole was not opposed to the West. He added that Africa was not opposed to the United States either. He further added that Africa was not in opposition even to the Soviet Union, or to anybody else. He insisted that Africa simply asked of those powers to recongnise its right to independence and dignity. He pressed the point that that was all Africa was asking for. He assured the gentlemen that if foreign powers could answer that call of Africa, that call for fraternity, dignity and equality, he could tell them that international peace would be safeguarded.
5. Mr. Liaquat Ali Khan said, "If we are loyal to the memory of our great Quaid-i-Azam, let us remember the watch-words he gave us—— "Unity, Faith and Discipline." Let us so live and act that hundreds of years, hence when history recalls our times, it will say, "These people lived, struggled and suffered like true sons of	5. Mr. Liaquat Ali Khan called upon the people that if they were loyal to the memory of their great Quaid-i-Azam they should remember the watch words of Unity, Faith and Discipline that he had given them. He urged them to so live and act that hundreds of years hence when history recalled their times, it would say that those

Direct	*Indirect*
Islam, so that their children and their children's children may live in honour and glory."	people had lived, struggled and suffered like true sons of Islam, so that their children and their children's children might live in honour and glory.
6. The Quaid-i-Azan said, "We are accused of having made no sacrifices for our goal. I, am afraid, we cannot contribute that sort of sacrifice to which the Congress seems accustomed, to obtain leader ship, to sit like goat under the police *lathi*-charge, then to go to jail, then to complain of loss of weight and then to manage release. I, do not believe in that sort of struggle, but when the time for suffering comes, I will be the first to get the bullet shots in my chest."	6. The Quaid-i-Azam declared that they (the Muslim League or Muslims) were accused (by the Congress) of having made no sacrifices for their goal. He expressed his fear that the Muslims could not contribute that sort of sacrifice to which the Congress seemed accustomed, to obtain leadership, to sit like goat under the police *lathi*-charge, then to go to jail, then to complain of loss of weight and then to manage release. The Quaid-i-Azam did not believe in that sort of struggle, but he announced that when the time for suffering came he would be the first to get the bullet shots in his chest.
7. Field Marshal Ayub Khan said, "In difficult times General Azam has been my righ-hand man. When I asked him to take up the Governorship of the Province I said, "If you do not go, I will have to go and stay there. General Azam is a patriot. He feels for you. He has unlimited energy. He sometimes tires even me out."	7. Field Marshal Ayub Khan declared that in difficult times General Azam had been his right-hand man. He further added that when he had asked him to take up the Governorship of the Province he had told him that if he did not go, he (Field Marshal Ayub Khan) himself would have to go and stay there. He continued that General Azam was a patriot who felt for them and who had unlimited energy which sometimes tired even the Field Marshal out.

Test Exercise

Change the form of narration of the following :—

1. Mr Nkrumah said at the airport : "We must unite or perish. Our objective is African unity. We have no time to waste."

2. The President said, "I accept this offer gratefully and join the party as a two-anna member both from East and West Pakistan with the prayer that this action of mine will be of some assistance to the cause of the country.

   While doing so, I want to make it clear that in my capacity as President, everyone will continue to get fair play and justice irrespective of his party affiliations and I hope that all parties will support me in rightful causes."

3. The Nawabzada did not give a straight answer to the question whether President Ayub would stand for Chairmanship of the Party. The question, he said, should be directed to the President. However, he did not rule out such a possibility by saying that the Party needed a dynamic peronality who should inspire its rank and file with a new determination and confidence.

4. In a signed front page article on his return from a visit to Kashmir, the journal's editor Mr. D. F. Karaka, asked in open sarcasm, "If Bakshi's voice is the true voice of all Kashmir, I honestly fail to understand why this strong and popular leader of the Kashmiri people does not himself support the idea of the plebiscite thus showing to all the world that the only future Kashmir wants is with India. Such a plebiscite would finish once and for all Pakistan's claim that Kashmir, being pre-dominantly Muslim, desires to be added to Pakistan."

5. Syed Abdul Hassan said, in order to give ample training and coaching to the budding athletes, regional meets would be organised at the headquarter of each region. After holding these meets, promising athletes would be selected to undergo camp training.

CHAPTER XIV

WORDS FOLLOWED BY PREPOSITIONS

1. **Abide**	پابندی کرنا	I shall abide by my promise.
2. **Abstain from**	پرھیز کرنا	The patient abstains from food.
3. **Abound in**	بھرپور ھونا	The river abounds in fish.
4. **Abound with**	بھرپور ھونا	Your speech abounds with idioms.
5. **Absorbed in**	محو ھونا	I am absorbed in my studies.
6. **Abatement of**	کمی ھونا	There has been no abatement of flood water since yesterday.
7. **Abundance of**	وافر ھونا	Pakistan has an abundance of mineral wealth (معدنی دولت).
8. **Abhorrence of**	نفرت ھونا	I have a keen abhorrence of crime.
9. **Account for**	جوابدہ ھونا	Please account for your absence.
10. **Accompanied by**	ھمراھی ھونا	Pleasure is accompanied by pain in life.
11. **Accused of**	الزام لگانا	The culprit was accused of theft.
12. **Accustomed to**	عادی ھونا	I am not accustomed to hot weather.
13. **Accede to**	قبول کرنا	He acceded to my request gladly.
14. **Access to**	رسائی ھونا	I have no access to the Governor.
15. **According to**	مطابق	She works according to the time-table.
16. **Accountable to, for**	جواب دہ ھونا	You will be accountable *to* me *for* your rudeness.
17. **Acquaint with**	واقف ھونا	I am not acquainted with this country.
18. **Act upon**	عمل کرنا	The student acted upon his teacher's advice.
19. **Addicted to**	بری چیز کا عادی ھونا	He is addicted to opium.
20. **Adjacent to**	ملحق	His house is adjacent to mine.
21. **Admit of**	اجازت دینا	Circumstances do not admit of any leniency (نرمی.)
22. **Admit into**	داخل ھونا ۔ شامل کرنا	M.F. Ayub was admitted into the Muslim League (Conventionist).
23. **Adorn with**	آراستہ کرنا	The room was adorned with flowers.

24. **Advert to**	حوالہ دینا	Please do not advert to this subject any more.
25. **Adapt to**	ڈھال لینا	He adapted himself to his new surroundings.
26. **Adhere to**	پیرو ہونا	I adhere to my own principles.
27. **Afraid of**	خوف کھانا	I am afraid of nobody.
28. **Affection for**	محبت رکھنا	He has deep affection for children.
29. **Affinity with**	تعلق ہونا	I have no affinity with him in this matter.
30. **Agree to (a proposal)**	مان لینا	He agreed *to* my proposal.
31. **Agree with (a person)**	مان لینا	I agree *with* you.
32. **Agree on**	متفق ہونا	We are all agreed on this point.
33. **Agreeable to**	مزاج کے مطابق	This scheme is agreeable to me.
34. **Aim at**	نشانہ بنانا ۔ مقصود سمجھنا	The hunter aimed his gun at the lion.
35. **Akin to**	ملتا جلتا	Your problem is akin to mine.
36. **Alternative**	چارہ ہونا	There is no alternative to death.
37. **Allegiance to (a person)**	اطاعت کرنا	I owe allegiance to my king.
38. **Allotted to**	مخصوص کرنا الاٹ کرنا	This house was allotted to me.
39. **Allude to**	اشارہ کرنا	He alluded to his previous experiences in his speech.
40. **Alarmed at**	ہراساں ہونا	The family was alarmed at the sight of the thief.
41. **Alive to**	احساس رکھنا	I am fully alive to my domestic problems (خانگی مسائل).
42. **Allied to**	متحد ہونا	I am allied to the common cause of national freedom.
43. **Ambition for**	خواہش رکھنا	He has a great ambition for wealth.
44. **Ambitious of**	خواہشمند ہونا	Some people are highly ambitious of fame.
45. **Amazed at**	ششدر رہ جانا	Everybody was amazed at your progress.
46. **Analogous to**	مشابہ ہونا	Your case is analogous to mine.
47. **Angry with**	ناراض ہونا	The mother is angry with her daughter.

48. **Anxious for**	بے تاب ہونا	I am badly anxious for my result.
49. **Answer to**	مشابہت رکھنا	The young man answers to the photograph.
50. **Answer for**	جوابدہ ہونا	I can answer for his honesty.
51. **Annoyed at**	چیں بہ جبیں ہونا	The teacher was annoyed at the big volley (بوچھاڑ) of questions.
52. **Annoyed with a (person)**	تنگ آنا	I am simply annoyed with you.
53. **Antidote against**	تریاق ہونا	Education is the best antidote against social ills.
54. **Apprise of**	باخبر کرنا	He was apprised of theft by telephone.
55. **Apply to ; for**	درخواست کرنا	I applied to the principal for leave.
56. **Aptitude for**	طبعی میلان	He has an aptitude for poetry.
57. **Approach to**		Your approach to this problem is wrong.
58. **Arrive at**	پہنچنا	I could not arrive at any decision.
59. **Ashamed of**	شرمندہ ہونا	I am ashamed of my fault.
60. **Associate with**	میل جول رکھنا	He associates with bad boys.
61. **Ask for**	دعوت دینا	Your are asking for trouble for nothing.
62. **Approve of**	منظور کرنا	I approve of your suggestion.
63. **Assure of**	یقین دلانا	I assure you of my loyalty.
64. **Attend to**	توجہ دینا	The boys attend to the lecture.
65. **Assent to**	رضامند ہونا	He assented to my plan.
66. **Avail of**	فائدہ اٹھانا	You avail of every opportunity you get.
67. **Aware of**	واقف ہونا	I was not aware of your programme.
68. **Aversion to**	نفرت ہونا	I have a great aversion to drinking.
69. **Atone for**	گناہ کا کفارہ ادا کرنا	He is sorry and wants to atone for his sin.
70. **Attribute to**	منسوب کرنا	I attribute my success to his help.
71. **Based upon**	انحصار رکھنا بنیاد رکھنا	Most stories are based upon gossip.
72. **Bear off**	جیت لینا	Our captain bore off the trophy.
73. **Beware of**	باخبر رہنا	Beware of pickpockets.

74. **Belong to**	ملکیت ہونا	This house belongs to me.
75. **Boast of**	فخر کرنا	Never boast of your learning.
76. **Beset with**	شکار ہونا	The scheme was beset with difficulties.
77. **Blended with**	گھل مل جانا	Music blends with one's soul. Sugar blends with milk.
78. **Break off**	قطع تعلق ہونا	He has broken off relations with me.
79. **Break out**	چھڑ جانا - پھوٹ پڑنا	1. A fire broke out in the house. 2. War broke out on the frontier. 3. Cholera has broken out in the city.
80. **Break into**	نقب لگانا	The thieves broke into the bungalow.
81. **Bring up**	نشو ونما پانا	He was brought up in the lap of luxury.
82. **Burst into**	پھوٹ پڑنا	The old woman burst into tears.
83. **Believe in**	یقین رکھنا	I believe in hard work.
84. **Bent upon**	تلا ہونا	He is bent upon mischief.
85. **Bestow upon**	بخشش کرنا	You have bestowed a great honour upon me by visiting my house.
86. **Beg of**	مانگنا - التجا کرنا	He begged of me to leave him alone.
87. **Bargain with**	سودا کرنا	He is always bargaining with his friends.
88. **Blind to**	دھیان نہ دینا	He is blind to his own weakness.
89. **Bereave of**	گنوا دینا	He was bereft of his purse.
90. **Bear with**	گذارہ کرنا	I cannot bear with you any longer.
91. **Betrayal of**	غداری کرنا	He is guilty of the betrayal of his country.
92. **Back out**	وعدہ خلافی کرنا	He backed out of his promise.
93. **Call on**	ملنے کے لئے آنا - ہڑتال کرنا	1. He called on the Principal in his office. 2. The labourers called on a strike.
94. **Call off**	ہڑتال ختم کرنا	The strike was called off.
95. **Capable of**	ماہر ہونا	He is grown up and capable of helping himself.
96. **Cede to**	شامل ہونا	Kashmir will finally cede to Pakistan.
97. **Charge with**	الزام لگانا	The clerk was charged with accepting bribe.

98.	**Compare with**	مقابلہ کرنا	Compare the two essays with each other.
99.	**Compare to**	مشابہت رکھنا	The aeroplane compares to a flying kite.
100.	**Conduce to**	منتج ہونا	Healthy habits conduce to long life.
101.	**Condemn to**	سزا پانا	He was condemned to life imprisonment.
102.	**Compensate for**	تلافی کرنا	The prize will compensate for hard work.
103.	**Confident of**	پر یقین ہونا	I am confident of success.
104.	**Convince of**	قائل ہونا	I am fully convinced of his guilt.
105.	**Connive at**	نظر انداز کرنا	Never connive at the faults of children.
106.	**Confide in**	راز بتانا	He confided in me fully.
		اعتبار کرنا	Pakistan cannot confide in West.
107.	**Comply with**	تعمیل کرنا	I always comply with your wishes.
108.	**Compete with**	مقابلہ کرنا	He will compete with you in the shot-put.
109.	**Competent for**	مستحق ہونا - اہل ہونا	He is fully competent for the job of a Pincipal.
110.	**Comment on**	تبصرہ کرنا	I do not want to comment on his speech.
111.	**Congratulate on**	مبارک باد دینا	The boys congratulated the captain on winning the match.
112.	**Celebrated for**	مشہور ہونا	Sialkot is celebrated for sports material.
113.	**Compatible with**	مطابق ہونا	Arrangements made were compatible with the position of the V.I.P.
114.	**Careless of**	لاپرواہ ہونا	He is careless of his belongings.
115.	**Concur with**	ہم خیال ہونا	He concurs with me in everything.
116.	**Content with**	مطمئن ہونا	I am fully contented with my lot.
117.	**Clothed in**	ڈھانپنا	The scene is clothed in beauty.
118.	**Cling to**	پیروی کرنا	He clings to his principles.
119.	**Consistent with**	مطابق ہونا	His actions are not consistent with his profession (قول).

120.	**Contiguous to**	ملحقہ	The district of Sialkot is contiguous to the Gujranwala district.
121.	**Crowned with**	کامیاب ہونا	His efforts were crowned with success.
122.	**Concerned with**	تعلق ہونا	I am not concerned with his failure or success.
123.	**Certain of**	یقینی طور پر	I am certain of my success.
124.	**Deaf to**	لاپرواہ ہونا	You are deaf to the voice of wisdom.
125.	**Deficient in**	کمی ہونا	He is deficient in humour. (مزاح)
126.	**Deprive of**	محروم ہونا	He was deprived of his purse by the pick-pocket.
127.	**Desirous of**	خواهش کرنا	I am desirous of going abroad.
128.	**Desist from**	باز رهنا	I could not desist from laughing.
129.	**Despair of**	مایوس ہونا	Never despair of success in life.
130.	**Dispense with**	برطرف کرنا	His services have been dispensed with.
131.	**Die of**	مرنا	He died of cholera.
132.	**Digress from**	انحراف کرنا	He digressed from his earlier statement.
133.	**Delight in**	خوشی پانا	I delight in serving othets.
134.	**Deviate from**	راہ سے بھٹک جانا	He never deviates from the path of truth and virtue.
135.	**Distinct from**	نمایاں طور پر مختلف ہونا	The two brands of tea are distinct from each other.
136.	**Differ from**	اختلاف رکھنا	He differs from his brother in many things.
137.	**Equal to**	پورا اترنا	He is equal to Aslam in cunning.
138.	**Envious of**	رشک کرنا	Never feel envious of anybody.
139.	**Endowed with**	نعمت سے مزین ہونا	Iqbal was endowed with the gift of high poetry.
140.	**Exempt from**	مستثنیٰ کرنا	The absentees was exempted from fine.
141.	**Enter into**	شریک ہونا	He has entered into a contract with me.
142.	**Elicit from**	اخذ کرنا	The police could not elicit any thing from him.
143.	**Eligible for**	اهل ہونا	He is eligible for this post.

144. **Enamoured of**	مشتاق ہونا	You are badly enamoured of your wife.
145. **Enjoin upon**	تاکید کرنا	I enjoin upon you to take exercise daily.
146. **Entitled to**	مستحق ہونا	He is entitled to free accommodation.
147. **Expose to**	کھلا یا عریاں رکھنا	Do not expose yourself to danger.
148. **Escape from**	باہر نکلنا یا بچ نکلنا	The gas escapes from the tube. The prisoner escaped from the jail.
149. **Familiarity with**	قرابت	I do not approve of your familiarity with bad boys.
150. **Familiar to**	آشنا ہونا	His face is familiar to me.
151. **Fil for**	قابل	This water is not fit for drinking.
152. **Fond of**	شائق	I am fond of book.
153. **False to**	جھوٹا یا غلط کار	He proved false to his word.
154. **Forgetful of**	لاپرواہی کرنا	He is always forgetful of his duty.
155. **Foreign to**	بے تعلق اجنبی ہونا	His policy is foreign to my point of vi w.
156. **Glance at**	نظر ڈالنا	He glanced at me casually (اتفاقیہ).
157. **Guarantee for**	ضمانت دینا - ضامن ہونا	I guarantee for his good conduct.
158. **Guard against**	حفاظت کرنا	Always guard against evil.
159. **Gifted with**	مزین ہونا	He is gifted with an oily tongue.
160. **Grateful to**	ممنون ہونا	You should be grateful to God.
161. **Grieve at**	غم کرنا	Do not grieve at a minor loss.
162. **Give in**	گرجانا - ہارجانا	The bridge gave in. He gave in before his opponent.
163. **Give up**	چھوڑ دینا	He gave up smoking.
164. **Give out**	فاش کرنا	Tne prisoner gave out the secret.
165. **Give at**	لائق	He is good at English.
166. **Go by**	مشہور ہے	He goes by the name of Gama.
167. **Go after**	پیچھا کرنا	Never go after empty show.
168. **Guilty of**	قصور وار ہونا	He was guilty of theft.
169. **Grumble at**	گلہ کرنا	He is ever grumbling at everything.
170. **Hopeful of**	پر آمید	I am hopeful of his speedy recovery.

171.	**Hostile to**	مخالف	He is hostile to *purdah*.
172.	**Hush up**	خاموش کرنا، دبا دینا	The matter was hushed up.
173.	**Heir to**	وارث	The prince is heir to the throne.
174.	**Inclined to**	مائل ہونا	I am not inclined to visit Lahore.
175.	**Indebted**	مشکور ہونا - مقروض ہونا	I am indebted to you for your help.
176.	**Infected with**	بیماری کا شکار ہونا	The city is infected with cholera.
177.	**Infested with**	بھرپور ہونا	The forest is infested with robbers.
178.	**Informed of**	اطلاع پانا	The police was informed of the murder.
179.	**Indifferent to**	بے پرواہ ہونا	He is indifferent to his business.
180.	**Indignant at**	غم و غصہ محسوس کرنا	He felt indignant at my remarks.
181.	**Insist upon**	زور دینا	The child insisted upon going home.
182.	**Introduce to**	تاعرف ہونا	I was introduced to the visitor.
183.	**Intrude upon**	دخل دینا	Never intrude upon others.
184.	**Incentive to**	محرک	Good health is an incentive to hard work.
185.	**Inquire into**	تفتیش کرنا	The officer inquired into the matter.
186.	**Intimacy with**	بے تکلفی - گہرا تعلق	He has close intimacy with the Minister.
187.	**Ill of**	بیمار ہونا	The patient is ill of typhoid fever.
188.	**Impart to**	خبر دینا - سکھانا	A teacher imparts knowledge to others.
189.	**Inconsistent with**	بے جوڑ	Your proposal is inconsistent with reason (عقل).
190.	**Incumbent on**	ضروری	It is incumbent on students to work hard.
191.	**Inferior to**	کمتر ہونا	Your watch is inferior to mine.
192.	**Innocent of**	بے گناہ ہونا	The team has been innocent of any malpractice.
193.	**Jealous of**	حسد کرنا	Never be jealous of your neighbour.
194.	**Jeer at**	تمسخر کرنا	Never jeer at your own friends.

195.	**Join in**	شریک ہونا	The chairman joined in the debate.
196.	**Keep back**	چھپانا	He is keeping back something.
197.	**Keep from**	بچنا	Keep from bad company.
198.	**Long for**	خواہش رکھنا	I long for a meeting with you.
199.	**Loyal to**	وفادار ہونا	He is loyal to his institution.
200.	**Lame of**	لنگڑا ہونا	He is lame of one foot.
201.	**Laugh for**	مذاق اڑانا	Do not laugh at your elders.
202.	**Liking for**	پسندیدگی	I have a great liking for pictures.
203.	**Listen to**	توجہ سے سننا	He does not listen to my advice.
204.	**Listen in**	ریڈیو سننا	Have you been listening-in ?
205.	**Make up**	کمی پوری کرنا	He made up his deficiency during the holidays.
206.	**Make out**	سمجھ میں آنا	I cannot make out anything.
207.	**Make for**	پیدا کرنا	Food makes for warmth in the body.
208.	**Murmur at**	بڑبڑانا	Never murmur at adversity.
209.	**Meddle with**	دخل دینا	Do not meddle with my affairs.
210.	**Mourn for**	ماتم کرنا	He mourned for his deceased uncle.
211.	**Marry to**	شادی کرنا	She is married to her cousin.
212.	**Mindful of**	توجہ دینا	He is always mindful of others' feelings.
213.	**Notorious for**	بدنام	Paris is notorious for its fashions.
214.	**Negligent in**	لاپرواہ	He is negligent in his studies.
215.	**Object to**	اعتراض کرنا	Aftab always objects to loose talk.
216.	**Opposed to**	مخالفت کرنا	He is opposed to this view.
217.	**Obedient to**	تابعداری کرنا	The son is obedient to his parents.
218.	**Obliged to**	مشکور ہونا	1. I am obliged to you for your help.
		مجبور ہونا	2. He was obliged to pay the fine.
219.	**Occur to**	خیال سوجھنا	It never occurred to me that he was lying.
220.	**Overcome with**	مغلوب ہونا	He was overcome with sleep after a full day's work.
221.	**Overwhelm with**	مبتلا ہونا	The old mother was overwhelmed with grief at her son's death.

222.	**Offend against**	معیوب ہونا	His remarks always offend against good taste.
223.	**Pride in**	فخر کرنا	He prides in his high birth.
224.	**Pity for**	رحم کرنا	I feel a great pity for the poor.
225.	**Part with**	جدا ہونا	I cannot part with my property.
226.	**Partial to**	جانبدار ہونا	He is always partial to his friends.
227.	**Passion for**	شوق رکھنا	He has a deep passion for music.
228.	**Peculiar to**	مخصوص ہونا	This climate is peculiar to the region.
229.	**Proud of**	فخر کرنا	The nation is proud of its heroes.
230.	**Prefer to**	ترجیح دینا	I prefer Geography to Mathematics.
231.	**Preference for**	ترجیح	I have preference for his honest methods.
232.	**Profit by**	نفع آٹھانا	I shall profit by your rich experience.
233.	**Penitent for**	تائب ہونا	He is penitent for his misconduct.
234.	**Persist in**	ثابت قدم رہنا	He always persists in what he says.
235.	**Persevere in**	جانفشانی سے کام کرنا	If you persevere, you may top the list.
236.	**Popular**	ہردلعزیز ہونا	The teacher is popular with the students.
237.	**Prepare for**	تیاری کرنا	I am preparing for the competition.
238.	**Prevent from**	روکنا	He prevented me from beating you.
239.	**Provide for**	خرچ پورا کرنا	He has duly povided for his family.
240.	**Prejudicial**	تعصب ہونا	Your action is prejudicial to the college discipline.
241.	**Proficient in**	ماہر ہونا	He is proficient in Arabic and Persian.
242.	**Prone to**	راغب ہونا	He is prone to accept your request.
243.	**Prey upon**	شکار کرنا	Stronger nations prey upon weaker nations.
244.	**Previous to**	پیشتر	He had left previous to your arrival.

245.	**Prompt in**	عجلت کرنا	He is prompt in replying to letters.
246.	**Puhish for**	سزا دینا	The guilty will be punished for their sins.
247.	**Pray to**	دعا کرنا	Pray to God regularly.
248.	**Preside at**	صدارت کرنا	The Commissioner presided at the meeting.
249.	**Ponder on**	سوچ بچار کرنا	Philosophers ponder on many problems.
250.	**Prior to**	پیش ازیں	This case was registered prior to his appointment. (تعیناتی)
251.	**Prevail on**	منوا لینا	He prevailed on me to help him.
252.	**Prevail against**	غالب آنا	Nothing can prevail against death.
253.	**Plead with**	وکالت کرنا	He pleaded with me to forgive him.
254.	**Plot against**	خلاف سازش کرنا	They plotted against the government.
.	**ge in or into**	غوطہ لگانا	1. He plunged into the river. 2. The nation was plunged in grief at the death of the Quaid-i-Azam.
256.	**Proceed with**	کاروائی کرنا	He proceeded with his mission without fear.
257.	**Present with**	سامنا ہونا	He was presented with a new difficulty.
258.	**Prohibit from**	منع کرنا	Students are prohibited from smoking.
259.	**Preserve from**	محفوظ رکھنا	May God preserve you from misfortune !
260.	**To prejudice against**	زہر بھرنا	He was prejudiced against me by my enemies.
261.	**Point at**	اشارہ کرنا	The teacher pointed at the blackboard.
262.	**Penetrate into**	خراب ہونا	My words penetrate into his head.
263.	**Pine for**	بےتاب ہونا	He pined for his son during his absence.
264.	**Quake with (fear)**	خوف سے کانپنا	The guilty child quaked with fear before his father.
265.	**Quail at**	خوف سے کانپنا	He quailed at my threat.
266.	**Qualified for**	اہل ہونا	He is highly qualified for this job.

267.	**Quarrel with**	جھگڑنا	He never quarrels with his friends.
268.	**Refer to**	حوالہ دینا	You can refer to him for help.
269.	**Regardless of**	بے پروا ہونا	He helped me regardless of the consequences.
270.	**Rail at (against)**	قصور وار ٹھہرانا	He rails at everybody and so nobody likes him.
271.	**Recoil from**	نفرت کرنا	Everybody recoils from murder.
272.	**Reflect on**	سوچنا	He reflected on his past misfortunes.
273.	**Reason with**	بحث کرنا	I do not want to reason with you.
274.	**Rejoice at**	خوش ہونا	He felt rejoiced at the happy news.
275.	**Reproach for**	طعنہ دینا	He reproached me for not helping him.
276.	**Rank with**	برابر ہونا	Iqbal ranks with the greatest poets of the East.
277.	**Rebel against**	بغاوت کرنا	A young man usually rebels against discipline.
278.	**Reconcile with**	صلح کرنا	He is now reconciled with his friend.
279.	**Reconcile to**	راضی برضا ہونا	He was now reconciled to his loss.
280.	**Refrain from**	باز رہنا	He refrained from teasing her.
281.	**Relate to**	رشتہ دار ہونا	He is related to me.
282.	**Result from**	نتیجہ ظاہر ہونا	His death resulted from injuries.
283.	**Repent of**	پشیمان ہونا	He repented of his hasty step.
284.	**Remind of**	یاد دھانی کرانا	History reminds us of our past.
285.	**Remonstrate**	احتجاج کرنا	He remonstrated with me against the injustice done to him.
286.	**Reward for**	انعام دینا	He was rewarded for his gallantry. (شجاعت)
287.	**Run after**	پیچھے دوڑنا	Never run after empty show.
288.	**Respond to**	جواب دینا	He never responded to my request.
289.	**Responsible to, for**	جوابدہ ہونا	He is responsible to the people for his misdeeds.
290.	**Rob of**	لٹ جانا	He was robbed of his belongings.
291.	**Recover from**	سنبھل جانا	He has not yet recovered from his prolonged illness.
292.	**Reduce to**	خاکستر ہو جانا	The house was reduced to ashes.
293.	**Relevant to**	مناسب یا مطابق	His speech was not relevant to the occasion.

294.	**Renowned for**	مشہور ہونا	Iqbal is renowned for his poetry.
295.	**Replete with**	بھر پور	The essay is replete with wisdom.
296.	**Resort to**	آسرا لینا	Never resort to mean tricks.
297.	**Set about**	شروع کرنا	He set about his work in right earnest.
298.	**Smell of**	بو یا خوشبو آنا	The story smells of mischief.
299.	**Sniff at**	ناک بھوں چڑھانا	He sniffs at the work of his clerks.
300.	**Stare at**	گھورنا	He stared at me in anger.
301.	**Strike at**	حملہ کرنا	Strike the evil at the root.
302.	**Scoff at**	طعنہ دینا	He always scoffs at his opponent.
303.	**Shudder at**	کانپنا	We simply shuddered at his tragic death.
304.	**Sentence to**	سزا ملنا	He was sentenced to death.
305.	**Stand by**	حمایت کرنا	I shall stand by you through thick and thin.
306.	**Stand against**	مخالفت کرنا	Nehru stood against the Muslim independence.
307.	**Stoop to**	جھکنا	I would never stoop to such meanness.
308.	**Struggle against**	جہاد کرنا	He is struggling against poverty.
309.	**Sympathise with**	ہمدردی کرنا	I sympathise with you in your sorrow.
310.	**Short of**	کمی ہونا	I am short of money these days.
311.	**Search for**	تلاش کرنا	The police searched for the thief.
312.	**Sensitive to**	حساس ہونا	He is not sensitive to criticism.
313.	**Subscribe to**	معاون ہونا	You never subscribe to my view.
314.	**Surprise at**	حیران ہونا	He was surprised at the news.
315.	**Supply with**	مہیا کرنا	He supplied me with a packet of cigarettes.
316.	**Sick of**	تنگ آ جانا	I am sick of his tricks.
317.	**Sensible of**	آگاہ ہونا	I am fully sensible of the danger.
318.	**Similar to**	ایک جیسا	Your case is similar to mine.
319.	**Susceptible of**	حساس	He is susceptible of noble feelings.
320.	**Satisfied with**	مطمئن ہونا	I am satisfied with your progress.
321.	**Studded with**	جڑا ہوا	The tomb is studded with jewels.
322.	**Sanguine of**	پر امید	I am sanguine of my success.
323.	**Solicitous of**	متفکر	The mother was solicitous of her son's welfare.

324.	**Tamper with**	دست برد کرنا	The records have been tampered with.
325.	**Tempt with**	ورغلانا	She tried to tempt the child with sweets.
326.	**Thankful to, for**	مشکور ہونا	I am thankful *to* you, *for* this favour.
327.	**Trifle with**	محض کھیلنا	He is trifling with his business.
328.	**Tried of**	اکتا جانا	I am tired of his company.
329.	**True to**	وفا کرنا	He is always true to his word.
330.	**Tend to**	مائل ہونا	Hardwork tends to success.
331.	**Trust in**	یقین رکھنا	Strike hard and trust in God.
332.	**Tide over**	غالب آنا	He has tided over many difficulties.
333.	**Triumph over**	فتح پانا	Truth triumphs over everything.
334.	**Testify to**	تصدیق کرنا	I testify to his innocence.
335.	**Tower over**	ممتاز یا نمایاں ہونا	He towers over all his friends.
336.	**Vexed at**	پریشان یا تنگ ہونا	He was vexed at my remarks.
337.	**Vie with**	مقابلہ کرنا	He always tries to vie with his friends.
338.	**Void of**	خالی ہونا	His argument is void of reason.
339.	**Vote for**	ووٹ دینا ، رائے دینا	He voted for his friend.
340.	**Urge upon**	زور دینا	He urged upon his party to vote for him.
341.	**Wait upon**	ملاقات کے لئے جانا	The deputation waited upon the Governor.
342.	**Warn of**	متنبہ کرنا	I may warn you of the consequences. (نتائج)
343.	**Warn against**	خبر دار کرنا	He warned me against my partner.
344.	**Wonder at**	حیران ہونا	He wondered at my remarks.
345.	**Wanting in**	کمی ہونا	You are wanting in common sense.
346.	**Withdraw from**	پلٹ جانا	He withdrew from the bargain.
347.	**Weary of**	تنگ آنا	He is weary of his son.
348.	**Wear out**	ختم ہونا	Superficial friendship soon wears out.
349.	**Zeal for**	جوش ہونا	He showed great zeal in welcoming Quaid-i-Azam.
350.	**Zest for**	مشتاق ہونا	She has great zest for music.

CHAPTER XV

IDIOMS AND PHRASES

1. **To bear the brunt of.**—(to bear the chief burden of something خمیازہ بھگتنا).
The master had to bear the brunt of his servant's misdeeds.
2. **Lion's share.**—(major part).
The eldest son got the lion's share of his father's property.
3. **At the eleventh hour.**—(at the last stage).
Most students work hard only at the eleventh hour and so fail in the examination.
4. **To be taken aback.**—(to be surprised بھونچکا سا رہ جانا).
I was simply taken aback by the news of his sudden death.
5. **Above board.**—(frank ; straight forward).
The Presid.nt does everything above board.
6. **To take to task.**—(to reprove ڈانٹنا).
The teacher took the failed students to task.
7. **To bury the hatchet.**—(to end the quarrel).
The two parties buried the hatchet and came to terms.
8. **A storm in the tea cup.**—(a fuss about trifles).
The students' strike was only a storm in the tea cup.
9. **A leap in the dark.**—(a hasty or rash step اندھا دھند قدم).
Think before you act. Never take a leap in the dark.
10. **To cross the Rubicon.**—(to take a decisive step).
جرأت مندانہ یا قطعی فیصلہ کرنا
The Revolutionary Government has crossed the Rubicon by disqualifying dishonest politicians.
11. **Apple of discord.**—(bone of contention فساد کی جڑ).
The paternal property proved to be an apple of discord between the two brothers.
12. **An axe to grind.**—(some personal motive ذاتی غرض).
I have no axe to grind in helping the wronged (مظلوم).
13. **Sum and substance.**—(gist : لب لباب).
Money-making is the sum and substance of his life.
14. **Heart and soul.**—(whole-heartedly دل لگا کر).
H^e worked heart and soul to win the prize.

15. **Null and void.**—(cancelled منسوخ کر دینا).
The new Government declared many old laws null and void.

16. **To blow one's own trumpet.**—(to sing one's own praises اپنے منہ میاں مٹھو بنتا).
Some people blow their own trumpets to satisfy their vanity (غرور).

17. **To have a finger in the pie.**—(be concerned in the matter پھٹے میں ٹانگ اڑانا).
The Marhatta Chief had a finger in every one's pie.

18. **After one's heart.**—(according to liking پسند کے مطابق).
He is a man after my heart.

19. **Spick and span.**—(clean and tidy صاف ستھرا).
She keeps her house spick and span.

20. **Fits and starts.**—(irregularly : at intervals بیقاعدہ).
He always works by fits and starts.

21. **Let the cat out of the bag.**—(to disclose a secret سربستہ راز کا انکشاف کرنا)
The scheme failed because somebody let the cat out of the bag before hand (پیش از وقت).

22. **To mince matters.**—(to speak in a roundabout way تول مول انداز میں بات کرنا) .
Please do not mince matters but speak out the truth bluntly.

23. **A rainy day.**—(bad time نا مساعد حالات).
Lay by (جمع کرنا) something against a rainy day.

24. **To burn the candle at both ends.**—(to spend excessively فضول خرچی کرنا).
He has been burning the candle at both ends since his father's death. He will suffer in the end.

25. **To burn one's boats.**—(to take a final step قطعی قدم آٹھانا).
He burnt his boats by resigning his job. So he could not retrace his steps (پسپا ہونا).

26. **To nip in the bud.**—(to destroy in the very beginning (جڑ سے کاٹنا) Always nip the evil in the bud.

27. **In cold blood.**—(deliberately سرد مہری سے).
The dacoit (ڈاکو) murdered the child in cold blood.

28. **To come to grief.**—(to suffer a setback نقصان آٹھانا - تباہ ہونا).
The boat came to grief in the storm.

29. **To carry the day.**—(to achieve a victory (بازی لے جانا).
Babar carried the day in the battle of Panipat.

30. **To break the ice.**—(to break the silence (مہر سکوت توڑنا).
There was pin-drop silence in the hall when the speaker broke the ice by attacking the government.

31. **To harp on the same string.**—(to talk constantly of one topic (ایک ہی سرا لا پنا).
Najma has nothing fresh to say. She always harps on the same old string.

32. **To read between the lines.**—(to detect a hidden meaning (بین السطور پڑھنا).
He does not blame you openly but, read between the lines, this letter indirectly points at you all the time.

33. **A thankless task.**—(not appreciated by others (جس کی قدر دانی نہ ہو).
Teaching is a thankless job nowadays as nobody appreciates a teacher's service to mankind.

34. **An iron hand.**—(with force (دست آہنی سے).
Emperor Akbar crushed the mutiny (بغاوت) with an iron hand.

35. **A fair hand.**—(beautiful handwriting (خوش خط).
You write a fair hand while Asif writes a bad hand.

36. **A square deal.**—(a fair bargain (کھرا سودا).
You cannot expect a square deal from such a fraud (دھوکے باز).

37. **An oily tongue.**—(flatterer (چرب زبان - چاپلوسی).
Today a person with an oily tongue has more chances of success than a blunt man like you.

38. **To the backbone.**—(thoroughly ; every inch (سر تا پا).
He is a gentlemen to the backbone.

39. **To hold a brief for.**—(argue in favour of (حمایت کرنا).
I hold no brief for the guilty man but you must not harm an innocent man without cause.

40. **To build castles in the air.**—(to make imaginary plans (خیالی پلاؤ پکانا - ہوائی قلعے تعمیر کرنا).
He is a mere idealist and only builds castles in the air.

41. **To flog a dead horse.**—(to waste energy مرے کو مارے شاہ مدار).
He has lost the elections. To condemn (مذمت کرنا) him now is just like flogging a dead horse.

42. **At all events.**—(at any rate ہر قیمت پر).
I shall stand by my friends at all events.

43. **To see eye to eye with.**—(to agree ہم خیال ہونا).
I do not eye see eye to *with* you in this matter.

44. **To play with fire.**—(to do something dangerous آگ سے کھیلنا).
To love blindly is to play with fire.

45. **To pocket an insult.**—(to bear an insult بے عزتی برداشت کرنا).
My friend abused me but I pocketed the insult quietly.

46. **A drawn match.**—(an indecisive match برابر کا مقابلہ).
It was a drawn match between the two parties.

47. **A red-letter day.**—(an important day اہم دن).
The Revolution Day is a red-letter day in our history.

48. **A swan song.**—(the last effort آخری شہکار).
"Armughan-i-Hijaz" was the swan song of Dr. Iqbal.

49. **A bed of roses.**—(a comfortable thing پھولوں کی سیج).
Life is not a bed of roses. It is rather a bed of thorns.

50. **A fair-weather friend.**—(selfish friend رکابی دوست).
The world is full of fair-weather friends but only a friend in need is a friend indeed.

51. **To keep up appearances.**—(to keep up the show ظاهریت برقرار رکھنا).
The two friends are angry at heart but still they try to keep up appearances.

52. **To keep at arm's length.**—(to keep off پرے رکھنا).
Keep bad company at arm's length.

53. **To catch red-handed.**—(to catch in the act رنگے ہاتھ پکڑا جانا).
The thief was caught red-handed while stealing the jewellery.

54. **To hit below the belt.**—(to strike unfairly ناجائز حملہ کرنا).
To attack a sleeping enemy is to hit him below the belt.

55. **To shed crocodile tears.**—(to be hypocritical دکھاوے کے آنسو بہانا).
He first got his friend into trouble and later shed crocodile tears over his misfortune.

56. **To play the second fiddle.**—(to act as an assistant دوسرے کی تال پر گانا).
The servant plays the second fiddle to his master.

57. **A bird's eye view.**—(a brief picture طائرانہ نظر).
He gave me a bird's eye view of the whole scheme in a few words.

58. **A royal road.**—(an easy and successful way).
Hard work is the royal road to success.

59. **To be at daggers drawn.**—(open and bitter enemy جانی دشمن).
The two friends are now at daggers drawn with each other.

60. **To be at sixes and sevens.**—(to be at sea - شش و پنج میں پڑنا حیران و پریشان ہونا).
(*a*) The books are lying at sixes and sevens in the room. بکھری پڑی ہیں).
(*b*) I am at sixes and sevens about what to do.

61. **To be Greek.**—(to be totally unintelligible (سمجھ سے باہر ہونا).
As I did not know the case, his talk was all Greek to me.

62. **To be in one's element.**—(to be in a favourable place موافق ماحول میں ہونا).
He is in his element in the company of poets and scholars.

63. **In the good books of.**—(in one's favour).
Nayyra is in the good books of her teachers.

64. **To bring to book.**—(to call to account مواخذہ کرنا).
The police brought the culprit to book.

65. **To call in question.**—(to doubt ; to dispute شبہ کرنا).
Nobody can call his honesty in question.

66. **On the wane.**—(decreasing by degrees بتدریج زوال).
The prestige of the political parties is on the wane.

67. **To carry weight.**—(to be influential وزن رکھنا).
His advice carries weight with his friends.

68. **To come off with flying colours.**—(to succeed brilliantly شاندار). کامیابی).
He came off with flying colours in the examination.

69. **To be cut to the quick.**—(to give pain or shock دھچکا لگنا).
I was cut to the quick by his bitter remarks.

70. **To come to a head.**—(to mature تکمیل پانا).
The situation came to a head at last.

71. **To cast a spell.**—(to charm جادو کر دینا).
His masterly speech cast a spell on the assembly.

72. **To cast a slur upon.**—(to bring a bad name کلنک کا ٹیکہ لگانا).
The young man cast a slur upon his family by his misdeeds.

73. **To cast into the shade.**—(to eclipse ; to surpass (پس پشت ڈال دینا).
The pupil's excellent performance cast into the shade the achievement of his teacher.

74. **To take the bull by the horn.**—(to face a danger bravely خطرے کا بہادری سے مقابلہ کرنا).
Never lose heart in face of difficulties. Take the bull by the horn and you will win.

75. **To put a spoke in one's wheel.**—(to hinder رکاوٹ ڈالنا).
He is a do-nothing (نکھٹو) who tries to put a spoke in others' wheel.

76. **To bid fair.**—(promising امید افزا).
Tariq bids fair to win the prize.

77. **To catch a Tartar.**—(to meet a stronger opponent زیادہ طاقت ور حریف سے مقابلہ کرنا).
The officer took the servant to task but the latter paid him back in the same coin. He then discovered that he had caught a Tartar.

78. **To pay back in the same coin.**—(to return the compliment ترکی بہ ترکی جواب دینا).
Love begets love and hate begets hate. The world pays you back in the same coin.

79. **To rest upon one's laurels.**—(to be satisfied with one's achievements کامیابی کے بعد ھاتھ پر ھاتھ مار کر بیٹھ جانا).
A true adventurer goes on fighting against odds and never rests upon his laurels.

80. **To steal a march.**—(to advance earlier and unexpectedly خفیہ طور پر پیش قدمی کر لینا).
The English stole a march over the French in overpowering the Indian States.

81. **To cut a sorry figure.**—(to make a bad impression اپنا سا منہ لے کر رہ جانا).
He cut a sorry figure in the examination.

82. **To worship the rising sun.**—(to honour an influential person چڑھتے سورج کی پرستش).
The world worships the rising sun. Nobody cares for the past personalities.

83. **A cat's paw.**—(a tool آلہ کار).
He is highly selfish and uses his friend only as a cat's paw.

84. **To swallow the bait.**—(to be cheated چکمہ کھانا).
He laid the trap (جال بچھانا) to win you over and you foolishly swallowed the bait.

85. **To do one credit.**—(to do honour).
Your generosity does you great credit. You did not take the defaulter (قصور وار) to task.

86. **To do the house.**—(to tidy up صفائی کرنا).
The maid-servant does the house every morning.

87. **To do a good turn.**—(to do good to somebody (نیکی کرنا).
He has done me many a good turn in life.

88. **To draw a blank.**—(to fail in a venture ناکام ہونا - خالی ہاتھ رہنا).
He tried his hand at several jobs but always drew a blank.

89. **To get wind of.**—(to hear secretly of خفیہ خبر پا لینا).
The police got wind of the conspiracy and arrested the ring-leaders.

90. **To fall a prey to.**—(to be victim شکار ہونا).
He fell a prey to bad habits and died young.

91. **To fall foul of.**—(to quarrel جھگڑا مول لینا).
This shopkeeper is very peevish and falls foul of his customers.

92. **To give oneself airs.**—(to have vanity اینڈنا).
He always gives himself undue airs.

93. **To give up the ghost.**—(to die روح کا قفس عنصری سے پرواز کر جانا).
The old man gave up the ghost at last.

94. **To give a cold shoulder.**—(to treat coldly سرد مہری سے پیش آنا).
She always gives a cold shoulder to her guests.

95. **To give one the slip.**—(to evade a person دامن کترانا).
The thief gave the policeman the slip and vanished (غائب ہو گیا) into the darkness of the night.

96. **To keep abreast of**—(to remain informed).
A good teacher always keeps abreast of new ideas.

97. **A far cry.**—(distant, far off کوسوں دور).
Honesty is a far cry from selfishness.

98. **To go to the dogs.**—(to be totally ruined تباہ ہو جانا).
All the property went to the dogs after his father's death.

99. **A bolt from the blue.**—(a sudden disaster بلائے ناگہانی).
His father's death came like a bolt from the blue to him.

100. **To fall flat.**—(to be useless رائگاں).
His advice fell flat on his son.

101. **To give one a piece of one's mind.**—(to scold جھڑکنا).
The master gave the servant a piece of his mind on his long absence.

102. **Sword of Damocles.**—(over-hanging fear معلق خوف).
In old age, death hangs like the sword of Damocles on a man's head.

103. **To give vent to.**—(to express اظہار کرنا).
The widow gave vent to her grief by wailing and weeping.

104. **To show the white feather.**—(to show cowardice بزدلی دکھانا).
He always shows the white feather in the face of opposition.

105. **A feather in one's cap.**—(a new honour نیا اعزاز).
The first prize in debate is another feather in Tariq's cap after his earlier victories in games.

106. **A wet blanket.**—(a gloomy person خشک رو).
He is a notorious wet-blanket. Nobody tries to meet him.

107. **Against the grain.**—(against one's nature فطرت کے خلاف).
It goes against my grain to harm an innocent man.

108. **To go the way of all flesh.**—(to die مرنا).
The old soldier went the way of all flesh.

109. **To make a clean breast of.**—(to confess اعتراف کرنا).
The murderer made a clean breast of his crime.

110. **To keep the wolf from the door.**—(to keep off poverty فاقہ مستی سے نجات پانا).
The old farmer worked night and day to keep the wolf from the door.

111. **To look small.**—(To feel humiliated or mean).
The officer looked small when his malpractices were discovered.

112. **Turn over a new leaf.**—(to make a fresh start نیا ورق آلٹنا).
After his hard experience, he turned over a new leaf.

113. **To make short work of.**—(to kill ; to finish ختم کر دینا).
The dacoit made short work of the child.

114. **To kick up a row.**—(to pick up a quarrel جگھڑا مول لینا).
He is out to kick up a row with everybody.

115. **To make amends for.**—(to atone for تلافی کرنا).
I give you another chance to make amends for your fault.

116. **French-leave.**—(leave without permission بلا اجازت رخصت).
He is most irresponsible and usually takes French-leave from the office.

117. **To look forward to.**—(to expect متوقع ہونا).
I look forward to my promotion (ترقی) in the near future.

118. **To miss the bus.**—(to lose an opportunity موقع کھو دینا).
Students who fail to work hard in winter badly miss the bus.

119. **To make a hash of**—(to make a mess of the spoil حلیہ بگاڑ دینا).
He is a perfect fool and usually makes a hash of everything.

120. **To make neither head nor tail of.**—(unable to understand کسی چیز کا سر پاؤں سمجھ نہ آنا).

121. **A hard nut to crack.**—(a hard job مشکل کام).
To pass the degree examination is a hard nut to crack.

122. **A cock and bull story.**—(a false report فرضی یا من گھڑت کہانی).
To rumour (افواہ) of his resignation is a cock and bull story, to be sure (یقیناً).

123. **To make a mountain of a mole-hill.**—(to give undue importance to رائی کا پہاڑ بنانا).
Do not believe his exaggerated (مبالغہ آمیز) report. He often makes a mountain of a mole-hill.

124. **To turn the scale.**—(to change the course پانسہ پلٹ دینا).
In such matters even a feather turns the scale.

125. **To run the gauntlet.**—(to face criticism سخت تنقید کا سامنا کرنا).
The government had to run the gauntlet of public criticism for its wrong trade policy.

126. **To stand in good stead.**—(to help معاون ثابت ہونا یا مفید ہونا).
Hardihood stood him in good stead in old age.

127. **To take into confidence**—(to trust راز دار بنانا - اعتبار میں شامل کرنا).
He always takes his friends into confidence about his business.

128. **To talk shop.**—(one's business talk).
His is always talking shop with everybody.

129. **Over and above.**—(in addition to (علاوہ ازیں).
He has a large income over and above his monthly salary.

130. **A burning question.**—(a well-known, widely discussed subject اهم موضوع).
The "Basic Democracies" is a burning question of the day.

131. **To set great store by.**—(to regard as important اهم سمجھنا).
I set great store by your experience in such matters.

132. **On tenter-hooks.**—(state of anxiety عالم بے تابی).
The students are on tenter-hooks to know their results.

133. **Put the shoulder to the wheel.**—(to work personally خود کام کو کندھا دینا).
He never depends on others but himself puts his shoulder to the wheel.

134. **To take by storm.**—(to capture suddenly and unexpectedly).
The Germans took the fort by storm.

135. **To talk through one's hat.**—(to overstate مبالغہ کرنا).
Do not take him seriously. He usually talks through his hat.

136. **To throw light on a subject.**—(to explain واضع کرنا روشنی ڈالنا).
The lecturer threw light on the subject of "atomic energy" in the class-room.

137. **To throw dust in one's eyes.**—(to deceive آنکھوں میں خاک جھونکنا).
The young collegians often try to throw dust in their parents' eyes.

138. **To end in smoke.**—(to fail رائیگاں جانا).
All his efforts ended in smoke.

139. **To throw mud**—.(to defame بدنام کرنا - کیچڑ اچھالنا).
A gentleman never throws mud *at* his enemies.

140. **To turn turtle.**—(to overturn اُلٹ جانا).
The bus turned turtle on the road after colliding (ٹکرانا) against a pole.

141. **Yeoman's service.**—(help in need).

He rendered yeoman's service to the nation.

142. **To take after.**—(to resemble مشابہت رکھنا).

The child takes after his father.

143. **A nine days' wonder.**—(a thing of passing interest وقتی شہرت).

Our enemies thought Pakistan to be only a nine days' wonder but Pakistan has come to stay.

144. **To a T.**—(perfectly).

This scheme suits my purpose to a T.

145. **A close fisted man.**—(miser کنجوس).

He is a stingy and close-fisted person who hoards money for nothing.

146. **A curtain lecture.**—(wife's lecture to husband at bed-time).

He is a hen-pecked husband and always follows the curtain lectures

147. **A going concern.**—(a flourshing business).

Yours is a going concern. You should finance (مالی امداد دینا) some poor institutions.

148. **To poke one's nose.**—(to meddle ; interfere مداخلت کرنا).

He always pokes his nose *into* the affairs of others.

149. **Over head and ears.**—(completely).

He is over head and ears in love with her.

150. **To pull the string.**—(to manage secretly خفیہ بندوبست کرنا)

The chairman is only a dummy. The secretary pulls the string.

151. **Gift of the gab.**—(felicity of speech چرب زبانی).

Very few speakers have the real gift of the gab.

152. **On one's last legs.**—(about to fall روبہ تنزل).

English is on its last legs in this country.

153. **To turn one's coat.**—(change one's party or side پارٹی بدلنا).

He is a turn-coat and changes his policy whenever a new party comes to power.

154. **To rest on one's oars.**—(to pause after labour).

President Roosevelt died in harness (نوکری کے دوران). He never rested on his oars after so much work.

155. **Up to the mark.**—(of standard معیاری).

Your essay is up to the mark.

156. **To raise the wind.**—(to collect necessary funds روپیہ اکٹھا کرنا).

They tried to raise the wind in order to keep the concern going.

157. **To laugh in one's sleeves.**—(be secretly pleased (دل میں خوش ہونا).

In this selfish world others laugh in their sleeves when something goes wrong with you.

158. **To make common cause with.**—support (شیر و شکر ہونا).

The Sikhs made common cause with the Hindus to oust the Muslims from the East Punjab.

159. **To move heaven and earth.**—(to do one's best سر توڑ کوشش کرنا).

He moved heaven and earth to secure his promotion.

160. **To keep an eye on.**—(to watch نگرانی کرنا).

The police is keeping an eye on the suspects (مشتبہ لوگ).

161. **To pull one's leg.**—(to led down a person آلو بنانا).

He is a clown and he tries to pull everybody's leg with jokes.

162. **To keep the ball rolling.**—(to keep everything going esp. talk سلسلہ جاری رکھنا).

After the sudden departure of the guest-of-honour, the host kept the ball rolling.

163. **To turn one's back upon.**—(to forsake منہ موڑنا).

A fair-weather friend turns his back upon you in adversity.

164. **See how the wind blows.**—(to watch the turn of events تیل دیکھو تیل کی دھار دیکھو).

Things are now very much changed. Let us see how the wind blows.

165. **In high spirits.**—(enthusiastic پر جوش).

Everybody is in high spirits on the occasion of Eid.

166. **A hair-breadth escape.**—(a narrow escape بال بال بچنا).

The car accident was terrible but the driver had a hair-breadth escape.

167. **A sleeping partner.**—(partner who invests money without doing active work).

I can attend to this business myself but I need a sleeping partner to finance (مالی مدد دینا) the venture.

168. **Hush money.**—(bribe for silencing a person رشوت).

The accused paid hush money to the only eye-witness of the murder and saved his skin (اپنی جان بچائی).

169. **Jaundiced eye**—(a prejudiced person).

Everything looks yellow to the jaundiced eye.

170. **A laughing stock.**—a butt of fun (تمسخر کا نشانہ),

Kaleem is the laughing stock of the whole college because of his funny habits.

171. **A wild-goose chase.**—(an uncertain and wild venture ہوا میں تیر چلانا).

To search for a lost child at night in a big city is just a wild goose chase.

172. **A bird of passage.**—(a person of wandering nature who does not stick to one thing سیلانی).

His friendship is uncertain for he is only a bird of passage and may leave you soon.

173. **Cheek by jowl.**—(side by side پہلو بہ پہلو).

Poverty and prosperity go cheek by jowl in life.

174. **Under a cloud.**—(out of favour زیر عتاب).

He is under a cloud these days and cannot got a recommendation from his department.

175. **To pay the debt of nature.**—(to die).

After a life of luxury and ease the old king at last paid the debt of nature.

176. **To say ditto to.**—(to agree to ہاں میں ہاں ملانا).

He is only a yes-man (جی حضوریہ) who says ditto to his officer.

177. **To pull a long face.**—(to look serious or sad).

On hearing the news of his failure Taseer pulled a long face.

178. **To play fast and loose.**—(not to act up to one's promises).

He is a glib talker and plays fast and loose with everybody.

179. **To have a fling at.**—(to pass sarcastic remarks طنزیہ فقرے چست کرنا).

He tries to have a fling at everybody and so nobody respects him inwardly.

180. **Never look the gift horse in the mouth.**—(do not examine a gift critically).

Never find fault with a present, even if it is humble. It is bad manners to look a gift horse in the mouth.

181. **To back out.**—(to go back upon وعدے سے پھر جانا).

A gentleman never backs out of a given word.

182. **To beard the lion in his den.**—(oppose openly a powerful person).

I would advise you not to challenge the authorities, as it is dangerous to beard a lion in his own den.

183. **To make one's blood creep.**—(to fill with terror رونگٹے کھڑے ہونا).

Ghost stories always make my blood creep at night.

184. **To put out of countenance.**—(to upset).

He was badly put out of countenance, when I exposed his weak points.

185. **Between the devil and the deep sea.**—(between two dangers).

If he fails he will lose his money, if he succeeds his father will turn him out. He is between the devil and the deep see.

186. **Kith and kin.**—(relatives احباب).

He is generous (فیاض) enough to help his kith and kin.

187. **The schoolmaster is abroad.**—(equcation is spreading).

Thanks to the new schemes of the Revolutionary government (انقلابی حکومت کی مہربانی سے), the school master is abroad.

188. **The ins and the outs.**—(full facts of a thing جملہ رموز).

He knows the ins and the outs of the business.

189. **Flesh and blood.**—(human nature فطرت انسانی).

Flesh and blood cannot stand such an insult.

190. **The heel of Achilles.**—(any weak point کمزور پہلو).

He may be outwardly honest and strict but everybody has his heel of Achilles.

191. **A snake in the grass.**—(a hidden enemy مار آستین).

He is a crook. Do not trust him too easily, he is only a snake in the grass.

192. **A son of Mars.**—(a military man or warrior جنگجو).

Alexander the Great was truly a son of Mars.

193. **To hold water.**—(to be sound پر وزن ہونا).

Your argument does not hold water.

194. **To hold one's head high.**—(to take pride فخر سے سر بلند ہونا).

Every Pakistani can now hold his head high as the prestige of the country has risen.

195. **Too many irons in the fire.**—(to have too much work on hand).

You cannot succeed easily if you have so many irons in the fire.

196. **To cleanse the Augean stables.**—(to set right a great wrong or abuse کسی عظیم بدعت کو دور کرنا).
The Revolutionary government had to cleanse the Augean stables in setting the country on the right lines.

197. **Brown study.**—(day dreaming خیالی پلاؤ پکانا).
Many students give themselves up to brown study instead of reading their books.

198. **Backstairs influence.**—(backdoor, secret and important influence).
Backstairs influence counts in every sphere of life.

199. **Bad blood.**—(active enmity ; disturbance).
Mischief-makers try to create bad blood in every country.

200. **Blue blood.**—(noble family).
He belongs to an artistocratic family and has blue blood in his veins.

201. **To turn up one's nose.**—(to look down upon ناک بھوں چڑھانا).
He is a stiff-necked person and turns up his nose at every-thing.

202. **A good Samaritan**—.(a hospitable person).
He is a very generons person and a good Samaritan. He keeps a good table.

203. **A left-handed compliment.**—(a sneering personal remark).
He is always sarcastic and I am cut to the quick by his left-handed compliments.

204. **A mealy-mouthed person.**—(a timid tongueless person - بز دل بے زبان انسان).
He is a mealy-mouthed person and cannot raise his voice in favour of a weak ally (ساتھی).

205. **A queer fish.**—(an old eccentric person طرفہ معجون).
He is a queer fish. You cannot expect a normal behaviour from him.

206. **Red tape.**—(official formality).
Red tape leads to much unnecessary delay.

207. **Stone blind.**—(dead blind ; perfectly blind).
The old man went stone blind.

208. **Small talk.**—(gossip گپ شپ).
When friends meet they always indulge in small talk.

209. **A moot point.**—(a point open to discussion).
The question of occupation of Kashmir by India is still a moot point.

210. **To hang heavy.**—(to pass slowly بوجھل ہونا).
Time hangs heavy on loving hearts.

211. **Their name is legion.**—(numberless بے شمار).
The names of books published on the Great Prophet's life is legion.

212. **Without any let or hindrance.**—(freely خود مختاری).
You can manage your business without any let or hindrance.

213. **To lick the dust.**—(to be defeated).
The great leader made his opponents lick the dust.

214. **To look daggers.**—(To cast angry looks خشمگین نظروں سے دیکھنا).
The master looked daggers at the servant for being late.

215. **To take up the gauntlet.**—(to accept the challenge).
After failing in B. A. once he took up the gauntlet and worked hard.

216. **To take the tide at the flood.**—(to avail of an opportunity موقع سے فائدہ اٹھانا).
Be awake and take the tide at the flood, for time once past cannot be recalled.

217. **To let the grass grow under one's feet.**—(to be inactive).
Life calls for action and it is foolish to let the grass grow under one's feet.

218. **To bring round.**—(to convert ہم خیال بنانا).
I brought him round with great difficulty.

2.9. **At one's wit's end.**—(greatly perplexed بد حواس).
I was at my wit's end on hearing of the tragedy.

220. **Out of question.**—(quite impracticable).
In view of his illness, his going is out of question.

221. **To call a spade a spade.**—(speak openly کھری بات کرنا).
I always call a spade a spade.

222. **To carrry one's point.**—(to win the case).
He carried his point in the meeting by virtue of his sincerity.

223. **To cast pearls before swine.**—(to speak of beauty before ignorant people بھینس کے آگے بین بجانا).
To explain the importance of honesty to politicians is like casting pearls before swine.

224. **To cry wolf.**—(to raise a false alarm غلط خطرے کا الارم بجانا).
Many people cry wolf in order to attract public attention.

225. **To cut the Gordian knot.**—(to solve a difficult problem کسی مشکل مسئلہ کو حل کرنا).
To pass the B.A. examination is like cutting the Gordian knot.

226. **Cut and dried.**—(ready-made بنی بنائی).
He always gives you a cut and dried plan in answer to your problems.

227. **Cut off with a shilling.**—(to disinherit جائیداد سے محروم کرنا).
The old man cut off his son with a shilling.

228. **To fall out.**—(to quarrel).
The two friends have fallen out.

229. **To go without saying.**—(taken for granted).
It goes without saying that the new government has done yeoman's service to the country.

230. **To lay hands on.**—(to seize چھین لینا).
The robbers laid their hands on cash and jewellery.

231. **To give the lie to.**—(to prove as false غلط ثابت کرنا).
Your actions always give the lie to your false promises.

232. **A fool's errand.**—(a foolish thing).
To run after business without money is a fool's errand.

233. **A wolf in sheep's clothing.**—(a hypocrite منافق).
He is only a wolf in sheep's clothing. Do not trust his sympathetic words.

334. **To pour oil on troubled waters.**—(to bring about a compromise صلح کرانا - حالات سدھارنا).
The two friends had fallen out but Rafiq poured oil on troubled waters and brought about a compromise.

235. **A hard pill to swallow.**—(a bitter experience تلخ تجربہ).
Failure is a hard pill to swallow but you must not lose heart.

236. **To steer clear of.**—(to avoid پہلو تہی کرنا).
A collegian should steer clear of politics.

237. **True to one's salt.**—(faithful نمک حلال).
You cannot accuse him of disloyalty for he has always been true to his salt.

238. **To be quits.**—(to be at par حساب بے باق ہونا).
He abused you and you paid him back in the same coin. So you are quits.

239. **To run amuck.**—(to turn mad پاگلوں کی سی حرکت کرنا).
At the time of partition people ran amuck and put each other to the sword

240. **Pell-mell.**—(at sixes and sevens بے ترتیب ہونا).
The articles are lying pell-mell on the floor.

241. **All and Sundry.**—(everyone ہر کس و ناکس).
Education is necessary for all and sundry.

242. **Apple of one's eye.**—(darling آنکھ کا تارہ).
The child is the apple of the mother's eye.

243. **To bring home to.**—(to convince سمجھانا - یقین دلانا).
His innocence was brought home to all and sundry.

244. **To hold out.**—(to resist مدافعت کرنا).
The old man held out against the disease for years.

245. **To look down upon.**—(to despise نفرت کرنا).
He is a high-brow and looks down upon everybody.

246. **To make-believe.**—(to pretend دکھاوا کرنا).
Children always make-believe that they are grown-ups.

247. **To make one's mark.**—(to do something important ہر کام سر انجام دینا).
Dr. Iqbal made his mark as a great poet.

248. **To make both ends meet.**—(to meet expenses within income).
It is very difficult to make both ends meet now-a-days.

249. **To take a fancy to.**—(to like سودا سمانا).
He took a fancy to painting.

250. **To turn one's head.**—(to fill with pride سر پھرنا).
Success turns a person's head.

251. **To turn a deaf ear to.**—(to ignore پرواہ نہ کرنا).
The son turned a deaf ear to his father's advice.

252. **With open arms.**—(warmly پرجوش).
I welcomed him with open arms.

253. **To eat one's words.**—(to withdraw one's remarks الفاظ واپس لینا).
The speaker had to eat his words when the people protested.

254. **Give the devil his due.**—(give credit to a bad person for his good points).
He may be a scoundrel, but to give the devil his due, he is very polite.

255. **On the horns of a dilemma.**—(in a fix مشکل کا شکار ہونا).
Standing at the cross-roads (چوراہے) I was on the horns of a dilemma which way to follow.

256. **The irony of fate.**—(hard luck قطرت کی ستم ظریفی).
By an irony of fate he fell ill on the eve of his examination.

257. **No love lost between them.**—(on bad terms ناچاقی یا مخالفت ہونا).
There is no love lost between the two cousins.

258. **To make good.**—(to fulfil پورا کرنا).
He always makes good his promise.

259. **A square peg in a round hold.**—(misfit).
He is a perfect gentleman but is serving in the police department. He is like a square peg in a round hole.

260. **A square meal.**—(a full meal پیٹ بھر کر کھانا).
A poor man cannot think of a square meal these days.

261. **At a stone's throw.**—(very close or near).
The school is situated at a stone's throw from my house.

262. **To set one's heart on.**—(a keen desire).
He has set his heart on second marriage.

263. **In a jiffy.**—(in a moment).
The servant carried out the master's order in a jiffy.

264. **Hair on end.**—(to be terrified رونگٹے کھڑے ہونا).
On hearing the ghost stories my hair stood on end.

265. **To speak volumes for.**—(strongly express in favour of).
His charities speak volumes for his noble nature.

266. **To all intents and purposes.**—(practically).
This house is comfortable to all intents and purposes.

267. **Take an exception to.**—(object اعتراض کرنا).
I take a strong exception to your remarks.

268. **To be at finger ends.**—(to know perfectly).
I have the verses at my finger ends.

269. **Through thick and thin.**—(under all conditions),
I shall stand by you through thick and thin.

270. **Hand and glove.**—(very intimate گاڑھی چھنتا).
The two friends are hand and glove with each other.

271. **Not worth the candle.**—(not worth the trouble).
The prize is not worth the candle.

272. **The order of the day.**—(the rule of the day).
Lawlessness is the order of the day in Algiers.

273. **Spead like wild fire.**—(to spread quickly آگ کی طرح پھیل جانا).
The news of the murder spread like wild fire.

274. **In one's heart of hearts.**—(innermost feelings دل ھی دل میں).
I respect him in the heart of my hearts.

275. **Out of gear.**—(out of order خراب ھونا).
The machinery is out of gear.

276. **Behind the scenes.**—(in the background پس منظر میں).
He is the ringleader behind the scenes.

277. **Tooth and nail.**—(fiercely تندی سے).
I shall fight for my case tooth and nail.

278. **In the teeth of.**—(in the face of).
He stood his ground in the teeth of opposition.

279. **To stick to one's gun.**—(defend oneself against attack).
The leader stuck to his gun in the teeth of adverse remarks.

280. **In full swing.**—(in full force پورے جوبن پر).
The spring season is in full swing now-a-days.

281. **At a pinch.**—(in an emergency بوقت اشد ضرورت).
I can lend you full help at a pinch.

282. **To stir a hornets' nest.**—(to ask for trouble مصیبت مول لینا).
Do not provoke him ; it is bad to stir a hornets' nest.

283. **To keep one's head above water.**—(keep out of debt).
In these hard times very few people can keep their heads above water.

284. **To fight shy of.**—(keep away from کترانا).
He always fights shy of mixing with his class-fellows.

285. **To rise equal to the occasion.**—(to meet an emergency موقع پر پورا آترنا).
He is very simple but he rose equal to the occasion when he defeated his clever rivals.

286. **At a stretch.**—(continuously مسلسل).
It has been raining for hours at a stretch.

287. **A fish out of water.**—(uncomfortable ماهی بے آب).
A villager feels like a fish out of water in a big city.

288. **To pass muster.**—(to prove satisfactory).
This article would pass muster, to be sure.

289. **Loaves and fishes.**—(material gain مادی فائدہ).
Most people run after loaves and fishes.

290. **A white elephant.**—(an expensive, useless object).
An English wife is a white elephant for a Pakistani husband.

291. **To burn one's fingers.**—(to come to harm).
You entered this business thoughtlessly and now you have burnt your fingers.

CHAPTER XVI

WORDS OFTEN CONFUSED

1. **Abstain** (پرهیز کرنا).—The patient abstains from hard food.
Refrain (باز رهنا).—Always refrain from passing bad remarks.
2. **Accede** (منظور کرنا).—He acceded to my request.
Concede (درست تسلیم کرنا).—You never concede the points of others.
3. **Adapt.** (موافق کرنا).—Adapt yourself to your circumstances.
Adopt (اختیار کرنا - متبنیٰ کرنا). (*a*) The rich man adopted the orphan as his son.
(*b*) He adopted a happy mood.

4. **Admission** (اعتراف - داخلہ).—(*a*) Admission of one's crime is good for one.

(*b*) No admission without permission.

Admittance (داخل ہونا).—Students have no admittance to the office.

5. **Adverse** (نا موافق - برعکس).—Never lose heart in adverse circumstances.

6. **Affect** (دکھاوا کرنا).—She affected head-ache.

Effect (اثر).—My advice has no effect on him.

7. **Affection** (شفقت).—You have a great affectation for children.

Affectation (بناوٹ).—She is all affectation, without any sincerity

8. **Amiable** (پیارا - خوش خلق).—He has a nice and amiable personality.

Amicable (دوستانہ).—They came to an amicable settlement.

9. **Allusion** (اشارہ).—This essay is full of allusions.

Illusion (خام خیال).—Never run after illusions.

10. **Apposite** (برجستہ).—He is a man of apposite views.

Opposite مخالف - مقابل). He belongs to the opposite camp.

11. **Aptitude** (میلان طبع).—I have no aptitude for po:try.

Aptness (موزونیت).--You cannot deny (انکار) the aptness of his advice.

12. **Assent** (منظوری).—The President gave his assent to the bill.

Ascent (عروج سعود - چڑھائی).—An ascent is more difficult than a descent.

13. **Assay** (جدوجہد کرنا).—He assayed to win the scholarship.

Essay (مضمون).—He writes stories and essays.

14. **Avocation** (مشغلہ).—I have no avocation to keep me busy in my spare time.

Vocation (پیشہ).—Hard work pays in every vocation of life.

15. **Advice** (نصیحت).—Thank you for your advice.

Advise صفت کرنا).—He advised me to work hard.

16. **Altar** (قربان گاہ).—He sacrificed his life at the altar of his country.

Alter (بدل جانا).—He altered his plans at the last moment.

17. **Art** (صنعت - ہنر).—I love art and beauty.

Artifice (چالاکی).—Never use artifice towards friends.

18. **Artist** (صناع).—Poets are only artists in words.
Artisan (دستکار).—This artisan has built many houses,
Artiste (گویا وغیرہ).—Many artistes took part in the drama.

19. **Abject** (ذلیل).—The poor led an abject life.
Object (مقصد).—My object is to serve others.

20. **Aught** (کوئی چیز).—I am not going to help you for aught.
Ought (ضرور).—You ought to go home.

21. **Bare** (ننگا).—The sky is bare and cloudless.
Bear (ریچھ).—The bear is a fierce animal.

22. **Beneficient** (سخی).—The king is beneficient and kind.
Beneficial (مفید).—The new scheme is beneficial.

23. **Bail** (ضمانت).— The accused was released on bail.
Bale (گانٹھ).—He bought a dozen bales of cotton.

24. **Berth** (سونے یا بیٹھنے کی جگہ).—He got a berth reserved in the ship.
Birth (پیدائش).—She gave birth to a baby.

25. **Beside** (ساتھ ھی).—He stood beside me in the hour of trouble.
Besides (علاوہ).—Besides English, I am good at Persian.

26. **Bridal** (عروسی).—The bridal party numbered over five hundred.
Bridle (لگام - لگام دینا).—Bridle your tongue.

27. **Born** (پیدا ہونا).—He was born to poor parents.
Borne (برداشت کرنا).—I have borne everything with patience.

28. **Bravado** (تیس مار خانی).—He is a coward and his speeches are a show of mere bravado.
Bravery (شجاعت).—Bravery is a true quality of greatness.

29. **Baron** (اُمراء کا درجہ).—He is a baron and commands great respect.
Barren (بنجر).—This land is dry and barren.

30. **Blunder** (فاش غلطی). } Great men make blunders, while
Mistake (معمولی غلطی). } small men make mistakes.

31. **Calendar** (کیلنڈر).—Death has no calendar.
Calender (کپڑا بیلنے کی مشین - کپڑا بیلنا).—He is an expert in calendering.

32. **Canon** (اصول).—He follows the canons of Islam.
Cannon (توپ).—The cannon fired at the enemy.

33. **Canvas** (موٹا کپڑا).—Tennis is played with canvas balls.
Canvass (پراپیگنڈا).—Canvassing during elections is prohibited.
34. **Cast** (سانچہ).—He is a man of better cast.
Caste (ذات).—I do not believe in the caste system of the Hindus.
Cost (قیمت).—Courtesy costs nothing but pays much.
35 **Censor** (سنسر).—The news is censored.
Censure (قصور وار ٹھہرانا).—He was censured for bad conduct.
Averse (ناراض - مخالف).—He is averse to helping his neighbour.
36. **Ceremonial** (پر تکلف - رسمی).—The king wore the ceremonial robes.
Ceremonious (پر تکلف)—.He made a ceremonious bow to the judge.
37. **Childish** (طفلانہ).—Give up these childish habits.
Childlike (معصومانہ).—I like his childlike talk.
38. **Chord** (وتر).—The Sind Express goes *via* the chord line.
Cord (رسی).—He bound my hands with a cord.
39. **Coarse** (بھدا).—He wears coarse clothes.
Course (راستہ).—The river changes its course.
40. **Council** (جماعت).—The council meets once a week.
Counsel (رائے).—He always gives you a wise counsel.
41. **Corporal** (جسمانی).—The headmaster gave him corporal punishment.
Corporeal (غیر روحانی - عارضی).—Corporeal pleasures are short-lived.
42. **Credible** (قابل یقین).—This news is not credible.
Credulous (ضعیف الاعتقاد).—The villagers are mostly credulous persons.
Creditable (واجب الاحترام - قابل احترام).—Your efforts are creditable.
43. **Contemptible** (قابل نفرت).—He is a contemptible creature.
Contemptuous (تنفرین) .—He always smiles a comtemptuous smile.
44. **Compliment** (مبارک باد).—He offered me compliments on my success.
Complement (جزوی - مکمل کرنا).—The two angles complement each other.

45. **Complacent** (خوش فہم).—Never be too complacent about your self.
Complaisant (خوش گفتار).—Naseem is a complaisant fellow.

46. **Corps** (رجمنٹ).—The Afro-States conference has set up a voluntary corps.
Corpse (لاش).—The corpse was sent for *post mortem*.
Core (دل).—I hate flattery from the core of my heart.

47. **Cemetery** (قبرستان).—He was cremated (دفن کرنا) in the cemetery.
Symmetry (تناسب).—The Taj Mahal has a beautiful symmetry.

48. **Confident** (پر اعتماد).—You are so confident of your success !
Confidant (محرم راز).—The officer asked for the advice of his confidant.

49. **Check** (پڑتال کرنا - روکنا).—The auditor checked the accounts.
Cheque (چیک).—The cheque was cashed.

50. **Continuous** (مسلسل).—It rained continuously for two days.
Contiguous (ملحق ہونا).—Kashmir is contiguous to Pakistan.
Continual (اکثر).—He comes here continually.

51. **Custom** (رسم و رواج).—Sati is a terrible Hindu custom.
Habit (عادت).—Give up bad habits.

52. **Cattle** (مویشی).—I have twenty head of cattle.
Kettle (دیگچی).—The kettle is singing on the stove (شوں شوں کرنا).

53. **Conscious** (آگاہ).—I am conscious of my drawbacks (خامی).
Conscientious (ایماندار).—He is a coscientious worker.
Conscience (ضمیر).—He has no conscience.

54. **Cite** (حوالہ دینا).—He cited many examples during his speech.
Site (جگہ).—Alexander built a tomb at the site where the horse fell.
Sight (نظر).—My sight is very weak.

55. **Considerable** (کافی).—The loss caused by the floods is considerable.
Considerate (بامروت).—He is considerate towards others.

56. **Coma** (بے ہوشی - غشی).—The king died in a state of coma.
Comma (کاما کا نشان).—Put the comma wherever necessary.

57. **Contagious** (چھوت کی بیماری).—Plague is a contagious disease.
Infectious (ہوا یا پانی سے لگنے والی بیماری).—Influenza is an infectious disease.

58. **Comprehensible** (قابل فہم).—His speech is not comprehensible to me.
Comprehensive (جامعہ).—He made a comprehensive statement.

59. **Dearness** (گرانی).—I get dearness allowance in addition to my pay.
Dearth (قلت).—There is a great dearth of educationists is this country.

60. **Deduce** (نتیجہ نکالنا).—The police deduced everything from the given facts.
Deduct (تفریق کرنا) .—He deducted the fine from my pay.

61. **Deference** (تعظیم).—He shows due deference to his elders.
Difference (فرق).—There is no difference between you and me.

62. **Deny** (بیان کی صحت سے انکار).—No one can deny truth.
Refuse (کام سے انکار).—He refused to carry out my order.

63. **Dissent** (اختلاف رائے).—He recorded his vote of dissent.
Descent (اترائی).—The descent of the hill is very steep (عمودی).
Decent (عمدہ).—The house looks very decent.

64. **Desert** (چھوڑ دینا).—He deserted his followers.
Dessert (میٹھی ڈش).—Dessert is served as the last course in a dinner.

65. **Defective** (ناقص).—His vision is defective (نظر کمزور ہے).
Deficient (ناسکمل).—He is deficient in common sense.

66. **Defy** (چیلنج کرنا) .—He defied the order of Principal.
Deify (پوجا کرنا).—Gandhi was deified by the entire Hindu nation.

67. **Destiny** (قسمت).—A man must fulfil his destiny.
Destination (منزل مقصود).—March on and you will reach your destination.

68. **Disease** (مرض).—Tuberculosis is a curable disease.
Decease (موت).—He went abroad after his father's decease.

69. **Deprecate** (نا پسند کرنا).—He deprecates my efforts to rise in the world.
Depreciate (حقیر سمجھنا).—You always depreciate my understanding.

70. **Draft** (مسودہ) .—The clerk has drafted a reply.
Draught (گھونٹ) .—He took a draught of wine.
Drought (خشک سالی).—The crops were destroyed due to drought.
71. **Decry** (نکتہ چینی کرنا).—Never decry your personal friends.
Descry (دیکھنا).—We descried the plane in the distant horizon.
72. **Due** (حق).—Gi/e the devil his due.
Dew (شبنم).—Dew drops are the pearls of the morning.
73. **Dual** (دوھرے).—This class is equipped with dual desks.
Duel (ڈوئل) —They fought a duel to defend their honour.
74. **Dose** (خوراک).—He took a strong dose of wine.
Doze (اونگنا).—He dozed in the class-room.
75. **Diary** (ڈائری).—He keeps a diary of his daily business.
Dairy (دودھ کی ڈائری).—This dairy supplies pure milk.
76. **Die** (مرنا).—They die not who die in a great cause.
Dye (رنگ).—He dyes his hair.
77. **Device** (تجویز).—He escaped from the jail by a clever device.
Devise (ایجاد کرنا).—He can devise ways and means to help the family.
78. **Drown** (زندہ انسان کا ڈوبنا).—The diver (غوطہ زن) was drowned in the sea.
Sink (ڈوبنا).—The boat sank in the river.
79. **Efface** (مٹانا).—I want to efface the blot on my name.
Deface (حلیہ بگاڑنا).—The child defaced the map with a pencil.
80. **Eminent** (ممتاز).—Tagore was an eminent scholar.
Imminent (قریب الوقوع).—The fall of Berlin is imminent.
81. **Elusive** (چھائیں مائیں).—His speech was simply elusive (سمجھ سے بالاتر) for me.
Illusive (فریب دہ).—The happiness of the fashionable world is only illusive.
82. **Emigrant** (ملک چھوڑنے والا - مہاجر).—Emigrants from India are still coming here.
Immigrant (باھر سے آنے والا - مہاجر).—The immigrants in Pakistan enjoy full rights.
83. **Excite** (جوش دلانا).—The mother was excited at the sight of her child.
Incite (مشتعل کرنا).—The leader incited the mob to attack.

84. **Exceptional.** (غیر معمولی).—He is a man of exceptional ability.
Exceptionable (قابل اعتراض).—His speech is full of exceptionable remarks.
85. **Envelope** (لفافہ).—Put this letter into an envelope.
Envelop (لپیٹ لینا).—The mist enveloped the scene.
86. **Eligible** (اہل).—He is eligible for this post.
Illegible (جو پڑھا نہ جا سکے).—Your handwriting is illegible.
87. **Envious** (حاسد).—I never feel envious of others.
Enviable (قابل رشک).—He has an enviable reputation (شہرت).
88. **Elicit** (اخذ کرنا).—The police elicited the truth from him.
Illicit (نا جائز).—He deals in illicit drugs.
89. **Farther** (آگے فاصلہ).—I cannot go farther.
Further (زیادہ) —He had nothing further to say.
99. **Fain** (خوشی سے).—I would fain help you.
Feign (بہانہ کرنا).—He feigned ignorance (لا علمی) of the matter.
91. **Facility** (سہولت).—You enjoy every facility in this house.
Felicity (مسرت).—A sinner cannot enjoy true felicity.
92. **Falsehood** (بے ضرر جھوٹ).—The report was a falsehood.
Lie (مضر جھوٹ).—Never tell a lie.
93. **Fatal** (مہلک).—His illness proved fatal.
Fateful (منحوس).—Fateful events had marred (خراب کرنا) the prosperity of this country in the past.
94. **Flee** (بھاگ جانا).—He had to flee his country.
Fly (اُڑنا).—Birds fly in the air.
Flea (پسو).—This place is infested with fleas.
95. **Foul** (غلط).—He always plays foul.
Fowl (پرندہ).—He keeps pigeons and fowls.
96. **Forbear** (باز رهنا).—You should forbear from idle talk.
Forgive (معاف کرنا).—To err is human, to forgive divine.
97. **Factitious** (بناوٹی).—Your warmth is factitious.
Fictitious (فرضی).—He writes under a fictitious name.
98. **Fair** (ایماندار).—He is fair in his dealings.
Fare (کرایہ).—The bus fare is very cheap.
99. **Forcible** (زبردستی).—He made a forcible entry into my room.
Forceful (زور دار).—He has a forceful personality.

100. **Faint** (بے ہوش ہونا).—The woman fainted in the cinema hall.
Feint (مکر).—Her crying and wailing was only a feint.

101. **Famous** (مشہور).—Lahore is famous for its historical buildings.
Notorious (بد نام).—He is a notorious gambler.

102. **Flour** (آٹا).—There is a flour mill.
Flower (پھول).—I love flowers.
Floor (فرش).—Do not sit on the floor.

103. **Gauge** (ناپنے کا آلا).—A rain-guage has been fixed in the observatory.
Gaze (نظر جمانا).—The scientists gaze at the stars.

104. **Gamble** (جؤا کھیلنا).—Never gamble ; it is a wicked habit.
Gambol (اُچھلنا کودنا).—The deer frisked and gambolled in the forest.

105. **Gracious** (مہربان).—God is Gracious and Merciful.
Graceful (خوش وضع).—He has a graceful personality.

106. **Genteel** (خوش پوش).—He has a genteel appearance.
Gentle (حلیم).—His voice and manners are so gentle.

107. **Ghastly** (بھیانک).—He looked ghastly after his illness.
Ghostly (بھوت نما).—He has a ghostly figure.

108. **Gaol** (جیل).—He was sent to gaol.
Goal (مقصد).—Material gain in not the goal of my life.

109. **Godly** (نیک - خدا پرست).—He is a godly person.
Godlike (خدا نما).—Mercy is a godlike virtue.

110. **Gate** (پھاٹک - دروازہ).—Opportunity knocks at every gate.
Gait (چال).—The drunkards have a rolling gait.

111. **Hue** (رنگ).—The landscape (مناظر) wears a beautiful hue.
Hew (تراشنا).—The enemy hewed down the bridge.

112. **Hoard** (ذخیرہ کرنا).—He is hoarding wealth by hook or by crook.
Horde (گروہ - جتھا).—The hordes of Sikhs attacked the village.

113. **Honorary** (بلا معاوضہ).—He is an honorary magistrate.
Honourable (معزز).—Brutus is an honourable man.

114. **Human** (انسانی).—Human nature is the same everywhere.
Humane (رحم دل).—The doctor showed a humane treatment to the poor.

115. **Humiliation** (ہتک).—I shall avenge (بدلہ لینا) my humiliation.
Humility (انکسار).—Humility is a rare virtue.
116. **Hale** (صحت مند).—I am feeling hale and hearty.
Hail (آواز دینا).—He hailed a taxi.
117. **Heal** (مندمل ہونا).—The balm healed the wound.
Heel (ایڑی).—The thieves took to their heels.
118. **Heard** (سنا).—Every one heard what I said.
Herd (ریوڑ).—The farmer has a big herd of cattle.
119. **Imaginary** (خیالی).—Do not build imaginary castles.
Imaginative (تخیل والا).—Iqbal's poetry is highly imaginative.
120. **Impossible** (نا ممکن).—Your plan is impossible.
Impassable (ناقابل عبور).—The forest is impassable.
121. **Ingenius** (با تدبیر).—This scheme is highly ingenius.
Ingenuous (صاف گو).—An ingenuous person is hardly popular.
122. **Industrial** (صنعتی).—Lyallpur is an industrial town.
Industrious (محنتی).—Traiq is a studious industrious boy.
123. **Indite** (لکھنا).—The clerk indited the draft.
Indict (الزام لگانا).—It is wrong to indict the younger generation.
124. **Idle** (بیکار).—An idle brain is the devil's workshop.
Idol (بت - هیرو).—He is the idol of his nation.
125. **Informant** (اطلاع رساں).—My informant is a reliable person.
Informer (جاسوس).—No country can tolerate foreign informers.
126. **Imperial** (شہنشاہی).—I visited the imperial palace in London.
Imperious (مغرور).—The officer has an imperious nature.
127. **Judicial** (عدالتی).—A magistrate has certain judicial powers.
Judicious (عقلمندانہ).—The selection of the team is judicious.
128. **Junction** (جنکشن).—My house is situated at the junction of the two streets.
Juncture (نازک مرحلہ).—Field Marshal Muhammad Ayub Khan guided the country at a critical juncture.
129. **Lightning** (آسمانی بجلی).—He was struck by lightning.
Lightening (بوجھ ہلکا کرنا).—Your letter has a lightening effect on my mind.
130. **Luxuriant** (ہرا بھرا).—You have a luxuriant growth of hair on your head.

Luxurious (عیش پرست).—He is a man of luxurious habits.

131. **Loth** (نا رضا مند).—A lazy man is always loth to work.
Loathe (نفرت کرنا).—I loathe your evil tricks.

132. **Lose** (ھارنا).—You should not lose such a golden chance.
Loose (ڈھیلا).—He has a loose tongue.

133. **Liar** (جھوٹا).—He is a great liar.
Lawyer (وکیل).—Jinnah was a first-rate lawyer.

134. **Lovable** (پیارا).—He is a lovable character (شخصیت).
Lovely (خوبصورت).—The flower is lovely.

135. **Mead** (چراگاہ).—I met a lady in the mead.
Meed (انعام).—Success is the only meed for hard work.

136. **Memorable** (قابل یاد گار).—My marriage day was a memorable day of my life.
Memorial (یاد گار).—Pakistan is a living memorial to Quaid-i-Azam.

137. **Metal** (دھات).—Gold is a precious metal.
Mettle (جرأت).—Show your mettle in the field.

138. **Miner** (کارکن).—A miner's job is a tough one.
Minor (نا بالغ).—I am still a minor.

139. **Momentary** (عارضی).—Joy is a momentary thing.
Momentous (اھم) .—Momentous events are taking place in Congo.

140. **Main.** (خاص).—Money is the main attraction for young men.
Mane (ایال).—Some lions have manes on their necks.

141. **Medal** (تمغہ).—He won a gold medal in athletics.
Meddle (مداخلت کرنا).—Do not meddle in my affairs.

142. **Marshal** (فوجی عہدہ).—He is a marshal in the army.
Martial (فوجی).—The Mughals were a martial race.

143. **Moral** (اخلاق).—It is my moral duty to help you.
Morale (اخلاقی توازن).—The morale of Pakistan has now risen very high.

144. **Meet** (مناسب - ملنا).—(*a*) It is not meet for you to waste your time. (*b*) We meet daily in the bazar.
Meat (گوشت).—I live on meat alone.
Mete (بانٹنا).—I shall mete out justice to every one.

145. **Necessaries** (زندگی کے لوازم).—The poor are denied (محروم) even the necessaries of life.
Necessities (ضروریات).—The necessities of the case demand this step.

146. **Naughty** (شرارتی).—Azra is a naughty girl.
Knotty (مشکل).—I have solved this knotty problem.

147. **Official** (افسر).—He is a government official.
Officious (جھگڑالو).—He has become unpopular because of his officious and meddlesome nature.

148. **Ore** (کچی دھات).—Iron ore is found in the Northern Hills.
Oar (چپو).—Never rest on your oars.

149. **Observance** (عمل کرنا - منایا جانا).—The observance of Independence Day is a festive occasion.
Observation (نگرانی).—The patient is under observation.

150. **Ordinance** (قانون).—The Government has issued an ordinance.
Ordnance (توپ).—Thers is a big ordnance factory at Wah.

151. **Persecute** (تشدد کرنا).—(*a*) The victors persecuted the vanquished.
(*b*) The landlords persecute the tenants.
Prosecute (مقدمہ چلانا).—Bill-stikers (اشتہار لگانے والے) shall be prosecuted.

152. **Prescrible** (تجویز کرنا).—The doctor has prescribed quinine for malaria.
Proscribe (ضبط کرنا).—This book has been proscribed.

153. **Physic** (دوائی).—No physic could cure him of his madness.
Physique (جسمانی ساخت).—I have a healthy physique.

154. **Precede** (پہلے گزرنا - پیشرو ہونا).—Hard work precedes success.
Proceed (جاری رکھنا).—The passenger proceeded on his journey.

155. **Popular** (ہر دل عزیز).—President Ayub is a popular hero.
Populous (گنجان آباد).—Lahore is a populous city.

156. **Practicable** (قابل عمل).—Your scheme is not practicable.
Practical (عملی).—He is a practical man.

157. **Provident** (دور اندیش).—He is provident by nature and so very successful.
Providential (خدائی مدد).—His help came as something providential.

158. **Practice** (عمل).—The doctor has a successful practice.
Practise (عمل کرنا).—Do not preach what you do not practise.

159. **Pray** (دعا مانگنا).—He prays to God regularly.
Prey (شکار).—He fell a prey to disease.

160. **Plain** (میدان - سادہ).—He is a plain man.
Plane (سطح).—You talk on a different plane.
Plan (تجویز).—I do not agree to your plan.

161. **Pitiful** (مہربان).—He is kind and pitiful by nature.
Pitiable (قابل رحم).—I was touched by his pitiable plight.

162. **Principle** (چیدہ).—Lahore is one of the principal towns in this country.
Principle (اصول).—He is a man of principle.

163. **Profit** (نفع آٹھانا).—You should profit by your experience.
Prophet (پیغمبر).—Iqbal was a prophet of his age.

164. **Pore** (مسام).—There are many pores in the human skin.
Pour (ڈالنا).—Do not pour oil on the fire.

165. **Polite** (نرم - حلیم).—He is so polite in his speech.
Politic (عقلمندانہ).—This is a highly politic course of action.

166. **Proposal** (رائے).—I agree to your proposal.
Proposition (مسئلہ).—Kashmir is a difficult proposition.

167. **Route** (راستہ).—There are many routes to Lahore.
Rout (بھگدڑ).—The Sikhs were routed by the British.

168. **Respectful** (مؤدب).—The students are respectful to their teacher.
Respectable (واجب التعظیم).—He belongs to a respectable family.

169. **Righteous** (نیک - دیانتدار).—He is a righteous man.
Rightfut (صحیح - حقدار).—He is the rightful owner of the house.

170. **Reign** (حکومت - حکومت کرنا).—Babur reigned over India for four years.
Rein (لگام).—He held the reins of the horse firmly.
Rain (بارش).—It never rains but pours.

171. **Receipt** (رسید) —Kindly acknowledge the receipt of my letter.
Reception (استقبال).—He was given a rousing reception at the airport.

172. **Resources** (ذرائع).—He is a man of many resources.

Recourse (سہارا).—He had a recourse to begging in the end.

173. **Right** (حق).—Might is right.

Rite (رسم).—The marriage-rites were soon over.

Write (لکھنا).—He can neither read nor write.

174. **Raise** (تعمیر کرنا).—He raised a hospital in his village.

Raze (گرا دینا).—The old building was razed to the ground.

175. **Regretful** (افسوس مند).—Do not be regretful of your past.

Regrettable (افسوس نا ک).—You have taken a regrettable step.

176. **Restless** (بے چین).—The patient spent a restless night.

Restful (پر سکون).—He enjoyed a restful sleep.

Restive (بد کنے والا).—A wild horse is a restive animal.

177. **Sanguine** (پر اعتماد).—I am sanguine of my success.

Sanguinary (خونیں).—The soldiers fought a sanguinary battle.

178. **Sensible** (ذی هوش - معامله فهم).—Every sensible person would accept this plea (رائے).

Sensitive (حساس - زود رنج).—Do not be so sensitive in life.

179. **Social** (اجتماعی - معاشرتی).—Social service is a great virtue.

Sociable (ملنسار).—He is a highly sociable person.

180. **Stationary** (ساکن).—The sun is stationary.

Stationery (سٹیشنری).—He has opened a stationery shop.

181. **Straight** (سیدھا).—Follow the straight path.

Strait (تنگ - مشکل).—The path of virtue is very strait.

182. **Sensual** (نفسیاتی - شہوانی).—He leads a sensual life.

Sensuous (جنسی).—Akhtar Shirani was a sensuous poet.

183. **Sooth** (سچ).—In sooth, he is a nice man.

Soothe (تسکین دینا).—Your letter soothed my sorrow.

184. **Suspense** (ذهنی کشمکش).—I am in suspense about the result.

Suspension (معطلی).—The orders of his suspension were cancelled.

185. **Suit** (لباس).—He is dressed in a brown suit.

Suite (گروه).—He has rented a suite of four rooms.

Soot (سیاهی).—The lamp is black with soot.

186. **Scene** (نظاره).—The scene is wonderful.

Seen (دیکھا ہوا).—I have seen it with my own eyes.

187. **Sculpture** (سنگ تراشی).—I am fond of the Mughal art and sculpture.

Sculptor (سنگ تراش).—The sculptor has carved his own statue.

188. **Soar** (ہوا میں اُڑنا).—The plane was soaring high in the air.
Sore (تکلیف دہ).—I am suffering from sore eyes.
Sour (کٹھے).—The grapes are sour.

189. **Statue** (بت).—He carved a life-like statue of the king.
Statute (قانون).—This statute will be placed on the statute book.

190. **Stimulant** (ابھارنے والا).—Praise is a great stimulant.
Stimulus (محرکات).—Village life has no stimulus for a townsman.

191. **Solitude** (تنہائی).—Solitude is a curse.
Solicitude (پریشانی).—The old father was full of a solicitude for his son.

192. **Tamper** (مداخلت کرنا).—He has tampered with the office records.
Temper (مزاج).—She is a woman of sweet temper.

193. **Team** (ٹیم).—He is a member of the team.
Teem (معمور ہونا).—Lahore is teeming with people.

194. **Truce** (عارضی صلح).—Truce was declared in Kashmir.
Treaty (معاہدہ).—Pakistan has signed many treaties with different countries.

195. **Transient** (عارضی).—His speech had only a transient effect on my mind.
Transitory (ناپائیدار).—The joys of the world are transitory.

196. **Tenor** (طریقہ).—He has a peaceful tenor of life.
Tenure (وقفہ معیاد).—Nothing wrong happened during his tenure of office.

197. **Temporary** (عارضی).—He is holding a temporary job.
Temporal (دنیاوی).—I do not run after temporal gain.

198. **Transfer** (تبادلہ ہونا).—He was transferred from Lahore.
Transform (بدل جانا).—After his illness he is totally transformed.

199. **Union** (اتفاق).—Union is strength.
Unison (ہم آہنگی).—(*a*) They sang in unison.
(*b*) They work in unison.
Unity (وحدانیت).—We must have national unity.

200. **Verbose** (لفاظی).—His speech was verbose and difficult.
Verbal (زبانی).—I got your verbal message.

201. **Veracity** (صحت راستی).—I doubt the veracity of his statement.
Voracity (پیٹوپن - حرص).—Nothing can satisfy his voracity for wealth.

202. **Vocation** (پیشہ).— I have followed many vocations in the past.
Vacation (تعطیلات).—The college is closed for the vacation.
Avocation (مشغلہ).—Gardening is my only avocation.

203. **Vale** (وادی).—The clouds float over vales and hills.
Veil (نقاب - پردہ).—The Queen wears a veil.

204. **Vain** (مغرور).—He is simply vain and proud.
Vein (رگ).—Blood flows through the veins.

205. **Variance** (اختلاف).—They are at variance with each other.
Variation (تبدیلی).—I have made a slight variation in the draft.

206. **Virtuous** (پاکباز).—She is a virtuous lady.
Virtual (اصلی).—The premier is the virtual ruler of the state.

207. **Womanish** (زنانہ - احمقانہ).—His talk is always womanish and foolish.
Womanly (نسوانی - اعلیٰ).—She has many womanly virtues.

208. **Waist** (کمر).—She has a slender waist.
Waste (ضائع کرنا).—Do not waste your time.

209. **Wine** (شراب).—Kaleem drinks wine.
Vine (انگور کی بیل).—Bunches of grapes are hanging from the vine.

210. **Wages** (اجرت).—Labourers earn their daily wages by hard work.
Salary (مشاھرہ).—His monthly salary is Rs. 700.

211. **Wreck** (تباہ کرنا).—The ship was wrecked in the storm.
Wretch (بے چارہ).—The beggar is a miserable wretch.
Wreak (بدلا لینا).—He wreaked his old vengeance on his neighbour.

212. **Zealot** (کٹر). Young men are great z alots of art and music.
Devotee (پرستار).—Every true Muslim is a devotee of the Great Prophet.

CHAPTER XVII

ONE-WORD SUBSTITUTION

1. **Abdicate** (تخت سے دست برداری)......(give up the throne)......The king abdicated the throne.
2. **Abortive** (ناکام) (failure)......His attempts proved abortive.
3. **Accessible** (قابل رسائی) (within approach)......He is easily accessible.
4. **Amateur** (شوقین) (playing for pleasure)......He is an amateur cricketer.
5. **Ambiguous** (ذو معنی) (double meaning *i. e.* confused)......Your statement is ambiguous.
6. **Anarchy** (طوائف الملوکی) (lawlessness)......Anarchy spread in the country.
7. **Anonymous** (گمنام) (unknown authorship).........He wrote an anonymous letter to me.
8. **Apostate** (مرتد) (forsaker of religion).........Marx was a great apostate.
9. **Animate** (جاندار) (living)......Stones are not animate.
10. **Inanimate** (غیرجاندار) (without life)......Plants are animate and stones inanimate.
11. **Atheist** (دہریہ) (unbeliever)......The Russians are atheists.
12. **Aristocracy** (امراء کی حکومت) (Government by nobles)......We have no aristocracy but democracy in Pakistan.
13. **Avaricious** (حریص) (greedy of wealth)......He is an avarious old goat.
14. **Archaeology** (علم آثار قدیمہ) (science of history from ancient remains)......I am fond of archaeology.
15. **Antidote** (تریاق) (counter to poison)......Knowledge is an antidote to many ills.
16. **Antonym** (مخالف - برعکس) (opposite meaning)......Love is an antonym of hate.
17. **Audience** (سامعین) (assembly of listeners)......The speaker appealed to the audience.
18. **Antipathy** (نفرت) (dislike)......He showed antipathy towards me.

19. **Apathy** (بے حسی) (carelessness)......He felt a great apathy for work.
20. **Antiseptic** (جراثیم کش) (germ-killer)......Phenyl is a great antiseptic.
21. **Aquarium** (آبی تالاب) (water pool for keeping fish)......He keeps fish in his aquarium.
22. **Alien** (اجنبی - غیر ملکی) (foreigner)......We respect aliens in Pakistan.
23. **Acumen** (کاروباری ذہانت) (practical cleverness)......You have no business acumen.
24. **Allegiance** (وفاداری) (faithfulness)......The Governor took his oath of allegiance (حلف وفاداری اٹھایا).
25. **Amputate** (کاٹ دینا) (To cutt off)......The doctor had to amputate his leg.
26. **Aggravate** (سنگین تر بنانا) (to make worse)......His remarks aggravated the situation.
27. **Ambidexterous** (دونوں ہاتھوں سے برابر کام لینے والا) (work with equal skill with both hands)...Some cricketers are left-handed and some right-handed but still others are ambidexterous.
28. **Anochronism** (غلط وقت کی تاریخ) (wrong or impossible date in historical sequence)......Some history books are full of anachronisms.
29. **Anniversary** (سالگرہ) (yearly return of the day)......He celebrated his uncle's death anniversary.
30. **Antractic** (قطب جنوبی سے متعلقہ) (South Pole region).........The temperature in the antarctic zone is below freezing point.
31. **Apprentice** (شاگرد) (pupil)......He worked as an apprentice to a tailor.
32. **Aquatic** (آبی) (living in water)......The duck is an acquatic bird.
33. **Aqueduct** (پائپ لائن - نالی) (pipe or channel linking water-ways)......This aqueduct joins the two canals.
34. **Aquiline** (تیکھی - ترچھی) (curved like an eagle's beak)......He has an aquiline nose.
35. **Artificial** (مصنوعی) (not natural)......He wears artificial hair.
36. **Ascetic** (زاھد) (living without worldly pleasures)......Some saints were great ascetics.

37. **Assimilate** (ہضم کرنا - پورا سمجھ لینا).......(to digest fully)......You have assimilated his speech.
38. **Asylum** (پاگل خانہ) (mad-house)......Life is a big asylum.
39. **Autobiography** (خود نوشت سوانحعمری) (life story written by oneself)......Babur wrote his autobiography.
40. **Autocracy** (آمریت) (dictatorship)......No one wants autocracy in this age.
41. **Autograph** (آٹوگراف) (written by hand)...I have an autograph from Mr. Jinnah.
42. **Anarchist** (دہشت پسند) (one who wants to destroy all government and order)......Anarchists are very dangerous people.
43. **Agoraphobia** (مجلس سے ڈرنا) (dread of public places)......He stays alone as if he is suffering from agoraphobia.
44. **Aborigines** (اصلی باشندے) (original inhabitants)......The Dravids were the aborigines of India.
45. **Ambitious** (آرزو مند) (highly desirous of gain or power)......He is an ambitious youngman.
46. **Amnesty** (عام معافی) (general pardon)......All the prisoners were granted amnesty.
47. **Antedate** (اصل سے پہلے کی تاریخ ڈالنا) (to put date before true time)......He antedated the letter with his own hand.
48. **Blasphemy** (کفر تولنا) (impious talk about sacred things)......He often indulges (حصہ لینا) in abuse and blasphemy.
49. **Bigot** (کٹڑ) (a man with narrow religious views)......Illiterate people are all bigots.
50. **Bibliophile** (کتابوں کا شوقین) (a lover of books)......The Professor is a great bibliophile.
51. **Blonde** (گوری حسینہ) (a woman of fair hair, eyes and skin)......She is a twenty-year-old blonde.
52. **Brownette** (بھوری حسینہ) (a woman of brown hair, eyes and skin) She is only a brownette.
53. **Brunette** (سیاهی مائل حسینہ) (a woman with dark skin, eyes and hair)......I prefer a brunette to a brownette.
54. **Bellicose** (غصیلا) one fond of fighting)......He has a bellicose nature.

55. **Bigamy** (بیک وقت دو بیویاں) (having two wives at a time)...... Islam allows the practice of bigamy.
56. **Back-door** (چور دروازہ) (exert secret influence).........He has succeeded through back-door methods.
57. **Botany** (علم نباتات) (science dealing with plants and vegetables) ......Botany is an interesting science.
58. **Biology** (علم حیاتیات) (science dealing with living organisms)...... Biology consists of botany and zoology.
59. **Zoology** (علم حیوانات) (science dealing with animals and birds) ......I study zoology as a hobby.
60. **Bureaucracy** (افسروں کی حکومت - نوکر شاہی) (a government by officials)......During the Governor's rule, we had bureaucracy in the Punjab.
61. **Bachelor** (کنوارا) (unmarried person)......He is an old bachelor.
62. **Bilingual** (دو زبانیں جاننے یا بولنے والا) (one who speaks two languages)......We are all bilinguals as we can speak English as well as Urdu.
63. **Bibliography** (کتابوں کی فہرست) (list of books and writings on one subject)......You will find a bibliography at the end of this book.
64. **Bourgeois** (درمیانی طبقہ کا فرد) (a middle-class man)......Most of us belong to the bourgeois class.
65. **Brewery** (شراب کشید کرنے کا کارخانہ) (where beer is distilled)......The wine comes from Murree Brewery at Rawalpindi.
66. **Biped** (دو پاؤں والا) (a two-footed animal)......Man is a biped.
67. **Banal** (بازاری - گھٹیا) (commonplace)......His talk is always banal.
68. **Bakery** (بیکری) (shop making bread and biscuits etc.).........We have got a bakery in every bazar.
69. **Brittle** (جلدی ٹوٹ جانے والا) (easily breakable)......Glass is brittle.
70. **Burglar** (نقب زن) (one who breaks into a house to steal)......The burglars broke into his house last night.
71. **Bi-weekly** (هفتے میں دو بار) (twice a week)......He pays us bi-weekly visits.
72. **Bi-ennial** (دو سال میں ایک بار) (once in two years).........Bi-ennial meetings are held by this Committee.

(*a*) **Annual** (سالانہ).—(once a year)......We attended the annual meeting this year.

(*b*) **Perennial** (دائمی) (continuing all the year)......The mountain tops are covered with perennial snow.

73. **Bisect** (تنصیف کرنا) (to divide into two equal parts)...This line bisects the angle.

74. **Bovine** (بیل کے متعلق) (pertaining to ox)...He has a bovine face. Patience is a bovine quality.

75. **Credulous** (ضعیف الاعتقاد) (one who easily believes)...Villagers are credulous people.

76. **Callous** (شقی القلب) (one who is dead to kind thoughts and feelings ; hard-hearted)...He is a callous person.

77. **Competence** (گزارے کی رقم) (income sufficient for a living)...The widow gets a competence.

78. **Colleague** (رفیق کار) (working in the same office....He is my colleague in the office.

79. **Cosmopolitan** (آفاقی - آزاد خیال) (a person easily at home in all countries)...He is a cosmopolitan at heart.

80. **Carnivore** (گوشت خور) (flesh-eater)...We are all carnivores.

81. **Celibacy** (برھم چار - کنوارپن - تجرد) (state of being without a wife) ...Hindu hermits liked celibacy.

82. **Circumlocution** (گول مول انداز میں بولنا) (a round-about way of speaking)...He is given to circumlocution.

83. **Consummate** (تکمیل کرنا) (to complete fully and perfectly)...... The ceremony was consummated successfully.

84. **Contiguous** (ملحق) (adjoining the border)...Kashmir is contiguous to Pakistan.

85. **Caluminate** (بدنام کرنا) (to cast slander on a person)......Do not caluminate your friends.

86. **Contemporary** (ہم عصر) (persons living in the same age)...Iqbal and Jinnah were contemporaries.

87. **Catalogue** (فہرست) (a list of things)...This is the latest catalogue of library books.

88. **Credible** (قابل قبول) (capable of being believed)...This news is credible.

89. **Contagious** (چھوت کی بیماری) (disease caused by touch)...Plague is a contagious disease.

90. **Cannibal** (مردم خور) (one who eats human flesh)...There are many cannibal races in Central Africa.
91. **Comprehensible** (سمجھ میں آنے والی) (which can be understood) ......His point of view is not comprehensible to me.
92. **Conjugal** (عروسی) (having to do with marriage)...The conjugal ceremony was soon over.
93. **Corporal** (جسمانی) (of the body)...He got corporal punishment.
94. **Carnivorous** (گوشت خور) (animals or trees feeding on flesh) ......Some trees are carnivorous.
95. **Conservative** (قدامت پسند) (one who is averse to change or progress)......I belong to a conservative family.
96. **Conjurer** (مداری) (juggler who amuses others with tricks and feats)......This is only a conjurer's trick.
97. **Democracy** (جمہوریت) (Government of the people)......An advanced nation believes in democracy.
98. **Domestic** (گھریلو - پالتو) (an animal that can be tamed) ......The cow is a domestic animal.
99. **Drought** (قلت باراں - قحط سالی) (want of rain)...The drought has killed the crops.
100. **Dotage** [پیرانہ سالی میں طفلانہ حرکتیں] (extreme old age, when a person behaves likes a child)......The old man lives in a state of dotage.
101. **Delegate** (اختیار دینا) (to give one's authority to another)......The officer delegated his powers to his assistant.
102. **Desecrate** (پلید کرنا) (to deprive a thing of its sanctity (پاکیزگی) ......Do not desecrate temples and mosques.
103. **Deliberate** (غور و خوض کرنا) (to carefully think about a matter) ......The cabinet deliberated on the Kashmir question.
104. **Digress** (مسئلہ سے بھٹک جانا) (to wander from the main point or subject temporarily)...Do not digress from the right path.
105. **Diplomacy** (بین الاقوامی سیاست) (art of statesmanship)......Diplomacy is an art.
106. **Drawn** (برابر) (a match in which neither party wins)...The match was drawn.
107. **Despotism** (مطلق العنانی) (self-willed rule by one)...Akbar was a despot and believed in despotism.

108. **Defunct** (مرحوم - مرده) (which no longer exists)......He was a member of the defunct Awami League.

109. **Depreciation** (بے وقعتی) (lowering of value)......We are responsible for this depreciation of our economy.

110. **Docile** (تربیت پذیر) (one who is easily controlled or trained)...... He is a docile child.

111. **Deprecate** (نا پسند کرنا) (to express disapproval of)......I deprecate your policy.

112. **Dead Language** (فرسودہ) (a language not used)......Sanskrit is a dead language.

113. **Egoist** (خود پسند) (A man who thinks only of himself)......The philosphers are great egoists.

114. **Edible** (کھانے کے لائق) (fit to be eaten)......The rotten food is not edible.

115. **Extempore** (فی البدیہ) (speech made on the spot without preparation)......He delivered an extempore speech.

116. **Exchange** (تبادلہ) (give and take)......The two kings exchanged greetings.

117. **Epicure** (عیش پرست) (one given to refined sensuous enjoyments) ......Emperor Jehangir was a great epicure.

118. **Etymology** (علم اشتقاق الفاظ) (science dealing with roots of words etc.)......He is an etymologist and is at home in etymology.

119. **Effeminate** (نسوانی) (like a woman)......He is a man of effeminate character.

120. **Expiate** (کفارہ ادا کرنا) (to make atonement for one's sins) ......The hermit seeks to expiate his sins.

121. **Elucidate** (واضع کرنا) (to clear up something difficult)...... Kindly elucidate your point.

122. **Explicit** (واضع - غیر مبہم) (a perfectly clear statement)......His remarks are always explicit.

123. **Exonerate** (بری الذمہ کرنا) (to free a person from blame)......He was exonerated by the court.

124. **Elaborate** (تفصیل کے ساتھ تیار کرنا) (to work out in all details) He elaborated the whole scheme for the benefit of the college.

125. **Emphasize** (زور ڈالنا) (to lay special stress)......He emphasized his point.
126. **Eradicate** (اُکھاڑ پھینکنا) (to root out)......The government has eradicated smuggling.
127. **Epitaph** (کتبہ) (words inscribed on a person's tomb)......They raised an epitaph on his grave.
128. **Eccentric** (مخبوط الحواس) (a man of unusual habits)......Old men are mostly eccentric.
129. **Exports** (اشیاء برآمد) (goods sent out of a country)......He deals in exports and imports.
130. **Entomology** (کیڑوں مکوڑوں کا عالم) (science dealing with insects) ......Entomology is a new branch of science.
131. **Emigrant** (مہاجر) (a person who leaves his own country to settle in another)......The emigrants settled down in America.
132. **Epidemic** (وبا) (a well-spread disease affecting many people)...... Cholera has spread in an epidemic form.
133. **Equivocal** (مبہم) (having double meaning)......His speech is always equivocal.
134. **Excavate** (کھود کر دریافت کرنا) (to unearth by digging)......An old fort has been recently excavated.
135. **Elixir** (اکسیر - آب حیات) (a liquid which is supposed to lengthen life)......Hard-work is the elixir of life.
136. **Efficacious** (مؤثر - کارگر) (effect)......Quinine is an efficacious cure for malaria.
137: **Feminist** (نسوانی بہبود کا حامی) (one who thinks of the welfare of women)......Gandhi was a great feminist.
138. **Fanatic** (تنگ نظر - کٹر) (one who has exaggerated zeal for religion)......The world is full of fanatics and bigots.
139. **Fastidious** (باریک بین) (hard to please)......He has a fastidious taste for everything.
140. **Fatalist** (تقدیر پرست) (one who believes implicitly in fate)......I am a fatalist and believe in a divine control of things.
141. **Demagogue** (جذباتی مقرر) (a speaker who leads the people by appealing to their feelings more than reason)......Ata Ullah Shah Bokhari was a great demagogue of Indo-Pak subcontinent.

142. **Fratricide** (بھائی کا قتل) (murder of one's brother)...The accused is charged with fratricide.

143. **Foster child** (پالا ھوا بچہ) (child brought up by people other than parents)...He is only a foster child in the family.

144. **Filial** (فرزندانہ) (of son or daughter)...It is our filial duty to serve our parents.

145. **Germicide** (جراثیم کش) (germ-killing medicine)...Phenyl is a germicide.

146. **Granary** (ذخیرہ) (a place for storing grain)...Lyallpur is called the granary of the province.

147. **Galaxy** (کہکشاں) (a constellation of stars ; a group of splendid things)...This committee is a galaxy of great scholars.

148. **Genocide** (نسل کشی) (killing of a race with a view to finish it) ...The Sikhs committed genocide of the Muslims in the East Punjab.

149. **Gratis** (مفت) (without any charges)...He gave me a pen gratis.

150. **Gregarious** (گلہ پسند) (living in flocks or large groups)...The wolf is a gregarious animal.

151. **Gullible** (سادہ لوح) (capable of being easily deceived)...Villagers are gullible by nature.

152. **Graminivorous** (گھاس کھانے والا) (animals that live on grass)... The horse is a graminivorous animal.

153. **Garrulous** (باتونی) (given to much talk)......I am not a garrulous person.

154. **Honorary** (اعزازی) (an office for which no salary is paid)......He is an honorary magistrate.

155. **Herbivorous** (جڑی بوٹیاں کھانے والے حیوان) (animals which live on herbs)......Man is a herbivorous animal.

156. **Hostile** (مخالفانہ) (inimical)........His attitude is hostile and unfriendly.

157. **Homicide** (قتل) (killing of a person)......Homicide is a apital crime.

158. **Hygiene** (حفظان صحت) (science of health)......I am a student of physiology and hygiene.

159. **Hygienist** (صحت کا خیال رکھنے والا) (one careful about his health) ......The old man is a hygienist by habit.

160. **Handicap** (رکاوٹ) (at a disadvantage)......Deafness is a great handicap in social life.
161. **Hereditary** (موروثی) (passing from father to child)......Some diseases are hereditary and travel from generation to generation.
162. **Hemisphere** (نصف کرہ) (half the globe)......We live in the eastern hemisphere.
163. **Hierarchy** (مذھبی طبقے کی حکومت) (government of priests like Bishops, Qazis, etc.)......Islam does not preach heirarchy.
164. **Horoscope** (جنم پتری) (astrological knowledge about a person's life)...His horoscope indicates that he will be a mighty king.
165. **Hermaphrodite** (مشترکہ جنس کا مالک) (a person with male and female sex qualities)......Some insects are hermaphrodites.
166. **Ineligible** (نا اھل) (not fit according to rules)......He is ineligible for competition.
167. **Infallible** (تیر بہدف ہونا) (a sure-shot remedy)...This recipe (نسخہ) is infallible.
168. **Illegible** (پڑھنے کے ناقابل) (which cannot be read)......His handwriting is illegible.
169. **Impracticable** (نا قابل عمل) (which cannot be put inio practice)... Your scheme is impracticable.
170. **Illicit** (غیر قانونی) (prohibited by law). He deals in illicit drugs.
171. **Irrepressible** (نا قابل شکست) (which cannot be suppressed)......I felt an irrepressible desire to beat him.
172. **Inimitable** (نا قابل نقل) (which cannot be imitated)...Iqbal's style of poetry is inimitable.
173. **Insolvent** (دیوالیہ) (one who is unable to pay his debts)......This bank has become insolvent.
174. **Irrelevant** (بے تکا) (a remark which does not apply)......Your remarks are totally irrelevant.
175. **Insoluble** (غیر منحل - لا ینحل) (which cannot be solved)......This problem is insoluble.
176. **Indefatigable** (ان تھک) (who cannot be tired)......Quaid-i-Azam was an indefatigable worker.
177. **Iconoclast** (بت شکن) (a breaker of images)......Prophet Abraham was a true iconoclast.

178. **Illiterate** (نا خواندہ) (one who cannot read or write)......He is an illiterate person.

179. **Inaudible** (نا قابل سماعت) (which cannot be heard)......His voice was low and inaudible.

180. **Inflammable** (جلدی آگ لگنے والی چیز) (liable to catch fire easily) ......Petrol is a highly inflammable material.

181. **Imperial** (شاہانہ) (royal)......We owe no allegiance to an imperial throne.

182. **Itinerant** (سیاح - سفری) (one who travels from place to place)... He is an itinerant preacher.

183. **Infanticide** (بچے کا قتل) (murder of a child)......Infanticide is a most cruel act.

184. **Idolatory** (بت پرست) (worship of idols)......Muslims are against idolatory.

185. **Instigate** (اُکسانا - اشتعال دلانا) (to excite a person to commit some crime)......He instigated the students to strike work.

186. **Immutable** (نا قابل ترمیم) (which is not subject to any alternation)......God's laws are immutable.

187. **Inveigh** (برا بھلا کہنا) (to exclaim against a person).

188. **Impregnable** (نا قابل تسخیر) (which cannot be captured)......The Chittor fort was impregnable.

189. **Invulnerable** (نا قابل شکست) (which cannot be wounded or attached)...His position is invulnerable.

190. **Inexorable** (نا قابل ترحم - سخت طعبیت) (who cannot be moved by entreaty)...The police officer was inexorable.

191. **Irrevocable** (ناقابل تسیخ - اٹل) (which cannot be altered)...The new family law is irrevocable.

192. **Impervious** (نا قابل گذر) (impassable)......He is impervious to good sense.

193. **Implacable** (سنگدل) (who cannot be pacified)...He is a man of implacable hate.

194. **Impostor** (نقلی دعویدار) (a pretender ; one who claims to be what he is not)...The new king had to fight many impostors to the throne.

195. **Incomparable** (لا ثانی) (which cannot be compared)...He is a person of incomparable merit.

196. **Incompetent** (نا اهل) (not fit for a given work)...He is incompetent for a job of a principal.
197. **Incorrigible** (نا قابل اصلاح) (which cannot be cured)...He is an incorrigible thief.
198. **Invisible** (غیر مرئی) (which cannot be seen)...God is invisible.
199. **Invincible** (ناقابل تسخیر) (which cannot be overcome)...The Germans were not invincible in the end.
200. **Indomitable** (نا قابل گرفت) (which cannot be subdued). He is a person of indomitable will.
201. **Incognito** (گمنام طور پر) (in an anonymous manner) ...He travels mostly incognito.
202. **Indelible** (ان مٹ) (which cannot be rubbed off)...The childhood impressions are indelible.
203. **Incurable** (ناقابل علاج) (which cannot be cured)...Cancer is an incurable disease even today.
204. **Idiosyncrasy** (انفرادی خصوصیت) (a peculiarity of temperament) ...Everybody has his own idiosyncrasies.
205. **Incriminate** (الزام دینا) (to involve in accusation)...Do not incriminate me like this.
206. **Loquacious** (باتونی) (one given to continued talking)...Some speakers are loquacious by nature.
207. **Legible** (قابل خوانده) (which can be read)...Your handwriting is perfectly legible.
208. **Linguist** (زبان دان) (skilled in many languages)...The Professor is a great linguist.
209. **Legislature** (مجلس قانون ساز) (law-making body)...The bill was passed by legislature.
210. **Legal** (قانونی) (lawful)...Your action is quite legal.
211. **Migratory** (نقل مکانی کرنے والے) (birds coming and going with the change of seasons)...The duck is a migratory bird.
212. **Mobocracy** (طوائف الملوکی) (rule by the mob)...Mobocracy is a curse for any country.
213. **Maiden speech** (پہلی تقریر) (first speech)...This was my maiden speech in life.
214. **Misogamist** (شادی کا مخالف) (hater of marriage)...Only a misogamist does not marry as a rule.

215. **Monogamy** (ایک بیوی) (practice of having one wife)...I believe in monogamy and find life easy.

216. **Misogynist** (عورتوں سے نفرت کرنے والا) (hater of women)...He is a misogynist and so does not want to marry.

217. **Misanthrope** (انسانوں سے نفرت کرنے والا) (a hater of mankind)...He is a misanthrope and does not mix with people.

218. **Malleable** (جسکی کوٹ کر چادر بن سکے) (which can be hammered into sheets)...Lead is malleable.

219. **Medieval** (قرون الوسطےٰ کا) (belonging to the Middle Ages)..."Sati" was a medieval custom.

220. **Materialistic** (مادہ پرست) (one who runs after gain or material profit)...Our society is simply materialistic.

221. **Matinee** (بعد دوپہر کا) (held in the afternoon)...I saw the matinee show today.

222. **Manor** (جاگیر) (land belonging to a lord)...He built a castle on his manor.

223. **Mercenary** (مالی فائدہ کے لئے) (only for monetary gain)......He has some mercenary motive (مدعا) behind it.

224. **Miscellaneous** (متفرق) (of many mixed kinds)......I have read miscellaneous books.

225. **Matricide** (مادر کشی) (killing of one's mother)......He committed matricide.

226. **Majority** (اکثریت) (a greater party)......
227. **Minority** (اقلیت) (a smaller party).
} Minorities in Pakistan are as free as the Muslim majority.

228. **Manuscript** (مسودہ) (a hand-written book or document)......This is the manuscript of the new dictionary.

229. **Mythology** (دیو مالا) (stories about gods and goddesses)......Hindu mythology is interesting.

230. **Notorious** (بدنام) (a person with evil reputation)......He is a notorious gambler.

231. **Narcotic** (نشہ آور) (a drug that induces sleep)......Opium is a narcotic drug.

232. **Neurotic** (اعصابی مریض) (one suffering from nervous breakdown) Professors and lawyers are generally neurotics.

233. **Nepotism** (شخصی رعایت) (personal favour from an officer)...... Nepotism has been wiped out.

234. **Navigable** (جہاز رانی کے قابل) (a river where ships can sail)...... This river is navigable for tw. nty miles.

235. **Nominal** (برائے نام) (existing in name only)...Our relations are purely nominal.

236. **Omnipotent** (قادر مطلق) (one who is all-powerful)......God is Omnipotent.

237. **Omnipresent** (ہرجائی موجود کل) (one who is present everywhere)...... God is Omnipresent.

238. **Omniscient** (علیم) (one now knows everything)......God is Omniscient.

239. **Obsolete** (متروک) (words no longer in use)......Such words are now obsolete.

240. **Octagon** (ہشت پہلو - مثمن) (an eight-sided figure)......Draw an octagon on paper.

241. **Ostracise** (برادری سے خارج کرنا) (to ban out of society)......We should ostracise black-marketeers.

242. **Optimist** (رجائی - روشن خیال) (one who looks at the bright side of things)......I am a born optimist.

243. **Opaque** (کثیف) (through which you cannot see)......Wood is opaque, glass is transparent.

244. **Octogenarian** (اسی سالہ) (eighty years old)......The old man is an octogenarian.

245. **Objectionable** (قابل اعتراض) (open to objection)......Your behaviour is highly objectionable.

246. **Omnivorous** (ہمہ خور) (one who eats every kind of food)......I am an omnivorous I eat meat as well as vegetables.

247. **Orphan** (یتیم) (one whose parents are dead)......This child is an orphan.

248. **Platitudes** (عامیانہ - فرسودہ خیالات) (common-place and ordinary remarks)......I do not indulge in platitudes.

249. **Philanthrope** (بنی نوع کو چاہنے والا) (one who loves his fellow-men) ......Gandhi professed to be a great philanthrope.

250. **Philogynist** (عورتوں کو چاہنے والا) (a lover of women)......The Hindu Rajas were great philogynists.

251. **Panacea** (اکسیر) (a universal remedy)......Love is the panacea of all social ills.

252. **Philistine** (کور ذوق) (who does not care for art and literature)... Scientists are usually Philistines.

253. **Pyrrhic** (مہنگی فتح) (a victory at a great expense)......The city was destroyed, though we won. This was a pyrrhic victory indeed.

254. **Polygamy** (کثیر الازدواجی) (marriage with more than one woman at a time)......Islam admits of polygamy, up to four wives at a time.

255. **Polyandary** (چند شوئی) (marriage with more than one man at the same time)......Some tribes practise polyandry.

256. **Posthumous** (بعدالموت) (a book written or a child born after its author's death)......She was a posthumous child.

257. **Post-mortem** (موت کے بعد طبی معائنہ) (medical examination of a dead body)......The corpse was sent for post-mortem.

258. **Patrimony** (آبائی جائداد) (property inherited from one's father)...... He wasted his patrimony without thought.

259. **Plagiarist** (مضمون چور) (one who steals the ideas and words of others)......Most writers are mere plagiarists.

260. **Purist** (پاکیزہ زبان) (one who is careful of the purity of his language) ......Mir was a purist as a poet.

261. **Pessimist** (تاریک خیال) (one who looks at the dark side of things) Modern man is a pessimist by circumstances.

262. **Popular** (ھر دلعزیز) (one who is liked by all)....Iqbal was a popular poet of his day.

263. **Pantomime** (خاموش ڈراما) (dumb-show performance)......As he is deaf, my talk was all pantomime to him.

264. **Patricide** (باپ کا قتل) (killing of one's father)......He was guilty of patricide.

265. **Parasite** (طفیلی) (a hanger-on ; one who hangs on others)......We must clear our society of all parasites.

266. **Pantisocracy** (سب کی حکومت) (a government of all)......Pantisocracy is practised in some tribes.

267. **Pedestrian** (پیدل یا پیادہ) (one who walks on foot)......A pedestrian was run over by car.

268. **Proletariat** (مزدور طبقہ کے افراد) (members of the labour class)......I believe in serving the proletariat.

269. **Pugnacity** (لڑاکا پن) (a readiness to fight).........The Pathans are known for their pugnacity.
270. **Philanderer** (عاشق مزاج) (given to love-making)......A collegian is a philanderer by nature.
271. **Primogeniture** (right af succession belonging to the first son)...... The eldest prince became king by virtue of primogeniture.
272. **Remuneration** (معاوضہ) (sum of money paid for work)......I was given sufficient remuneration for my work.
273. **Rebel** (باغی) (one who takes up arms against his government) ......Behram Khan became a rebel against the king.
274. **Redtapism** (دفتری تکلفات) (too much official formality).........Red-tapism is a real curse.
275. **Reticent** (کم گو) (reserved in speech)......Philosophers are reticent by nature.
276. **Retrospective** (گذشتہ سے متعلق) (relating to the past)......He was given promotion with retrospective effect.
277. **Reanimate** (دوبارہ زندہ کرنا) (to bring back to life).........I felt reanimated after the injection.
278. **Responsible** (ذمہ دار) (liable to the called to account).........He is responsible for his actions.
279. **Regicide** (بادشاہ کا قتل) (murder of one's king).........The rebels committed regicide.
280. **Regal** (شاہانہ) (relating to a king)......He lives in a regal palace.
281. **Renegade** (تارک الدین) (one who changes his religious beliefs)......A renegade is a great offender.
282. **Somnambulist** (نیند میں چلنے والا) (one who walks in sleep)......This patient is a somnambulist.
283. **Somniloquist** (نیند میں بڑبڑانے یا باتیں کرنے والا) (one who talks in sleep)...Some people are somniloquists.
284. **Sinecure** (فراغت والا عہدہ) (a job with high pay and no work)...... The job of a Principal is a sinecure.
285. **Samaritan** (حاتم طائی کی سخاوت کرنے والا) (one who helps a stranger with open-hearted kindness)...He is a good Samaritan.
286. **Stoic** (راضی برضا ۔ زاھد) (a person who is careless about pain or pleasure)...Some people accept life with a stoic's miud.

287. **Simultaneously** (بیک وقت) (happening at the same time)...Both the students stood up simultaneously.

288. **Sterilize** (جراثیم سے محفوظ کرنا) (to render safe from germs)... Please sterilize the needle before injection.

289. **Soliloquy** (اپنے آپ سے باتیں کرنا) (a speech addressed to oneself)... Hamlet's soliloquy is most famous in English literature.

290. **Suicide** (خود کشی) (self-murder)......The prisoner committed suicide.

291. **Spectator** (تماشائی) (one who witnesses a thing)......He was only an idle spectator.

292. **Spokesman** (نمائندہ) (one who speaks for others)...He is a wonderful spokesman.

293. **Subsidize** (فوجی امداد کے لئے رقم بھیجنا) (military aid in money)... America subsidizes many countries.

294. **Solar** (شمسی) (connected with the sun)...The solar eclipse (گرہن) was complete.

295. **Sanitorium** (صحت افزا مقام) (a place where the climate is good for patients)...He was admitted to the Samli sanitorium for treatment.

296. **Scarecrow** (ہؤا) (a figure of man set up in a field to keep birds away)...He is a living scarecrow.

297. **Spendthrift** (فضول خرچ) (one who does not live within one's means)...He is a spendthrift and wastes his wealth.

298. **Tattoo** (جلد پر کھدائی کا نشان) (marking the skin with indelible patterns)...There is a tattoo mark on his wrist.

299. **Temporise** (ٹال مٹول کرنا - وقت کا انتظار کرنا) (to wait on events)... ...He is keeping an eye on events and is simply temporising.

300. **Transparent** (شفاف) (through which we can see)...Glass is transparent.

301. **Thearchy** (دیوتاؤں کی حکومت) (a government by gods)......The ancient Romans believed that the Universe was run by a thearchy.

302. **Transitory** (عارضی) (that which is not permanent)...The joys of life are transitory.

303. **Theomania** (اناالحق) (the insane belief that one is God)...Some insane persons suffer from theomania.

304. **Turncoat** (غدار) (a time-server who changes sides)...He is a turncoat and a worthless fellow.
305. **Quadruped** (چوپایہ) (a four-footed animal)...The cow is a quadruped.
306. **Undulation** (مدوجزر) (the rise and fall in waves)...The undulation of the sea becomes stronger at midnight-
307. **Unintelligible** (نا قابل فہم) (which cannot be understood)...... Your remark is unintelligible to me.
308. **Utopian** (ناقابل عمل) (a scheme which cannot be accomplished)... ...The new scheme is utopian and impossible in character.
309. **Untamable** (نا قابل کنٹرول) (which cannot be tamed)...He is a man of untamable temper.
310. **Unilateral** (یک طرفہ) (affected by one party only)...The decision was only unilateral.
311. **Unsociable** (نا ملنسار) (averse to mixing in society)......He is an unsociable man.
312. **Universal** (عالمگیر) (something applicable to all)...God's love is universal.
313. **Unanimous** (متفقہ) (agreed upon by all)...The decision was unanimous and final.
314. **Undaunted** (بے باک - نڈر))fearless : refuses to admit defeat)...He was undaunted in the face of death.
315. **Verbatim** (لفظ بلفظ) (word for word)...He knows the poem verbatim.
316. **Verbose** (لفاظی سے پر) (style full of words)...His poetry is verbose and dull.
317. **Vacillate** (متزلزل ہونا) (to change mind again and again)...He is always vacillating.
318. **Vindicate** (حق منوانا) (to establish the justice of a cause)...I must vindicate my position.
319. **Venial** (قابل معافی جرم) (a fault that can be forgiven)...Let us beg forgiveness for our veniel sins.
320. **Veteran** (جنگ آزما : سورما) (a person with long experience of military service or any occupation...Churchill is a veteran of many wars.

321. **Vegetarian** (سبزی خور) (one who lives on vegetables)...The Hindus are vegetarians and the Sikhs are non-vegetarians.
322. **Vulnerable** (قابل تسخیر) (which can be attacked and wounded freely)...His position is vulnerable these days.
323. **Volunteer** (رضا کار) (one who offers his services in times of need) ...He is a volunteer of the Red Cross Society.
324. **Voluntary** (رضا کارانہ طور پر) (willing offer)...Thank you for your voluntary help.
325. **Vilify** (بد گوئی کرنا) (to black-paint a person)...He always vilifies his friends behind their backs.
326. **Vespers** (شام کی دعا) (evening prayer in church)...He attends the the vespers duly.
327. **Water-proof** (واٹر پروف) (capable of keeping out water)...My watch is water-proof.
328. **Wild** (جنگلی) (animals that are not tame)...The lion is a wild beast.
329. **Wardrobe** (وارڈروب کپڑوں کی الماری) (an almirah for clothes)...The suit was hung in the wardrobe.
330. **Zealot** (مذہبی جوشیلا) (with burning zeal for religion)...Maulana Jauhar was a great zealot.
331. **Zoology** (علم حیوانات) (the science of animal life)...I have taken up Zoology as my subject.

CHAPTER XVIII

WORDS COMMONLY MISSPELT

N = Noun V = Verb
Adj = Adjective Conj = Conjunction

A

athlete	(n)	ورزشی	audience	(n.)	سامعین
autumn	(n)	خزاں	abbreviation	(n.)	اختصار
ameliorate	(v)	بہتر بنانا	abhorrence	(n.)	گھن - نفرت
abundance	(n)	افراط	accommodate	(v.)	جگہ دینا

amnesty (*n*)	عام معافی	accomplice (*n*.)	شریک - ساتھی
access (*n*.)	رسائی	accumulate (*v*.)	رسائی
alleviate (*v*.)	کم کرنا	ancestor (*n*.)	آباؤ اجداد
allowance (*n*.)	بھتہ	addition (*n*.)	اضافہ
alteration (*n*.)	تبدیلی	address (*n*.)	خطاب - پتہ
apprehension (*n*.)	خوف	adventure (*n*.)	مہم
authority (*n*).	اختیار	Almighty (*n*.)	قادر مطلق
abandon (*v*.)	ترک کرنا	although (*conj*.)	اگرچہ
abridge (*v*.)	مخفف کرنا	all-right	ٹھیک
absolute (*adj*.)	مطلق	ancient (*adj*.)	قدیم
accident (*n*.)	حادثہ	angel (*n*.)	فرشتہ
acquaintance (*n*.)	آشنا - واقف	angle (*n*.)	زاویہ
acquire (*v*.)	حاصل کرنا	arithmetic (*n*.)	حساب
advantage (*n*.)	فائدہ	auditor (*n*.)	محاسب
adjacent (*adj*.)	قریب - ملحقہ	author (*n*.)	مصنف
adjourn (*v*.)	ملتوی کرنا	August (*n*.)	ماہ اگست
alien (*adj*)	غیر ملکی	assembly (*n*.)	اجلاس
anchor (*n*.)	لنگر	accelerate (*v*.)	تیز کرنا
apparent (*adj*.)	ظاہر	affability (*n*.)	خوش خلقی
appetite (*n*.)	اشتہار	affinity (*n*.)	لگاؤ
ambassador (*n*.)	سفیر	auction (*n*.)	نیلامی
armour (*n*.)	زرہ بکتر	aggravate (*v*.)	بگڑ جانا
ascension (*n*.)	عروج - معراج	anonymous (*adj*.)	گمنام
antidote (*n*.)	تریاق	apposite (*adj*).	مناسب
apathy (*n*.)	روکھا پن	opposite (*adj*)	مخالف
appreciate (*v*.)	قدر کرنا	acclimatize (*v*.)	آب و ہوا کا موافق آنا
advisable (*adj*.)	مناسب		

B

badge (*n*.)	نشان	burial (*n*)	تدفین
beginning (*n*)	آغاز	bungalow (*n*)	بنگالہ
beggar (*n*)	بھکاری	benefactor (*n*)	محسن
bicycle (*n*)	بائیسکل	benevolent (*adj*)	خیر اندیش
borne (*v*)	اٹھایا ہوا	beneficient (*adj*)	مہربان
boundary (*n*)	حد	burlesque (*n*)	مزاحیہ نقل
buried (*v*)	مدفون	breakage (*n*)	ٹوٹ پھوٹ
buffalo (*n*)	بھینس	breach (*n*)	شگاف

bluish (*v*)	نیلگوں	brazen (*adj*)	پیتل والا
bier (*n*)	تابوت	breadth (*n*)	چوڑائی
bigot (*n*)	متعصب	brevity (*n*)	اختصار
biography (*n*)	سوانحعمری	boss (*n*)	افسر
biology (*n*)	علم حیاتیات	barren (*adj*)	بنجر
bleach (*v*)	رنگ کاٹنا	bribe (*n*)	رشوت
biscuit (*n*)	بسکٹ	bribery (*n*)	رشوت ستانی
bishop (*n*)	پادری	bump (*n*)	دھکا
billet (*n*)	لکڑ کا گٹھ یا تنہ	beautify (*v*)	سجانا
bought (*v*)	خریدا	brutal (*adj*)	ظالمانہ
bachelor (*n*)	مجرد	behaviour (*n*)	رویہ
blamable (*adj*)	مورد الزام	beggary (*n*)	بھیک
brilliant (*adj*)	روشن		

C

convention (*n*)	روایت	customer (*n*)	گاھک
calendar (*n*)	کیلنڈر	congratulate (*v*)	مبارک باد دینا
cigarette (*n*)	سگریٹ	column (*n*)	ستون
celebrate (*v*)	جشن منانا	conquest (*n*)	فتح
competition (*n*)	مقابلہ	conqueror (*n*)	فاتح
changeable (*adj*)	متزلزل	coolie (cooly) (*n*)	مزدور- قلی
caught (*v*)	پکڑا گیا	carriage (*n*)	گاڑی
carpentary (*n*)	بڑھئی پن	civility (*n*)	شائستگی - ملائمت
carrying (*v*)	اٹھاتے ہوئے	concord (*n*)	ہم آھنگی
career (*n*)	پیشہ	creditor (*n*)	قرضخواہ
council (*n*)	جماعت	compliance (*n*)	تعمیل
counsel (*n*)	نصیحت	civilization (*n*)	تہذیب
colonise (*v*)	آباد کرنا	culture (*n*)	تمدن
courage (*n*)	حوصلہ	comparison (*n*)	مقابلہ
cricket (*n*)	جھینگر	calamity (*n*)	مصیبت
convenience (*n*)	سہولت	cantonment (*n*)	چھاؤنی
chew (*n*)	چبانا	centre (*n*)	مرکز
ceremony (*n*)	رسم	central (*adj*)	مرکزی
ceiling (*n*)	چھت	captain (*n*)	کپتان
cinema (*n*)	سنیما	cheque (*n*)	چیک
colleague (*n*)	رفیق کار	curable (*adj*)	قابل علاج
criticism (*n*)	تنقید	colonel (*n*)	کرنیل

creature (*n*)	مخلوق
conceal (*v*)	چھپانا
cancel (*v*)	منسوخ کرنا
contempt (*n*)	حقارت
coarse (*adj*)	بھدا
committee (*n*)	کمیٹی
courteous (*adj*)	مہذب
commissioner (*n*)	کمشنر
cough (*n*)	کھانسی
compulsory (*adj*)	لازمی
conservative (*adj*)	قدامت پسند
conceited (*adj*)	خود پرست
compassionate (*adj*)	رحم دل

D

debtor (*n*)	مقروض
deceased (*adj*)	مرحوم
deceive (*v*)	دھوکا دینا
definite (*adj*)	قطعی
deputy (*n*)	نائب
descend (*v*)	آترنا
desirable (*adj*)	مناسب
desirous ,,	شوقین
defamatory (*adj*)	ہتک آمیز
dye (*n*)	رنگ
die (*v*)	مرنا
dyeing (*v*)	رنگنا
dying (*v*)	مر رہا
dining (*v*)	کھانا کھا رہا
discipline (*n*)	نظم و ضبط
doctrine (*n*)	عقیدہ ۔ نظریہ
dysentry (*n*)	پیچش
decrease (*v*)	کم کرنا
disguise (*v*)	بھیس بدلنا
devoured (*v*)	نگل گیا
democracy (*n*)	جمہوریت
December (*n*)	دسمبر
destruction (*n*)	تباہی
dialogue (*n*)	مکالمہ
durable (*adj*)	پائدار
difference (*n*)	فرق
departure (*n*)	روانگی
disease (*n*)	بیماری
dismiss (*v*)	برخاست کرنا
double (*adj*)	دگنا
decree (*n*)	ڈگری ۔ حکم
devine (*adj*)	خدائی
dispensary (*n*)	دوا خانہ
develop (*v*)	ترقی کرنا
defence (*n*)	حفاظت
defensive (*adj*)	مدافعانہ
delicious (*adj*)	لذیذ
decision (*n*)	فیصلہ
deficient (*adj*)	کم
docile (*adj*)	خاموش طبع
distress (*n*)	پریشانی
discreet (*adj*)	محتاط
diminish (*v*)	کم ہونا
dissuade (*v*)	روکنا
reverence (*n*)	احترام
despise (*v*)	نفرت کرنا
disfigure (*v*)	شکل بگاڑنا
deceit (*n*)	دھوکا
defiance (*n*)	انحراف ۔ انکار
distinction (*n*)	امتیاز
definition (*n*)	تعریف
digestion (*n*)	ہاضمہ
diversion (*n*)	موڑ
diligence (*n*)	محنت
device (*n*)	ترکیب
doom (*n*)	قسمت

E

exhibition (*n*)	نمائش	explicite (*adj*)	صاف - واضع
exhibit (*v*)	نمائش کرنا	exonerate (*v*)	بری الذمہ کرنا
exile (*n*)	جلاوطنی	encourage (*v*)	حوصلہ افزائی کرنا
exceed (*v*)	حد سے گزرنا	enthusiasm (*n*)	جوش و خروش
erase (*v*)	مٹا دینا	ebb (*n*)	لہر کا تار - جزر
etiquette (*n*)	آداب محفل	extreme (*adj*)	انتہائی
emblem (*n*)	نشان - علامت	explain (*v*)	تشریح کرنا
elegant (*adj*)	نفیس	explanation (*n*)	تشریح
eternal (*adj*)	دائمی - پائندہ	earnest (*adj*)	سر گرم
education (*n*)	تعلیم	expulsion (*n*)	اخراج
excessive (*adj*)	حد سے زیادہ	emperor (*n*)	شاہنشاہ - قیصر
esteem (*n*)	عزت - احترام	empress (*n*)	قیصر
embrace (*v*)	بغل گیر ہونا	entrance (*n*)	داخلہ
economy (*n*)	کفایت شعاری	envelope (*n*)	لفافہ
expectation (*n*)	توقع	exemplary (*adj*)	مثالی
example (*n*)	مثال	exclaim (*v*)	چلانا
exemplify (*v*)	مثال دینا	exclamation (*n*)	پکار
electricity (*n*)	برق - تجلی	expedient (*n*)	مناسب حال تجویز
excellence (*n*)	برتری	edict (*n*)	فرمان
enjoyment (*n*)	لطف	ecstasy (*n*)	وجد
energy (*n*)	طاقت - قوت	electrify (*v*)	بجلی پہنچانا
erroneous (*adj*)	غلط	exult (*v*)	خوشی سے پھولنا
expose (*v*)	ظاہر کرنا		

F

February (*n*)	فروری	farcial (*adj*)	مذاحیہ
farewell (*n*)	خیر باد	flavour (*n*)	مہک - خوشبو
fierce (*adj*)	تند	futile (*adj*)	بے سود
fiery (*adj*)	جوشیلا - آتشیں	freedom (*n*)	آزاد
flour (*n*)	آٹا	fertility (*n*)	زرخیزی
foreign (*adj*)	بدیشی - اجنبی	force (*n*)	طاقت
freight (*n*)	مال و اسباب	frost (*n*)	پالا
familiar (*adj*)	آشنا	fault (*n*)	قصور
federal (*adj*)	وفاقی	fondness (*n*)	شوق
fiancee (*n*)	منگیتر	funeral (*n*)	جنازہ

fluid (*n*)	سیال	frequent (*adj*)	اکثر
foam (*n*)	جھاگ	fountain (*n*)	فوارہ
frail (*adj*)	نازک	feminine (*adj*)	زنانہ
fruitful (*adj*)	بار آور	flourish (*v*)	پھلنا پھولنا
fructify (*v*)	پھل لانا	factory (*n*)	کارخانہ
furnish (*v*)	مہیا کرنا	fickle (*adj*)	متلون
furniture (*n*)	فرنیچر	frugality (*n*)	کفایت شعاری
fanatic (*n*)	کٹر	falsehood (*n*)	جھوٹ

G

gratitude (*n*)	تشکر	gymnastics (*n*)	ورزش
glory (*n*)	ناموری ۔ شان	gazette (*n*)	گزٹ
gain (*n*)	نفع	gramophone (*n*)	گراموفون
genuine (*adj*)	خالص	gait (*n*)	چال
guilty (*adj*)	قصور وار	gift (*n*)	عطیہ
globe (*n*)	دنیا	gesticulate (*v*)	ہاتھوں سے اشارے کرنا
gymnasium (*n*)	ورزش گاہ		
goddess (*n*)	دیوی	gale (*n*)	تیز ہوا
guardian (*n*)	سرپرست	gallantry (*n*)	بہادری
geometry (*n*)	جیومیٹری	genial (*adj*)	خوش طبع
geography (*n*)	جغرافیہ	girdle (*n*)	پٹی
geology (*n*)	علم ہیئت زمین	gorgeous (*adj*)	شاندار
giant (*n*)	دیو	glove (*n*)	دستانہ
gaol (jail) (*n*)	جیل	grandeur (*n*)	شان و شوکت
goal (*n*)	مقصد ۔ منزل	government (*n*)	حکومت
gradual (*adj*)	بتدریج	grieve (*v*)	ماتم یا افسوس کرنا
grammar (*n*)	گرامر	generous (*adj*)	سخی
grateful (*adj*)	مشکور	gullible (*adj*)	سادہ لوح

H

heir (*n*)	وارث	Hell (*n*)	جہنم
hair (*n*)	بال	herculean (*adj*)	قوی ہیکل
hearty (*adj*)	دلی	hideous (*adj*)	خوفناک ۔ مکروہ
heartily (*adj*)	تہ دل سے	hoist (*v*)	جھنڈا لگانا
height (*n*)	بلندی	hotch potch (*n*)	غلط ملط مرکب
hundred (*n*)	سو	humdrum (*n*)	بے لطف
hunger (*n*)	بھوک	hypocrisy (*n*)	مکاری
hungry (*adj*)	بھوکا	hurl (*v*)	گرانا

hydrogen (*n*)	هائیڈروجن گیس	habituate (*v*)	عادی کرنا
handy	کارآمد	habilitate (*v*)	آباد کرنا
hardware (*n*)	دھات کے برتن	habitual (*adj*)	عادی
haughty (*adj*)	مغرور	hurried (*adj*)	عجلت سے
hearsay (*n*)	شنید	handkerchief (*n*)	دستی رومال
haste (*n*)	جلدی	harbour (*n*)	بندرگاہ
hinder (*v*)	روکنا	hammer (*n*)	ہتھوڑا
hollow (*adj*)	کھوکھلا	hawker (*n*)	خوانچے والا
hymn (*n*)	حمد	harvest (*n*)	فصل
healthy (*adj*)	تندرست	honorary (*adj*)	اعزازی
humanity (*n*)	بنی نوع انسان	husband (*n*)	خاوند
humility (*n*)	انکساری	hillock (*n*)	پہاڑی
humiliation (*n*)	ہتک	home (*n*)	گھر
heal (*v*)	آرام آنا	hamlet (*n*)	جھونپڑی
heaven (*n*)	جنت		

I

interior (*n*)	اندرونی حصہ	irretrievable (*adj*)	ناقابل تلافی
ingress (*v*)	اندر جانا	improvise (*v*)	وقتی بندوبست کرنا
ignorance (*n*)	جہالت	incoherent (*adj*)	بے تکا
important (*adj*)	اہم	infirm (*adj*)	ناتواں
intentional (*adj*)	جان بوجھ کر	inhabitant (*n*)	باشندہ
impede (*v*)	رکاوٹ ڈالنا	ice (*n*)	برف - یخ
insert (*v*)	اندر داخل کرنا	icy (*adj*)	برفانی
inhale (*v*)	اندر سانس کھینچنا	invasion (*n*)	حملہ
invest (*v*)	رقم لگانا	inherit (*v*)	ورثہ پانا
induce (*v*)	نائل کرنا	influence (*n*)	اثر
illuminate (*v*)	روشن کرنا	industrious (*adj*)	محنتی
island (*n*)	جزیرہ	intimate (*adj*)	قریبی - گہرا
infinite (*adj*)	لاانتہا	increase (*v*)	بڑھنا
instance (*n*)	مثال	idol (*n*)	بت
individual (*n*)	فرد	infer (*v*)	معنی اخذ کرنا
indignant (*adj*)	ناراض	inflammation (*n*)	سوزش
illiterate (*adj*)	ناخواندہ	inspection (*n*)	معائینہ
immoral (*adj*)	فحش	introduce (*v*)	تعارف کرانا
illegal (*adj*)	غیر قانونی	inquiry (*n*)	تفتیش
imaginary (*adj*)	خیالی	investigate (*v*)	چھان بین کرنا

immorta (*adj*)	لافانی	invent (*v*)	ایجاد کرنا
imitate (*v*)	نقل آتارنا	irrigate (*v*)	سیراب کرنا
illusory (*adj*)	دھوکا دینے والا	industrial (*adj*)	صنعتی
impair (*v*)	نقصان پہنچانا	invitation (*n*)	دعوت
innocuous (*adj*)	بے ضرر	injury (*n*)	چوٹ
innocent (*adj*)	معصوم	injurious (*adj*)	مضر
intrigue (*n*)	سازش		

J

judge (*n*)	منصف	judicial (*adj*)	قانونی ـ عدالتی
judgment (*n*)	فیصلہ	jurisdiction (*n*)	اختیار ـ عملداری
justify (*v*)	حق بجانب ثابت کرنا	jurist (*n*)	قانون دان ـ فقیہ
January (*n*)	جنوری	juice (*n*)	رس
July (*n*)	جولائی	juicy (*adj*)	رس بھرا
June (*n*)	جون	jungle (*n*)	جنگل
joke (*n*)	مذاق	jubilee (*n*)	جشن جوبلی
juggler (*n*)	مداری	jubilate (*v*)	خوش ہونا
jewel (*n*)	جوہر	journal (*n*)	روزنامچہ
jeweller (*n*)	جوہری	jovial (*adj*)	خوش طبع
journey (*n*)	سفر	jaundice (*n*)	یرقان
justice (*n*)	انصاف	jeopardy (*n*)	خطرہ
junior (*adj*)	صغیر	jeopardize (*v*)	خطرے میں ڈالنا
jealous (*adj*)	حاسد	jersey (*n*)	سویٹر
junction (*n*)	اتصال ـ جنکشن	juniority (*n*)	کم سنی
join (*v*)	ملانا ـ شریک ہونا	juvenile (*adj*)	متعلقہ جوانی

K

k tten (*n*)	بلی کا بچہ	knock (*v*)	دروازہ کھٹکھٹانا
kite (*n*)	پتنگ	knocker (*n*)	کنڈی
kidnap (*v*)	اغوا کرنا	knot (*n*)	گانٹھ
kidnapped (*adj*)	مغویہ	knotty (*adj*)	گانٹھ والی (پیچیدہ)
knowledge (*n*)	علم	kerosene (*n*)	مٹی کا تیل
kitchen (*n*)	باورچی خانہ	kiln (*n*)	آوا
knight (*n*)	سردار	kindergarten (*n*)	روضتہ الاطفال
knickers (*n*)	نکر	kinsman (*n*)	رشتہ دار

L

leniency (*n*)	رعایت ـ نرمی	lonesome (*adj*)	تنہا

loquacious (*adj*)	باتونی
legal (*adj*)	قانونی
literate (*adj*)	خوانده
legitimate (*adj*)	جائیز
logical (*adj*)	مدلل
loyal (*adj*)	وفادار
labour (*n*)	محنت
lane (*n*)	گلی
liquid (*n*)	مائع
loose (*adj*)	ڈھیلا
loss (*n*)	نقصان
lion (*n*)	شیر ببر
loin (*n*)	کمر
lieutenant (*n*)	لفٹیننٹ
library (*n*)	لائبریری
locality (*n*)	مقام
local (*adj*)	مقامی
largeness (*n*)	وسعت
loan (*n*)	قرض
laughter (*n*)	ہنسی
longing (*n*)	خواہش
languor (*n*)	سستی
lethargy (*n*)	کاہلی
linguist (*n*)	زبان دان
lakh (*n*)	لاکھ
lessen (*v*)	کم کرنا
lesson (*n*)	سبق
lightning (*n*)	آسمانی بجلی
lightening (*v*)	بوجھ ہلکا کرنا
lose (*v*)	ہارنا
lodging (*n*)	جائے رہائش
livelihood (*n*)	رزق - معاش
livestock (*n*)	مویشی
lizard (*n*)	چھپکلی
literature (*n*)	ادب
literal (*adj*)	لفظی طور پر
liquidate (*n*)	ختم کرنا
liquor (*n*)	عرق - شراب
licence (*n*)	اجازت
libertine (*n*)	رند - اوباش
liberate (*v*)	آزاد کرنا
legend (*n*)	روایت - افسانہ

M

metropolis (*n*)	دارالسلطنت
machinery (*n*)	مشینری
magazine (*n*)	رسالہ
magical (*adj*)	طلسماتی
magician (*n*)	جادوگر
magistrate (*n*)	میجسٹریٹ
migrate (*v*)	نقل وطن کرنا
magnate (*n*)	لاکھ پتی
moisten (*v*)	گیلا کرنا
magnify (*v*)	مدح کرنا
maintain (*v*)	قائم رکھنا
maintenance (*n*)	ذرائع پرورش
memorise (*v*)	یاد کرنا
manifestation (*n*)	ظہور
manifesto (*n*)	اعلان
manifold (*adj*)	کئی گنا
manipulate (*v*)	ہاتھ سے کرنا
manoeuvre (*n*)	داؤں
mansion (*n*)	محل
mantle (*n*)	لبادہ
manufacture (*v*)	دستکاری
manure (*n*)	کھاد
manuscript (*n*)	مسودہ
marvellous (*adj*)	حیران کن
maternal (*adj*)	مادرانہ - مادری
mathematician (*n*)	ریاضی دان

maize (*n*)	مکی	mausoleum (*n*)	روضہ - مقبرہ
metamorphose (*v*)	کایا پلٹنا	museum (*n*)	عجائب گھر
majestic (*adj*)	شاہانہ	maxim (*n*)	کہاوت
majority (*n*)	اکثریت - بلوغت	meander (*v*)	پر پیچ راستہ بنانا
March (*n*)	ماہ مارچ	measles (*n*)	خسرہ کی بیماری
makeshift (*adj*)	عارضی تدبیر	measure (*n*)	اقدام - پیمانہ
metaphysics (*n*)	فلسفہ - علم	mediate (*v*)	ثالثی کرنا
malediction (*n*)	بد دعا	mediation (*n*)	شفاعت
malefactor (*n*)	بدکار - مجرم	mediocre (*adj*)	درمیانی
malevolence (*n*)	بغض	memorial (*n*)	یاد گار
malice (*n*)	بغض	melodious (*adj*)	سریلا
malicious (*adj*)	کینہ پرور	memoir (*n*)	تذکرہ
malignant (*adj*)	زہر آلود	mendacious (*adj*)	بناوٹی
malleable (*adj*)	کوفتنی - ملائم	merchandise (*n*)	اسباب تجارت
manage (*v*)	احتمام کرنا	meritorious (*adj*)	واجب تحسین
manageable (*adj*)	فرمانبردار	melancholy (*adj*)	اداس
mandate (*n*)	فرمان	mortgage (*n*)	رہن
maniac (*v*)	مجنون - جنونی	massage (*n*)	مالش
manifest (*n*)	ظاہر کرنا	multitude (*n*)	بھیڑ

N

necessary (*adj*)	ضروری	natural (*adj*)	قدرتی
neighbour (*n*)	ہمسایہ	naughty (*adj*)	شریر
ninth (*adj*)	نواں	noticeable (*adj*)	نمایاں
ninety (*n*)	نوے	naive (*adj*)	نیک - معصوم
nightingale (*n*)	بلبل	nemesis (*n*)	انتقام - بدلہ
November (*n*)	ماہ نومبر	non-plus (*v*)	سکتے کا عالم ہونا
nephew (*n*)	بھانجا - بھتیجا	nymph (*n*)	جل پری
niece (*n*)	بھانجی - بھتیجی	notion (*n*)	خیال
nervous (*adj*)	مضطرب	native (*adj*)	مقامی
narrate (*v*)	بیان کرنا	negative (*adj*) (*n*)	منفی - نفی

O

obedience (*n*)	تابعداری	outrageous (*adj*)	غضب ناک
oral (*adj*)	زبانی	oblong (*n*)	مستطیل
ordinary (*adj*)	معمولی	ornament (*n*)	زیور
ordnance (*n*)	اسلحہ	occupation (*n*)	پیشہ

obligation (*n*)	احسان	October (*n*)	ماہ اکتوبر
optimist (*adj*)	رجائی	opponent (*n*)	مخالف
orthodox (*adj*)	قدامت پسند	occur (*v*)	واقع ہونا
opportunity (*n*)	موقع	occurrence (*n*)	وقوعہ
orchard (*n*)	باغیچہ	omit (*v*)	حذف کرنا
offence (*n*)	جرم	omission (*n*)	فرو گزاشت
obvious (*adj*)	نمایاں ۔ ظاہر	origin (*n*)	آغاز
oblivious (*adj*)	بھولا ہوا	occasion (*n*)	موقع
obsolete (*adj*)	متروک	officiate (*v*)	عارضی کام کرنا
ostentatious (*adj*)	بھڑکیلا	objection (*n*)	اعتراض

P

pinnacle (*n*)	چوٹی	privilege (*n*)	حق
population (*n*)	آبادی	pursue (*v*)	تعاقب کرنا
personify (*v*)	مجسم قرار دینا	pursuit (*n*)	تعاقب
publicity (*n*)	اشاعت	prescription (*n*)	نسخہ
purity (*n*)	پاکیزگی	punctual (*adj*)	پابند وقت
protection (*n*)	حفاظت	provisions (*n*)	خورد و نوش کا سامان
poverty (*n*)	غربت	penniless (*adj*)	مفلس
punishment (*n*)	سزا	pronounce (*v*)	اعلان کرنا
president (*n*)	صدر	pronunciation (*n*)	تلفظ
permission (*n*)	اجازت	performance (*n*)	کارنامہ
peace (*n*)	امن	pigeon (*n*)	کبوتر
pacify (*v*)	امن قائم کرنا	passenger (*n*)	مسافر
practice (*n*)	مشق	pasture (*n*)	چراگاہ
prophecy (*n*)	پیشین گوئی	particular (*adj*)	خاص
prophesy (*v*)	پیشین گوئی کرنا	palatable (*adj*)	لذیذ
prepare (*v*)	تیار کرنا	partisan (*adj*)	پارٹی بازی
preparation (*n*)	تیاری	paucity (*n*)	کمی
proposal (*n*)	تجویز	platitude (*n*)	فرسودہ بات
presidential (*adj*)	صدارتی	prudent (*adj*)	سمجھ دار
poison (*n*)	زہر	pastime (*n*)	تفریح
precious (*adj*)	قیمتی	perpetual (*adj*)	دائمی
parallel (*adj*)	متوازی	pledge (*n*)	وعدہ
phenyle (*n*)	فنائل	pluck (*n*)	حوصلہ
pension (*n*)	پنشن	preamble (*n*)	دیباچہ

philosopher (*n*)	فلسفی	plenty (*n*)	باافراط
plague (*n*)	طاعون	prohibit (*v*)	منع کرنا
pneumonia (*n*)	نمونیہ	prosecute (*v*)	مقدمہ چلانا

Q

queer (*adj*)	عجیب	quibble (*n*)	بہانہ
quench (*v*)	بجھانا (پیاس وغیرہ)	quilt (*n*)	رضائی
quaint (*adj*)	عجیب پرانے زمانے کا	quota (*n*)	حصہ
quack (*n*)	نیم حکیم	quarter (*n*)	مکان
qualify (*n*)	قابل بنانا	quarrelled (*v*)	لڑ پڑا
qualm (*n*)	ندامت	quinine (*n*)	کونین
quell (*v*)	فرو کرنا	quite (*adj*)	بالکل
quest (*n*)	تلاش	quiet (*adj*)	خاموش
questionable (*adj*)	مشکوک		

R

rebel (*n*)	باغی	relate (*v*)	بیان کرنا
rebellion (*n*)	بغاوت	remedy (*n*)	علاج
receive (*v*)	وصول کرنا	reveal (*v*)	ظاہر کرنا
receipt (*n*)	وصولی	retreat (*n*) (*v*)	پسپائی - پسپا ہونا
reference (*n*)	حوالہ	resume (*v*)	دوبارہ شروع کرنا
referee (*n*)	ریفری	riddle (*n*)	معمہ
relieve (*v*)	سبکدوش کرنا	risk (*v*) (*n*)	خطرہ - خطرہ مول لینا
religion (*n*)	مذہب	rural (*adj*)	دیہاتی
respectful (*adj*)	مؤدب	repose (*n*)	آرام
rueful (*adj*)	رونی شکل	reform (*v*)	اصلاح کرنا
righteous (*adj*)	سچائی پسند	reproach (*v*)	مطعون کرنا
resurrection (*n*)	قیامت	recognise (*v*)	پہچاننا
renovate (*v*)	نیا کرنا	rejoice (*v*)	خوشی منانا
remuneration (*n*)	معاوضہ	resolve (*v*)	ارادہ کرنا
relegate (*v*)	حق منتقل کرنا	resistance (*n*)	مدافعت
realm (*n*)	مملکت		

S

sychophant (*n*)	خوشامدی	sediment (*n*)	تلچھٹ
splendid (*adj*)	شاندار	symbol (*n*)	نشان
scenery (*n*)	نظارے	signature (*n*)	دستخط
scissors (*n*)	قینچی	signatory (*n*)	دستخط کرنے والا
second (*adj*)	دوئم	spectator (*n*)	تماشائی

source (*n*)	ذریعہ	slender (*adj*)	پتلا دبلا
secretary (*n*)	سکریٹری	sneeze (*v*)	چھینکنا
shining (*adj*)	چمکتا ھوا	stain (*n*)	دھبہ
siege (*n*)	محاصرہ	sacred (*adj*)	مقدس
seize (*v*)	چھین لینا	statue (*n*)	مجسمہ
solemn (*adj*)	سنجیدہ	sanitary (*adj*)	صحت مندانہ
skilful (*adj*)	ماھر	shallow (*adj*)	آتھلا
stationary (*adj*)	ساکن	stately (*adj*)	شاندار
stationery (*n*)	سٹیشنری	strife (*n*)	جھگڑا
suicide (*n*)	خود کشی	sympathetic (*adj*)	ھمدرد
sagacious (*adj*)	سمجھدار	stumble	ٹھوکر کھانا
sceptic (*n*)	منکر	spare (*adj*)	زائد
savant (*n*)	عالم	summon (*v*)	بلانا
sponge (*n*)	اسفنج	surface (*n*)	سطح
segregate (*v*)	الگ کرنا	superficial (*adj*)	سطحی
spontaneous (*adj*)	خود بخود	surrender (*v*)	ھار ماننا
sumptuous (*adj*)	پر تکلف	survey (*v*)	دیکھنا
supremacy (*n*)	بڑائی	sustain (*v*)	قائم رکھنا

T

trousers (*n*)	پاجامہ	timid (*adj*)	بزدل - شرمیلا
thorough (*adj*)	مکمل	title (*n*)	خطاب
target (*n*)	نشانہ	treason (*n*)	غداری
trial (*n*)	مقدمہ - امتحان	trace (*n*)	نشان
terrify (*v*)	ڈرانا	traitor (*n*)	غدار
ticket (*n*)	ٹکٹ	trample (*v*)	پائمال کرنا
trance (*n*)	بے ھوشی	treasure (*n*)	خزانہ
traveller (*n*)	مسافر	twelve (*n*)	بارہ
tolerance (*n*)	قوت برداشت	twelfth (*adj*)	بارھواں
transparent (*adj*)	شفاف	technique (*n*)	اسلوب - طریقہ
temporal (*adj*)	دنیاوی	thwart (*v*)	رکاوٹ ڈالنا
thoroughfare (*n*)	شارع عام	tuition (*n*)	تدریس
telescope (*n*)	دور بین	theatre (*n*)	تھیٹر
tidy (*adj*)	صاف ستھرا		

U

usurp (*v*)	غصب کرنا	unanimous (*adj*)	متفقہ طور پر
usher (*n*)	دربان	unilateral (*adj*)	شخصی طور پر

umbrella (*n*)	چھتری
unbrageous (*adj*)	چھتر دار
umpire (*n*)	ریفری
university (*n*)	یونیورسٹی
utility (*n*)	افادیت
utilize (*v*)	افائدہ آٹھانا
uncouth (*adj*)	بھدا
urine (*n*)	پیشاب
urge (*n*)	تاکید - اصرار
upright (*adj*)	دیانت دار
unique (*adj*)	یکتا
urgent (*adj*)	ضروری
union (*n*)	جماعت
universe (*n*)	کائنات
upshot (*v*)	نتیجہ - انجام
unity (*n*)	وحدت
unawares	بے خبری میں
underrate (*v*)	کم قیمت ٹھہرانا
ulterior (*adj*)	سطحی - بیرونی
ultimate (*adj*)	آخری
ultimatum (*n*)	آخری تجویز یا شرائط
ultimo (*n*)	ماہ گزشتہ
uxorious (*adj*)	زن مرید
underhand (*adj*)	پوشیدہ
usage (*n*)	استعمال - رواج
undergo (*v*)	برداشت کرنا
uniform (*n*)	وردی - - ایک سا
urbane (*adj*)	خلیق - شائستہ

V

vicissitude (*n*)	تغیر
vague (*adj*)	مبہم
voracious (*adj*)	پیٹو
valet (*n*)	ملازم
vital (*adj*)	اہم
vile (*adj*)	حقیر
voyage (*n*)	سمندری سفر
vice (*u*)	برائی - بدعت
victim (*n*)	شکار
vigour (*n*)	طاقت
vestige (*n*)	نشان
verily (*adv*)	یقیناً
victuals (*pl.*) (*n*)	طعام
vend (*v*)	بیچنا
vapid (*adj*)	پھیکا
verify (*v*)	تصدیق کرنا
vigilance (*n*)	چوکسی
vengeance (*n*)	انتقام
vicious (*adj*)	شریر
venial (*adj*)	قابل معذوری
venison (*n*)	ہرن کا گوشت
vegetable (*n*)	سبزی
violent (*adj*)	شدید
vegetation (*n*)	روئیدگی
venom (*n*)	زہر
vehicle (*n*)	گاڑی
vacuum (*n*)	خلا
vapours (*n*)	بخارات
valour (*n*)	بہادری
valuable (*adj*)	قیمتی
validity (*n*)	صحت - جواز
vaccination (*n*)	چیچک کا ٹیکہ
vacancy (*n*)	خالی آسامی
vacation (*n*)	تعطیلات
vagabond (*n*)	آوارہ
verbal (*adj*)	زبانی
versatile (*adj*)	ہر فن مولا

W

waylay (*v.*) گھات لگانا
wasp (*n.*) بھڑ
waver (*v.*) متزلزل ہونا
weird (*adj.*) پر اسرار ـ ما فوق الفطرت
wreath (*n.*) پھولوں کا ہار
wretch (*n.*) بد بخت - بے چارہ
wager (*n.*) داؤ - شرط
wages (*n.*) مزدوری
wail (*n.*) گریه - زاری
wanton (*adj.*) چنچل شوخ
warrant (*v.*) ضمانت دینا
warrior (*n.*) جنگجو
weapon (*n.*) هتهیار
weaver (*n.*) جلاها
welfare (*a.*) فلاح و بہبود
whet (*v.*) تیز کرنا
whisper (*v.*) سرگوشی کرنا
widower (*n.*) رنڈوا
wondrous (*adj.*) حیران کن
wrestle (*v.*) کشتی لڑنا
wrinkles (*n.*) جھریاں
wrist (*n*) کلائی
writhe (*v.*) تلملانا
wry (*adj.*) ٹیڑھا
woollen (*adj.*) اونی
whether (*conj.*) آیا که
withhold (*v.*) روک لینا
wrap (*v.*) لپیٹنا
weigh (*v.*) تولنا
weight (*n.*) وزن
wholesale (*adj.*) مجموعی طور پر - تھوک
wilful (*adj.*) قصداً

X

X-mas کرسمس
X-ray (*n.*) ایکس رے

Y

yearly (*adj.*) سالانه
youthful (*adj.*) جوان
yonder وه (سامنے)
yatch (*n.*) چھوٹی کشتی
yankee (*n.*) امریکن آدمی
yawn (*v.*) جمائی لینا
yeoman (*n.*) مالگزار زمیندار
yield (*v.*) هار جانا

Z

zeal (*n.*) جوش
zealous (*adj.*) جوشیلا
zoology (*n.*) علم حیوانات
zealot (*n.*) سر گرم
zero (*n.*) صفر
zig-zag (*adj.*) پیچدار
zone (*n.*) منطقه
zodiac (*n.*) منطقه البروج

CHAPTER XIX

The Most Beautiful Attributive Nouns of ALLAH

The Beautiful and Attractive Names اسمائے احسنہ

1. ALLAH الله
2. The last الاخر
3. The One الاحد
4. The Most High الاعلیٰ
5. The most Generous الاکرم
6. God the Only Object of Life الاله
7. The First الاول
8. The Evolver ; The Maker البارى
9. The Hidden : The Inward الباطن
10. The Originator : The Matchless البديع
11. The Benign : The Good البر
12. The All-Seeing البصير
13. The Oft-returning with Compassion : The Acceptor of repentance التواب
14. The Gatherer: The compriser الجامع
15. The Subduer الجبار
16. The Preserver الحافظ
17. The Reckoner الحسيب
18. The Merciful الحفى
19. The Preserver ; The Guardian الحفيظ
20. The Truth : The True الحق
21. The Judge الحكم
22. The Wise الحكيم
23. The Clement : The Forbearing الحليم
24. The Praiseworthy الحميد
25. The Alive ; The Living الحی
26. The Creator الخالق
27. The All-aware الخبير
28. The Great Creator الخلاق
29. The Ever-Indulgent ; The Compassionate الرؤف
30. The Cherisher ; The Sustainer ; The Sovereign الرب
31. The Compassionate الرحمن
32. The Great Merciful الرحيم
33. The Most Sustaining: The Great Sustainer الرزاق
34. The High: The Exalted الرفيع
35. The Watchful الرقت
36. The Peace ; The Source of peace السلام
37. The Hearer ; The All-Hearing السميع
38. The Appreciative الشاكر
39. The Firm الشديد
40. The Most Appreciating الشكور
41. The Witness الشهيد
42. The Independent ; The Besought of All الصمد
43. The Manifest ; The Outward الظاهر
44. The Knowing العالم
45. The Mighty العزيز
46. The Supreme ; The Great العظيم

47. The Forgiving ; The Effacer of sins العفو
48. The Sublime; The High العلى
49. The Forgiving الغافر
50. The Overcoming الغالب
51. The Most Forgiving الغفار
52. The Most Pardoning الغفور
53. The All-Sufficing ; The Self-Sufficient الغنى
54. The Nature-Giver الفاطر
55. The Most Opening ; The Most Deciding الفتاح
56. The Self-Existing القائم
57. The Providence ; The Possessor of Power and Authority. القادر
58. The Dominant القاهر
59. The Holy One القدوس
60. The Powerful القدير
61. The Near القريب
62. The Mighty القوى
63. The Dominant القهار
64. The Self-Existing ; the Self-subsisting and All-Sustaining القيوم
65. The Sufficient الكافى
66. The Great الكبير
67. The Generous ; the Bountiful الكريم
68. The Responsible الكفيل
69. The Subtle الطيف
70. The Faithful ; the Bestower of peace and security المومن
71. The Owner المالک
72. The Obvious ; the Manifest المبين
73. The High Exalted ; the One Above Reproach المتعالى
74. The Majestic ; the Possessor of All Greatness المتکبر
75. The Firm, the Strong المتين
76. The Responder ; the Answerer of prayers المجيب
77. The Glorious المجيد
78. The Life-Giver ; the Quickener المحيى
79. The Encompasser المحيط
89. One Whose help is sought المستعان
81. The Fashioner المصور
82. The Powerful المقتدر
83. The Maintainer المقيت
84. The Sovereign الملک
85. The Owner ; the Sovereign المليک
86. The Avenger المنتقم
87. The Lord ; the Companion المولیٰ
88. The Preserver (of Safety) ; the Protector المهين
89. The Helper النصير
90. The Light النور
91. The Guide الهادى
92. The One الواحد
93. The Survivor ; the Inheritor الوارث
94. The All-Embracing الواسع
95. The Affectionate الودود
96. The Trusty, the Keeper الوکيل
97. The Protector the Ruler الولى
98. The Great Bestower الوهاب

CHAPTER XX

VOCABULARY

1. Religion.

God	اللہ	The Lord of The Worlds	رب العالمین
The Book (Al-Quran)	القرآن		
apostle	رسول - داعی	houri	حور
the Trustee	امین	trumpet	صور
prophet	پیغمبر	Devil, Satan	شیطان
saint	ولی اللہ	Mary	مریم علیہ السلام
oracle	ہاتف	Christ	حضرت عیسیٰ
Gabriel	جبرائیل	Moses	حضرت موسیٰ
Michael	میکائیل	David	حضرت داؤد
rael	عزرائیل	Abraham	حضرت ابراھیم
Israfael	اسرافیل	Abel	ہابیل
Archangel	عظیم ترین فرشتہ	Cain	قابیل
hell, inferno	دوزخ	Adam	آدم
heaven, paradise	جنت	Eve	حوا
purgatory	اعراف	Noah	حضرت نوح
prayer	نماز	Noah's Ark	کشتی نوح
to say one's prayers	نماز پڑھنا	Noah's Flood, the Great Flood	طوفان نوح
to pray	دعا کرنا		
tradition	حدیث	The Companions of the Prophet	صحابہ کرام
verse	آیت		
pilgrimage	حج	Doomsday	یوم قیامت
ablution	وضو	Day of Judgment	روز حساب
Creator	خالق	cry or call for prayer	آذان
Beneficient	رحمان	The Black Stone	حجر اسود
Merciful	رحیم	Solomon	حضرت سلیمان
Omnipresent	ہر جائی - حاضر و ناظر	Jacob	حضرت یعقوب
Omnipotent	قادر مطلق	Joseph	حضرت یوسف
Omniscient	علیم و خبیر	Isaac	حضرت اسحاق
caliphate	خلافت	Pharao	فرعون
caliph	خلیفہ	Nemrud	نمرود
The Shadow of God.	ظل اللہ	Crosus	قارون

Commander of the Faithful	امیر المومنین
The Flight (Exodus)	ھجرت
believer	مومن
non-believer, unbeliever	کافر
apostate	بے دین
heretic	کافر
theism	خدا پرستی
atheist	منکر دین - ملحد
pagan (infidel)	کافر
Eid	عید
to lead the prayers	امامت کرنا
Omar the Great Distinguisher	عمر فاروق
Abu Bakr the Most Truthful	ابوبکر صدیق
Jew	یہودی
Muslim	مسلمان
Christian	عیسائی
Buddhist	بودھی
sacrifice	قربانی
Jesus	یسوع مسیح
Saviour	نجات دھندہ
Unity	توحید
Trinity	تثلیث
Crucification	حضرت عیسیٰ کا سولی پر چڑھ جانا
Cross	صلیب
Ascension	مسیح کا آسمان پر چڑھنا - معراج نبی
Aesop	لقمان
Crusade	جہاد
Crescent	ھلال
to recite Al-Quran	قرآن پڑھنا
recitation	تلاوت - قرأت
fast	روزہ
to observe fast	روزہ رکھنا
to break one's fast	روزہ کھولنا
rosary	تسبیح
to count the beads, to tell the rosary	تسبیح پڑھنا

2. **Animals** (جانور)

buffalo	بھینس
cow	گائے
goat	بکری
sheep	بھیڑ
calf	بچھڑا
cat	بلی
kitten	بلی کے بچے
hen	مرغی
cock	مرغا
chicken	چوزے
dog	کتا
bitch	کتیا
puppy	پلا
fox	لومڑی
wolf	بھیڑیا
bear	ریچھ
elephant	ھاتھی
ostrich	شتر مرغ
monkey	بندر
ape	لنگور
mule	خچر
pony	ٹٹو
horse	گھوڑا
mare	گھوڑی
bull, ox	بیل
rabbit	خرگوش

kid	بکری کا بچہ	zebra	زیبرا
lamb	بھیڑ کا بچہ	jackal	گیدڑ
ram	مینڈھا	hyena	لگڑ بگڑ
deer	ہرن	ass	گدھا
stag	بارہ سنگھا	puss	بلی
leopard (Panther)	چیتا	camel	اونٹ
tiger	شیر	mouse	چوہا
lion	شیر ببر	hedgehog	جنگلی چوہا ۔ کینڈیالہ
otter	اود بلاؤ	pig	سؤر
cub	شیر کا بچہ	colt, filly, foal	گھوڑے کا بچھڑا ۔ بچھڑی
hound	شکاری کتا		
rhinoceros	گینڈا	hare	خرگوش
crocodile	مگرمچھ	leveret	خرگوش کا بچہ
mongoose	نیولا	squirrel	گلہری
badger	بجو		
doe	ہرنی	beaver	اود بلاؤ
porcupine	خارپشت		

3. Birds.

Thrush	(ترغہ) چڑیا کی قسم کا جانور	weaver	بیا
		swallow	ابابیل
turkey	ٹرکی مرغا	magpie	مینا
poultry	گھریلو مرغیاں	parrot	طوطا
aquarium	آبی گھر	pigeon	کبوتر
eyrie	بلندی پر شکاری پرندے کا گھونسلا	dove	فاختہ
		lark	چنڈول
aviary	طائر خانہ	kite	چیل
zoo	چڑیا گھر	heron	بگلہ
rook	کوا	vulture	گدھ
duck	مرغابی	crane, stork	سارس
hawk	شکرا	owl	الو
eagle	عقاب	partridge	تیتر
goose	راج ہنس	peacock	مور
gosling	راج ہنس کا بچہ	quail	بٹیر
duck	بطخ	starling	تلیر
sparrow	چڑیا	swan	ہنس

jay	نیلی کنٹھ	cygnet	ہنس کا بچہ
jackdaw	پہاڑی کوا	cuckoo	کوئل
bad	چمگادڑ	nightingale	بلبل

4. Insects and Reptiles.

beetle	بینڈا ۔ بھونرا	cobra	ناگ
bee	شہد کی مکھی	frog	مینڈک
butterfly	تتلی	locust	مکڑی
lizard	چھپکلی	grasshopper	ٹڈا
scorpion	بچھو	alligator	سنسار
silkworm	ریشم کا کیڑا	moth	پتنگا
tortoise	کچھوا	crab	کیکڑا
leech	جونک	spider	مکڑا
glow-worm (firefly)	جگنو	germ	جراثیم
snail	گھونگا	fly	مکھی
shell	سیپی	snake, serpent	سانپ
flea	پسو	dragon	اژدھا
white-ant	دیمک	tadpole	مینڈک کا بچہ
mosquito	مچھر	mole	چھچھوندر
cricket	جھینگر		

5. Fruits and Vegetables.

fig	انجیر	orange	سنگترہ
plum	آلوچہ	pine-apple	اناناس
peas	مٹر	pistachio	پستہ
pumpkin, gourd	کدو	brinjal	بینگن
beet-root	چقندر	cabbage	بند گوبھی
apricot	خوبانی	carrot	گاجر
dates	کھجور	turnip	شلغم
mango	آم	onion	پیاز
greens	ساگ	ginger	ادرک
melon	خربوزہ	cucumber	کھیرا
pomegranate	انار	cauliflower	پھول گوبھی
walnut	اخروٹ	lady's finger	بھنڈی توری
grapes	انگور	garlic	لہسن
guava	امرود	raddish	مولی
vine	انگور کی بیل	mint	پودینہ

pear	ناشپاتی	beans	پھلیاں
ground-nut	مونگ پھلی	mulberry	شہتوت
water-melon	تربوز	potato	آلو
almond	بادام	sweet-potato	شکر قندی
apple	سیب	spinach	پالک کا ساگ
banana	کیلا	tomato	ٹماٹر
raisin	کشمش	turmeric	ہلدی
cocoanut	ناریل	sweet-lemon	میٹھا
peach	آڑو	quince	بہی
		strawberry	سٹابری

6. Flowers.

violet	بنفشہ	pansy	سوسن
touch-me-not	لاجونتی	lady of the night	رات کی رانی
sun-flower	سورج مکھی	coxcomb	مرغ کلغہ
myrtle	مہندی کا پودا	chrysanthemum	گل داؤدی
poppy	پوست	jasmine	چنبیلی
narcissus	نرگس	dahlia	دالیا
vinca	رتن جوت	rose	گلاب
lotus	کنول	daffodil	نرگس آبی
marigold	گینڈا	cowslip	گاؤزبان
daisy	ڈیزی	balsam	گل مہندی

7. Drinks and Eatables.

meat	کھانے والا گوشت	rusk	رس
mutton	بکرے کا گوشت	biscuit	بسکٹ
beef	گائے کا گوشت	stale	باسی
pork	سؤر کا گوشت	fresh	تازہ
venison	ہرن کا گوشت	banquet	دعوت
flesh	کچا گوشت	pudding	پوڈین
minced meat	قیمہ	curd	دہی
bread	ڈبل روٹی	whey	لسی
butter	مکھن	sour	ترش
cheese	پنیر	delicious	لذیذ
jam	مربہ	sweet	میٹھا
pickle	آچار	arrowroot	اراروٹ
sauce	چٹنی	beetle-leaf	پان کا پتہ

vinegar	سرکہ	coffee	قہوہ
soup	شوربہ	honey	شہد
toast	توس	pulse	دال
sago	ساگو دانہ	syrup	شربت
squash	پھلوں کا شربت	cream	بالائی
juice	پھلوں کا رس	milk	دودھ
sugar	چینی	forage	چارہ - دانہ
lump	ڈلی	fodder	چارہ - بھوسہ
grocery	پنساری کی چیزیں	hay	بھوسہ

8. Spices, Corns and Oils.

spice	مصالہ	sandal oil	صندل کا تیل
barley	جو	clove oil	لونگ کا تیل
cardamom	الائچی	cod liver oil	مچھلی کا تیل
coriander	دھنیا	kerosene oil	مٹی کا تیل
clove	لونگ	olive oil	زیتون کا تیل
castor oil	ارنڈ کا تیل	turpentine oil	تارپین کا تیل
aniseed	سونف	musk	مشک نافہ
chilli (cayenne)	سرخ مرچ	camphor	کافور
pepper	پودینہ	antimony	سرمہ
millet	جوار - باجرہ	wax	موم
maize	مکی	flour	آٹا
wheat	گندم	snuff	نسوار
gram	چنا	sulphur	گندھک
colza	سرسوں	gum	گوند
mustard	رائی	dry-ginger	سونٹھ
linseed	السی	indigo	نیل
pepper	کالی مرچ	scented oil	خوشبو دار تیل
sesame	تل	cocoanut oil	ناریل کا تیل
pulse	دال	opium	افیون

9. Parts of the Body.

head	سر	neck	گردن کا
heart	دل	nape	گردن کا منکا
hip	کولھا	toes	پاؤں کی انگلیاں
abdomen	پیٹ	thumb	انگوٹھا
stomach	معدہ	tooth	دانت

ankle	ٹخنہ	spleen	تلی
back	پشت	temples	کنپٹیاں
backbone	ریڑھ کی ہڈی	veins	رگیں
blood	خون	wrist	کلائی
beard	ڈاڑھی	saliva	تھوک
fingers	انگلیاں	urine	پیشاب
bowels	آنتیں	stool	پاخانہ
calf	پنڈلی	skull	کھوپڑی
chest	چھاتی	skeleton	ڈھانچہ
ear	کان	palm	ہتھیلی
ear-wax	کان کی میل	nerves	اعصاب
foot	پاؤں	mustachio	مونچھیں
elbow	کہنی	muscles	پٹھے
eyebrow	ابرو	organs of body	جسم کے اعضا
chin	ٹھوڑی	pupil	آنکھ کی پتلی
blood circulation	دوران خون	ribs	پسلیاں
digestion	ہاضمہ	nails	ناخن
forehead	ماتھا	lungs	پھیپھڑے
hair	بال	lip	ہونٹ
lands	غدودیں	leg	ٹانگ
gums	مسوڑھے	joint	جوڑ
intestines	انتڑیاں	knee	گھٹنا
respiration	سانس لینے کا عمل	kidneys	گردے
eye-lids	پپوٹے	jaw	جبڑا
eye lashes	پلکیں	liver	جگر
waist	کمر	nostrils	نتھنے
thigh	ران	palate	تالو
shoulder	کندھا	index finger	شہادت کی انگلی
skin	جلد	crop	پوٹہ
throat	گلا	forearm	بازو کا اگلا حصہ
sole	تلوا	armpit	بغل
eye-socket	آنکھ کا خول	grinder	داڑھ
breast	چھاتی - سینہ	navel	ناف
breasts	پستان	mole	خال - تل
belly	پیٹ	soul	روح

shin-bone	پنڈلی کی ھڈی	limb	عضو
		bone	ھڈی

10. **Diseases.**

fever	بخار	lock-jaw	یقوہ
typhoid	تپ محرقہ	epilepsy	مرگی
tuberculosis	تپ دق	plague	طاعون
measles	خسرہ	bronchitis	نزلہ - زکام
insomnia	بے خوابی	jaundice	یرقان
cholera	ھیضہ	diabetes	ذیابیطس
colic pain	قولنج - درد شکم	pneumonia	نمونیہ
boil	پھوڑا	bleeding	خون بہنا
asthma	دمہ	smallpox	چیچک
cough	کھانسی	feel the pulse	نبض دیکھنا
whooping cough	کالی کھانسی	diagnosis	تشخیص
paralysis	ادھرنگ - فالج	prescription	تجویز - نسخہ
fistula	بھگندر	cold	زکام
piles	بواسیر	lumbago	درد کمر
cataract	موتیا بند	sciatica	لنگری کا درد
gout	گٹھیا	baldness	گنجا پن
rheumatism	جوڑوں کا درد	bald	گنجا
constipation	قبض	mumps	کن پیڑے
diarrhoea	اسہال	palpitation	دل کی دھڑکن
dysentery	پیچش	pus	پیپ
deaf	بہرہ	sore-eyes	آشوب چشم
dumb	گونگا	trachoma	ککرے
inflammation	ورم	sore-throat	گلے پڑنا
itching	کھجلی	tonsils	گلے کی غدودیں
lame	لنگڑا	vomit	قے کرنا
cripple	لوھا	catarrh	نزلہ
laxative	ملین	pleurisy	پھیپھڑے کی سوزش
purgative	جلاب	plethora	افراط یا جوش خون
leprosy	کوڑھ	blister	آبلہ - چھالا
malaria	ملیریا - موسمی بخار	sprain	موچ

11. **Occupations and Professions.**

scientist	سائنس دان	surgeon	جراح - سرجن

astrologer	نجومی	juggler	مداری
palmist	جوتشی	client	مؤکل
physicist	ماہر طبیعات	landlord	مالک مکان - زمیندار
jeweller	جوہری	tenant	مزارع - کرایہ دار
hawker	خوانچے والا	confectioner	حلوائی
pedlar	پھیری والا	tailor	درزی
biologist	ماہر حیاتیات	butcher	قصائی
pleader (advocate)	وکیل	druggist	دوا فروش
banker	مہاجن - ساہو کار	quack	نیم حکیم
cashier	خزانچی	musician	گویا - مطرب
boatsman	ملاح	sculptor	سنگ تراش
fisherman	ماہی گیر	architect	معمار
farmer (peasant)	دھقان	mason	کاری گر - مستری
trader	تاجر	carpenter	بڑھئی
publisher	ناشر	artist	آرٹسٹ
author	مصنف	painter	مصور - پینٹر
solicitor	مختیار - وکیل	photographer	فوٹو گرافر
sailor	ملاح	professor	پروفیسر
massieur	مالشی	teacher	استاد
soldier	سپاہی	auditor	محاسب
hunter	شکاری	mathematician	ریاضی دان
songster	گویا	caligrapher	خوش نویس
minstrel	قوال	specialist	ماہر
green-grocer	سبزی فروش	lawyer	قانون دان
artisan	اہل حرفہ - صناع	statesman (politician)	سیاست دان
cobbler	موچی		
minister	وزیر	legislator	قانون ساز
goldsmith	سنار	saint	ولی
blacksmith	لوہار	scholar	ادیب
acrobat	نٹ - بازی گر	poet	شاعر
stamp-vendor	اسٹام فروش	writer	ادیب
doctor	ڈاکٹر	philosopher	فلسفی
physician	فزیشن - حکیم	scribe	کاتب
barber	حجام	astronomer	ماہر سیارگان

12. Tools (اوزار)

saw	آری	plank	لکڑی کا تختہ
hammer	ہتھوڑا	prong	کانٹا (نوک دار آلہ)
tongs	چمٹا	spoon	چمچہ
chisel	چھینی	pestle	موصل - بٹہ
tweezers	موچنا	mortar	کھرل - اوکھلی
scissors	قینچی	(forge) furnace	بھٹی
razor	اُسترہ	smithy	لوہار خانہ
pipe	نالی	flask	صراحی
spade	بیلچہ	bottle	بوتل
hoe	پھاوڑا - بیلچہ	tube	نلی
axe (hatchet)	کلہاڑا	blower	پھونکنی
scythe	بڑی درانتی	bellows	دھونکنی
sickle	درانتی	angle	مچھلی پکڑنے کا کانٹا
auger	برما	anchor	لنگر
catapult	غلیل	spindle	تکلا
string	رسی	shovel	بیلچہ
thread	دھاگہ	screw-driver	پیچ کش
needle	سوئی	compass	پرکار - کمپاس
plane	رندہ	iron	استری

14. War and Battles.

battlefield	میدان جنگ	truce	عارضی صلح
civil war	خانہ جنگی	infantry	پیادہ فوج
garrison	دستہ	cavalry	گھوڑ سوار فوج
artillery	توپ خانہ	rebel	باغی
armoury	اسلحہ خانہ	helmet	خود
ordnance factory	اسلحہ سازی کا کارخانہ	strategy	فنون جنگ
magazine	بارود خانہ	submarine	آب دوز کشتی
ditch	خندق	bayonet	سنگین
moat	کھائی	campaign	مہم
reinforcement	کمک	gun-powder	بارود
cannon	توپ	battle-ship	جنگی جہاز
cannon-ball (shell)	توپ کا گولا	steamship	دخانی جہاز
		arrow	تیر
		bomb	بم

mutiny	غدر	spear	نیزہ
treaty	صلح نامہ	bombardment	بمباری
nuclear	ایٹمی	missile	میزائل

14. House Articles, Dress, etc.

skirt	لہنگا	knickers	نکر
socks	موزے	muffler	گلو بند
petticoat	پیٹی کوٹ	cradle	پنگوڑا
uniform	وردی	curtain	پردہ
oil-cloth	موم جامہ	carpet	قالین
bodice	عورتوں کی چولی	tap	نلکا
garters	گیٹس	towel	تولیہ
scarf	دوپٹہ رومال	quilt	رضائی
lace	تسمے	cosmetics	سنگار کا سامان
sleeve	آستین	couch (settee)	کاؤچ
velvet	مخمل	cupboard	الماری
silk	ریشم		

15. Cries of Animals.

asses bray	گدھے ھینگتے ھیں	horses neigh	گھوڑے ھنھناتے ھیں
apes gibber	لنگور چڑ چڑ کرتے ھیں		
bears growl	ریچھ چنگھاڑتے ھیں - غراتے ھیں	jackals howl	گیدڑ چیختے ھیں
bess hum	شہد کی مکھیاں بھنبھناتی ھیں -	lambs bleat	بکرے ممیاتے ھیں یا میں میں کرتے ھیں
beetles drone	بھونرے بھوں بھوں کرتے ھیں	larks sing (warble)	چنڈول چہچہاتے ھیں
birds twitter (chirp, sing)	پرندے چہچہاتے ھیں	lions roar	شیر دھاڑتے ھیں
bulls bellow	بیل ڈکراتے ھیں	mice squeak	چوھے چیں چیں کرتے ھیں
camels grunt	آونٹ غراتے ھیں		
cats mew (purr)	بلیاں میاؤں میاؤں یا خر خر کرتی ھیں	monkeys chatter	بندر چڑ چڑ کرتے ھیں
cocks crow	مرغے ککڑوں کوں کرتے ھیں	nightingales sing	بلبلیں چہچہاتی ھیں
cattle low	مویشی ڈکراتے ھیں	owls hoot (screech)	الو چیختے ھیں

cows low	گائیں ڈکراتی ھیں
crickets chirp	جھینگر شور مچاتے ھیں
crows caw	کوے کائیں کائیں کرتے ھیں
dogs bark (howl, snarl)	کتے بھونکتے ھیں
puppies yelp	پلے ٹاؤں ٹاؤں کرتے ھیں
doves coo	فاختائیں کو کو کرتی ھیں
ducks quack	بطخیں قائیں قائیں کرتی ھیں
eagles scream	عقاب چیختے ھیں
elephants trumpet	ھاتھی چنگھاڑتے ھیں
flies buzz	مکھیاں بھنبھناتی ھیں
frogs croak	مینڈک ٹراتے ھیں
hens cackle	مرغیاں کٹ کٹ کرتی ھیں
goats bleat	بکریاں ممیاتی ھیں
geese cackle, gaggle	ھنس کٹ کٹ کرتے ھیں
hogs grunt	سور غراتے ھیں
oxen bellow (low)	بیل ڈکراتے ھیں
parrots talk	طوطے ٹیں ٹیں کرتے ھیں
pigeons coo	کبوتر غٹرغوں کرتے ھیں
pigs grunt	سؤر غر فش کرتے ھیں
ravens croak	کوے کائیں کائیں کرتے ھیں
rook caw	” ” ”
serpents hiss	سانپ پھنکارتے ھیں
sheep bleat	بھیڑیں ممیاتی ھیں
swans cry	راج ھنس چیختے ھیں
sparrows chirp	چڑیاں چوں چوں کرتی ھیں
squirrels squeak	گلہریاں چیں چیں کرتی ھیں
tigers growl	شیر غراتے ھیں
turkeys gabble	ٹرکی مرغیاں چڑ چڑ کرتی ھیں
vultures scream	گدھ چیختے ھیں
wolves howl (yelp)	بھیڑئیے چلاتے ھیں

16. Words Indicative of Sounds

The chattering of teeth ;	(دانت بجنا)
The whistling of an engine ;	(سیٹی بجنا)
The whistling of wind ;	(سائیں سائیں کرنا)
The clank of chains ;	(کھنکھناھٹ)
The beat of drums ;	(ڈم ڈم)
The blare of trumpets ;	(بگل کی صدا)

The jingling of bells ;	(چھن چھن)
The tinkling of bells ;	(ٹن ٹن)
The lisping of babies ;	(تتلانا)
The clanking of swords ;	(خنکار)
The tread of feet ;	(چاپ کی آواز)
The creaking of door ;	(چڑ چڑاھٹ)
The clatter of hoofs ;	(ٹاپوں کی آواز)
The sighing of wind ;	(ھوا کا سائیں سائیں کرنا)
The rustling of leaves ;	(پتوں کی سر سراھٹ)
The jingling of coins ;	(سکوں کی جھنکار)
The rippling of waters ;	(لہروں کا ارتعاش)
The clang of arms ;	(اسلحہ کا ٹھنٹھنانا)

17. Off-spring of Animals

bear	ریچھ	cub	ریچھ کا بچہ
buffalo	بھینس	calf	بھینس کا بچہ
horse	گھوڑا	colt, filly	گھوڑے کا بچہ
cat	بلی	kitten	بلی کا بچہ
hen	مرغی	chicken	چوزہ
dog	کتا	puppy	پلا
duck	بطخ	duckling	بطخ کا بچہ
goose	راج ھنس	gosling	راج ھنس کا بچہ
frog	مینڈک	tadpole	مینڈک کا بچہ
goat	بکری	kid	بکرو
sheep	بھیڑ	lamb	دنبہ
hare	خرگوش	leveret	خرگوش کا بچہ
lion	شیر ببر	cub	شیر کا بچہ
swan	راج ھنس	cygnet	راج ھنس کا بچہ
tiger	شیر	cub	شیر کا بچہ

18. Words for Collection of Person or Things

1. an army (company, regiment) of soldiers. سپاھیوں کی رجمنٹ - فوج
2. a band of musicians (robbers, etc.) گویوں کی جماعت - ڈاکوؤں کا ٹولا
3. a bevy of girls or ladies. عورتوں یا دوشیزاؤں کا جھرمٹ
4. a board of directors. ڈائریکٹروں کی مجلس
5. a brood of chickens. چوزوں کا جھول
6. a bunch of keys (grapes, flowers) پھولوں کا گلدستہ - انگوروں یا چابیوں کا گچھا

7. a bundle of grass (hay ; sticks, books). گھاس کا گٹھا ۔
8. a caravan of (camels, pilgrims ; merchants).
اونٹوں - حاجیوں یا سوداگروں کا قافلہ
9. a clump of trees. درختوں کا جھنڈ
10. a century of years. صدی
11. a chain of mountains. پہاڑوں کی زنجیر - پہاڑوں کا سلسلہ
12. a class of students. طلبا کی جماعت
13. a cluster of stars. ستاروں کا جھرمٹ
14. a code of laws. ضابطۂ قوانین
15. a consignment of goods. اشیاء کی ترسیل
16. a course of lectures. سلسلۂ خطابات
17. a crew of sailors. ملاحوں کا عملہ
18. a collection of stamps. ٹکٹوں کی فراھمی
19. a drove of cattle. مویشیوں کا گلہ
20. a fleet of ships. جہازوں کا بیڑا
21. a flight of steps. زینہ کا سلسلہ
22. a flock of (sheep ; geese). بھیڑوں کا ریوڑ - پرندوں کا غول
23. a garland of flowers. پھولوں کا ھار
24. a group of people (islands). جزیروں کا مجمع - لوگوں کا انبوہ
25. a gang of labourers. مزدوروں کی جماعت
26. a heap of (sand-stones, etc.) پتھروں کا ڈھیر - ریت کا تودہ
27. a hoard of money. دولت کا انبار
28. a herd of cattle (elephants). ھاتھیوں کی جماعت - مویشیوں کا ریوڑ
29. a hive of bees. شہد کی مکھیوں کا چھتہ
30. a league of states. ریاستوں کی انجمن
31. a library of books. کتابوں کی لائبریری
32. a litter of puppies. پلوں کی جھول
33. a pack of hounds (wolves). شکاری کتوں کی ٹولی یا بھیڑوں کا غول
34. a pack of cards. تاش کی گڈی
35. a pair of shoes. جوتوں کا جوڑا
36. a pile of books. کتابوں کا پلندا
37. a quiver of arrows. ترکش
38. a range of mountains. سلسلۂ کوہ
39. a series of events. واقعات کا سلسلہ - واقعات کی کڑیاں
40. a sheaf of corn. (پولی) اناج کا مٹھا
41. a shoal of fish. مچھلیوں کا جھنڈ

42. a stock of hay. کھلیان
43. a suit of clothes. کپڑوں کا جوڑا
44. a shower of rain. بارش کی بوچھاڑ
45. a suite of rooms. کمروں کا سیٹ
46. a swarm of (bees, flies, ants, locusts). شہد کی مکھیوں کا لشکر - چیونٹیوں کی فوج - ٹڈی دل
47. a team of horses (oxen). بیلوں یا گھوڑوں کی جوڑی
48. a train of wagons. چھکڑوں کی قطار
49. a troop of horses. گھڑ سواروں کا چھتہ
50. a tribe of Arabs. عربوں کا قبیلہ
51. a volley of shots. گولیوں کی بوچھاڑ

CHAPTER XXI

FOREIGN WORDS AND PHRASES

L=Latin ; Fr.=French

1. Ab initio (L.) ... from the beginning (سر آغاز).
2. Ab intra (L.) ... from within.
3. Ad finem (L.) ... to the end.
4. Ad hoc (L.) ... for this object.
5. Ad infinitim (L.) ... to infinity.
6. Ad interim (L.) ... in the meanwhile.
7. Ad nauseum (L.) ... to disgust.
8. Affaire d'amour (Fr.) ... a love affair (معاشقہ).
9. Affaire d'houneur (Fr.) ... duel (ڈوئل).
10. Affaire du coeur (Fr.) ... an affair of the heart (معاملۂ دل).
11. Annus mirabilis (L.) ... year of wonders.
12. A posteriori (L.) ... from the effect to the cause.
13. A outrance (Fr.) ... to a finish.
14. A pied (Fr.) ... on foot (پیادہ - پیدل).
15. Au desespoir (Fr.) ... in despair.
16. Au fait (Fr.) ... expert (ماہر).
17. Au fond (Fr.) ... bottom (تہ).
18. Bete noire (Fr.) ... a black beast.

19. Bon jour (Fr.) ...good morning.
20. Bon soir (Fr.) ...good evening.
21. Boune et belle (Fr.) ...good and beautiful.
22. Bonne foi (Fr.) ...good faith.
23. Cause celebre (Fr.) ...a famous case.
24. Commune bonum (L.) ...common good.
25. Conditio sine qua non (L.) ...a necessary condition.
26. Coup (Fr.) ...a stroke.
27. Coup d'essai (Fr.) ...a first attempt.
28. Coup d'etat (Fr.) ...an overthrow of government by sudden attack.
29. Coup de grace (Fr.) ...A finishing stroke.
30. Coup de main (Fr.) ...A sudden attack.
31. Coup de maitre (Fr.) ...A master stroke.
32. Coup de theater (Fr.) ...A theatrical effect.
33. Enfant gate (Fr.) ...A spoiled child.
34. Enfant terrible (Fr.) ...a child passing troublesome remarks.
35. En rapport (Fr) ...in agreement.
36. En route (Fr.) ...on the way.
37. En suite (Fr.) ...in company.
38. Entourage (Fr.) ...surroundings.
39. Ex adverso (L.) ...from the opposite side.
40. Exempli gratia (L.) ...for example.
41. Fait accompli (Fr.) ...an accomplished fact.
42. Fiat lux (L.) ...let there be light.
43. Furor poeticus (L.) ...poetical fire.
44. Gens de guerre (Fr.) ...military men.
45. Gens de lettres (Fr.) ...literary men.
46. Guerre a mort (Fr.) ...war to death.
47. Hors de combat (Fr.) ...disabled.
48. Humanum est errare (L.) ...to err is human.
49. In dubis (L.) ...in doubt.
50. In extenso (L.) ...at full length.
51. In loco (L.) ...in the natural place.

52. In nuce (L.)	...in a nut-shell.
53. In re (L.)	...in the matter of.
54. Inter se (L.)	...among themselves.
55. Labour omnia vincit (L.)	...labour conquers everything.
56. Le roiest mort, vive le roi (Fr.)	...the king is dead ; long live the king !
57. Le style est l' homme meme (Fr.)	...the style is the man himself.
58. Letter de cachet (Fr.)	...a sealed letter.
59. Magnum opus (L.)	...a masterpiece.
60. Mutatis mutandis (L.)	...with the necessary change.
61. Alias	...otherwise.
62. Alibi	...elsewhere.
63. Fascimile	...an exact copy.
64. Felo de se	...suicide.
65. Pro rata	...in proportion.
66. Prima facie	...at first glance.
67. Inter alia	...among other things.
68. In tempore	...in the meantime.
69. De luxe	...book or edition finely printed.
70. Protege	...dependent.
71. Parole d' honneur (Fr.)	...word of honour.
72. Per capita (L.)	...per head.
73. Per se (L.)	...by itself.
74. Persona grata (L.Fr.)	...person held in high respect.
75. Pied-a-terre	...a resting place.
76. Pro bono publico (L.)	...for public good.
77. Pro forma (L.)	...for the sake of form.
78. Savoir vivre (Fr.)	...good manners.
79. Sine qua non (L.)	...something essential.
80. Ut infra (L.)	...as below.
81. Ut supra (L.)	...as above.
82. Vide ut supra (L.)	...see what is stated above.
83. Affidavit	...A written statement given on oath.
84. Non Possumus	..absolute refusal.

85.	Ca canny	... to act cautiously.
86.	Alma mater	... one's university or college.
87.	Alter ego	... other self *i.e.* bosom friend.
88.	Ante meridian	... (a.m.) between midnight and noon
89.	Aqua	... water. (پانی)
90.	Au revoir	... (good-bye) till we meet again.
91.	Billet doux	... love letter. (مزاحیه)
92.	Bona fides	... (legal) sincerity.
93.	Bon mots	... tit bits. (لطیفے)
94.	Bourgeoisie	... the middle class.
95.	Boulevard	... a broad street with rows of trees.
96.	Cafe	... Coffee house. (کافی هاؤس)
97.	Cabaret	... French tavern. (سرائے)
98.	Charge d'affairs	... Deputy ambassador at a minor court.
99.	Cul-de-sac	... blind alley. (بند گلی)
100.	Debacle	... sudden collapse.
101.	De facto	... in fact.
102.	De jure	... by right.
103.	Dies irae	... day of judgment.
104.	En bloc	... as a body.
105.	En fete	... dressed for merry-making.
106.	Ex officio	... by virtue of his office.
107.	Facade	... front part of a building.
108.	Ibid (em)	... in the same book or chapter.
109.	I (d) e (st) [id est]	... *i.e.* that is to say. (یعنی که)
110.	Ignis fatuus	... will o' the wisp. (چهلاوه غول بیابانی)
111.	In toto	... completely.
112.	Mala fide	... done in bad faith.
113.	Melee	... mixed fight ; skirmish.
114.	Nota bene	... (N. B.) take note.
115.	Nom de plume	... poet's sub-name. (تخلص)
116.	Par excellence	... by virtue of excellence.
117.	Pince-nez	... a pair of eye-glasses with a clip for the nose.

118. Post meridian ... (p.m.) after midday.
119. Post mortem ... (medical examination) after death.
120. Precis ... summary.
121. Q. E. D. ... that which was to be proved.
122. Sang froid ... coolness in danger.
123. Sanctum sactorum ... holy place ; private study.
124. Sine die ... without date.
125. Sortie ... attack ; sudden sally.
126. Sub judice ... under judicial consideration.
127. Terra firma ... hard ground. (پختہ زمین)
128. Tour de force ... a feat of strength. (طاقت کا مظاہرہ)
129. Te 'te-a'-te' te ... confidential talk. (راز دارانہ گفتگو)
130. Ultimo ... of last month. (ماہ گذشتہ)
131. Proximo ... of next month. (ماہ آئندہ)
132. Instant ... of this month. (ماہ رواں)
133. Vide ... see
134. Via ... by way of.
135. Viva voce ... orally.
136. Vice versa ... on the other hand.
137. Volte face ... somersault (قلا بازی) about turn.

CHAPTER XXII

WORDS OF POWER

1. **Malinger**—(*v.*) to shirk work by feigning sickness (بیماری کے بہانے سے کام چھوڑنا).
   Some clerks malinger and shun their office work.
2. **Taciturn**—(*adj.*) habitually silent (خاموش طبع - عادتاً خاموش)
   The old philosopher is taciturn by habit.
3. **Nostalgia**—(*n.*) morbid ; homesickness. (گھر کا ھڑکا - یاد وطن)
   Students suffer from nostalgia, when they leave home for the first time.

4. **Connoisseur**—(*n.*) an art critic (دقیقہ شناس)
   He claims to be a connoiseur of classical music.
5. **Gullible**—(*adj.*) easily deceived (سادہ لوح)
   The village folk are gullible.
6. **Uxorious**—(*adj.*) foolishly devoted to one's wife. (زن مرید)
   He is a uxorious husband.
7. **Coquette**—(*n.*) a flirt (عشوہ گر عورت)
   The old woman was a great coquette in her youth.
8. **Acclimatize**—(*v.*) to adjust to a new climate or situation. (نئی آب و ہوا کا راس آنا—حالات کا موافق ہونا)
   Try to acclimatize yourself at this place.
9. **Exonerate**—(*n.*) to free a person from blame (بری الذمہ کرنا)
   He was exonerated by the court.
10. **Sceptical**—(*adj.*) doubtful (شکی)
    He is sceptical of your success.
11. **Profligate**—(*adj.*) recklessly extravagant.
    The wicked chief is a profligate.
12. **Calibre**—(*n.*) intelligence (ذہانت)
    He is an officer of great calibre.
13. **Banal**—(*adj.*) commonplace ; trivial (حقیر - گھٹیا)
    His talk is always banal and commonplace.
14. **Enervated**—(*adj.*) exhausted ; (تھکا ماندہ ہونا)
    I feel enervated after a full day's work.
15. **Vacillation**—(*n.*) double-mindedness (متزلزل - عالم تذبذب)
    A victim of her vacillation, she vacillates between yes and no
16. **Commiserate**—(*v.*) to express sympathy (ہمدردی کرنا) .
    We commiserate with the bereaved family.
17. **Alleviate**—(*v.*) lessen or lighten discomfort (بوجھ ہلکا کرنا)
    We should try to alleviate human suffering.
18. **Vegetate**—(*v.*) to stagnate intellectually (ذہنی طور پر مفلوج ہونا)
    I am just vegetating in this profession.
19. **Penury**—(*n.*) poverty (افلاس)
    The poor fall an easy victim to penury.
20. **Clandestine**—(*adj.*) private ; hidden (خفیہ)
    The agents held a clandestine meeting to kill the Premier.

CHAPTER XXIII

FAMOUS QUOTATIONS (POETRY)

1. Lives of Great Men

Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us,
Footprints on the sands of time.

—Longfellow

2. Life

Life is real, life is earnest,
And the grave is not its goal ;
"Dust thou art, to dust returnest",
Was not spoken of the soul.

—Longfellow

3. Life

"Out, out, brief candle !
Lief's but a walking shadow ; a poor player
That struts and frets his hour upon the stage,
And then is heard no more : it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

—Shakespeare

4. A Nation's Strength

Not gold but only men can make
A people great and strong ;
Men who for truth and honour's sake,
Stand fast and suffer long.

—R. W. Emerson

5. Labour

Heights by great men reached and kept,
Were not attained by sudden flight ;
For they, while their companions slept,
Were toiling upward in the night.

6. Courage

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul.

—W. E. Henley

7. **Mind**

Stone walls do not a prison make,
Nor iron bars a cage ;
Minds innocent and quiet take
That for an hermitage.

—*Loveta*

8. **Duty**

Stern Daughter of the voice of God,
O Duty ! if that name thou love,
Who art a light to guide, a rod
To check the erring and reprove.

—*Wordsworth*

9. **Hope**

Hope, like the gleaming taper's light,
Adorns and cheers the way ;
And still, as darker grows the night,
mits a brighter ray.

—*Goldsmith*

10. **Patriotism**

Breathes there the man, with soul so dead,
Who never to himself hath said,
"This is my own, my native land !"
Whose heart hath ne'er within him burn'd
As home his footsteps he hath turned,
From wandering on a foreign strand.

—*Scott*

11. **Death**

The glories of our blood and state
Are shadows, not substantial things,
There is no armour against fate
Death lays his icy hand on kings.

—*James Shirley*

12. **Sea**

Break, break, break,
On thy cold gray stones, O Sea !
And I would that my tongue could utter
The thoughts that arise in me.

—*Tennyson*

13. **Nature**

The whispering waves were half asleep,
The clouds had gone to play,
And on the bosom of the deep,
The smile of heaven lay.

—*Shelly*

14. Mind

For oft when on my couch I lie,
In vacant or in pensive mood,
They gleam upon that inward eye,
Which is the bliss of solitude.

—Wordsworth

15. Character

How happy is he born and taught,
That serveth not another's will ;
Whose armour is his honest thought,
And simple truth his utmost skill.

—Henry Wotton

16. Idleness

So here hath been dawning
Another blue day,
O, think, wilt thou let it
Slip useless away.

—Anonymous

17. Conscience

This above all——to thine own self be true,
And it must follow, as the night the day,
Thou cans't not then be false to any man.

—Shakespeare

18. Work

We are not here to play, to dream, to drift
We have work to do and loads to lift,
Shun not the struggle, 'tis God's gift.

—Tennyson

19. Contentment

I am content with what I have
Little be it, or much ;
And Lord, contentment still I crave
Because Thou savest such.

--John Bunyan

20. Life Purpose

Let us then be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labour and to wait.

—Wordsworth

21. Nothing Useless

Nothing useless is or low,
Each thing in its place is best ;
And what seems but idle show
Strengthens and supports the rest.

—Anonymous

22. Nature

One impulse from the vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

—Wordsworth

23. Struggle

Say not the struggle naught availeth,
The labour and the wounds are vain ;
The enemy faints not, nor faileth,
And as things have been, they remain.

—Arthur Clough

24. Fate

The Moving Finger writes ; and having writ
Moves on ; nor all thy piety nor wit
Shall lure it back to cancel half a line
Not all thy tears wash out a single word of it.

—Fitzgerald

25. March Forward (Excelsior !)

The shades of night were falling fast,
When through an Alpine village passed
A youth, who bore, mid snow and ice,
A banner with a strange device—
Excelsior !

—H. W. Longfellow

26. Love

He prayeth best, who loveth best
All things both great and small ;
For the dear God who loveth us,
He made and loveth all.

—Coleridge

27. Love

If love were what the rose is,
And I were like the leaf,
Our lives would grow together,
In sad or singing weather.

—Swinburne

28. Nature

And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

—Shakespeare

29. Love

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed his sacred flame.

—*Coleridge*

30. Sorrow

We look before and after
And pine for what is not ;
Our sincerest laughter
With some pain is fraught ;
Our sweetest songs are those that tell of saddest thought.

—*Shelley*

31. Sorrow

Sometimes I hold it half a sin
To put in words the grief I feel,
For words like Nature, half reveal
And half conceal the soul within.

—*Tennyson*

32. Beauty

A thing of beauty is a joy for ever,
Its loveliness increases ; it will never
Pass into nothingness.

—*Keats*

33. Mercy

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath ; it is twice blessed ;
It blesseth him that gives and him that takes.

—*Shakespeare*

34. Scholar

My days among the Dead are past.
Around me I behold,—
Wherever these casual eyes are cast—
The mighty minds of old ;
My never failing friends are they,
With whom I converse day by day.

—*Southey*

35.

He is not born, nor even can he die,
Nor having been, can ever cease to be ;
Eternal, changeless, ancient and unborn ;
He is not slain when is the body slain.

—*Tagore*

CHAPTER XXIV

FAMOUS LINES (PROSE)

(1) A thing of beauty is a joy for ever. (*Keats*)

(2) The proper study of mankind is man. (*Pope*)

(3) The child is father of the man. (*Wordsworth*)

(4) Be thou familiar, but by no means vulgar. (*Shakespeare*)

(5) A man may smile and smile and yet be a villain. (*Shakespeare*)

(6) Our sweetest songs are those that tell of the saddest thought. (*Shelley*)

(7) Brevity is the soul of wit. (*Shakespeare*)

(8) Variety in the spice of life. (*Cowper*)

(9) Personality is to man what perfume is to flower. (*Schwab*)

(10) To err is human, to forgive divine. (*Pope*)

(11) Knowledge is more than equivalent to force. (*Johnson*)

(12) All the world is a stage. (*Shakespeare*)

(13) Politeness is to human nature what warmth is to wax. (*Schopenhauer*)

(14) Man is born to scorn delight and live laborious days. (*Milton*)

(15) A good laugh is like sunshine in a house. (*Thackeray*)

(16) All makind love a lover. (*Emerson*)

(17) God must have loved plain faces for He has made so many of them. (*Franklin*)

(18) Men fear death as children fear darkness. (*Bacon*)

(19) Cowards die many times before their death. (*Shakespeare*)

(20) Truth is stranger than fiction. (*Byron*)

(21) A little learning is a dangerous thing. (*Pope*)

(22) The busy have no time for tears. (*Byron*)

(23) They also serve who only stand and wait. (*Milton*)

(24) Better to reign in hell than serve in heaven. (*Milton*)

(25) Frailty, thy name is woman. (*Shakespeare*)

(26) Coming events cast their shadows before. (*Campbell*)

(27) God's in His Heaven.
And all's right with the world. (*Browning*)

(28) Apparel oft proclaims the man. (*Shakespeare*)

(29) Sweet are the uses of adversity. (*Shakespeare*)

(30) Books are a bloodless substitute for life. (*Augustine Birrel*)

(31) One of the pleasantest things in the world is going a journey. (*Hazlitt*)

(32) God made the country and Satan made the town. (*Cowper*)

(33) The paths of glory lead but to the grave. (*Gray*)

(34) Full many a flower is born to blush unseed. (*Gray*)

(35) The old order changeth giving place to new. (*Tennyson*)

(36) A good book is the precious life-blood of a master spirit, embalmed and treasured up, on purpose, for a life beyond life. (*Milton*)

(37) Reading makes a full man, conference a ready man and writing an exact man. (*Bacon*)

(38) Every good act is charity. (*Muhammad, the Blessed*)

(39) No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown. (*Peun*)

(40) All men are by nature equal made. (*Plato*)

(41) Life is not victory but battle. (*Anon*)

(42) Despots govern by terror. (*Burke*)

(43) The American idea of freedom is——a government of all the people, by all the people, for all the people. (*Parker*)

(44) Cloistered virtues do not count for much. (*Smiles*)

(45) He was weighed in the balance and found wanting. (*Bible*)

(46) The word impossible is in the lexicon of fools. (*Napoleon*)

(47) Present mirth hath present laughter. (*Shakespeare*)

(48) God fulfils Himself in many ways. (*Tennyson*)

(49) Beauty is Truth,——Truth Beauty. (*Keats*)

(50) The glories of our blood and state are shadows. (*Shirley*)

(51) Where there is suffering there is hold ground. (*Oscar Wilde*)

(52) To think is to be full of sorrow. (*Keats*)

(53) Sorrow is the price of thought. (*Shelley*)

(54) Too much of self-speaking is a sign of spiritual poverty. (*Iqbal*)

(55) Virtue like flowers smells sweet when crushed. (*Bacon*)

(56) God never betrays the heart that loves Him. (*Anis*)

(57) He who goes to travel, goes to school. (*Bacon*)

(58) Love is the food of Gods.

(59) As I would not be a slave, so I would not be a master. (*Lincoln*)

(60) To love life is to love God. (*Anis*)

CHAPTER XXVI
FAMOUS PROVERBS

1. A rolling stone gathers no moss.	دھوبی کا کتا نہ گھر کا نہ گھاٹ کا -
2. Rome was not built in a day.	ھتھیلی پر سرسوں نہیں جمتی -
3. To err is human, to forgive divine.	غلطی کام انسان کا - بخشنا کام رحمان کا -
4. Grasp all, lose all.	آدھی چھوڑ ساری کو دھاوے- آدھی رہے نہ ساری پاوے -
5. Prosperity gains friends, adversity tries them.	خوشحالی میں سب دوست ھوتے ھیں - بد حالی میں ان کی آزمائش ھوتی ھے -
6. Penny wise, pound foolish.	اشرفیاں لٹیں کوئلوں پر مہر -
7. Time once past can never be recalled.	گیا وقت ھاتھ نہیں آتا -
8. A little knowledge is a dangerous thing.	نیم حکیم خطرہ جان -
9. Every cloud has a silver lining.	ھر مصیبت میں آمید کی جھلک ضرور ھوتی ھے -
10. A friend in need is a friend indeed.	دوست وہ جو مصیبت میں کام آئے -
11. Hunger is the best sauce.	بھوک بہترین چٹنی ھے -
12. Contentment is wealth.	قناعت بڑی دولت ھے -
13. Borrowed feathers seldom fit.	مانگے کپڑے پورے نہیں آتے -
14. Rich men have no faults.	دولت میں داغ نہیں -
15. Make hay while the sun shines.	بہتی گنگا میں ھاتھ دھو لو -
16. Barking dogs seldom bite.	جو گرجتے ھیں وہ برستے نہیں -
17. A blind man is no judge of colcurs.	اندھا کیا جانے بسنت کی بہار -

18.	Too many cooks spoil the broth.	دو ملاؤں میں مرغی حرام -
19.	A closed mouth catches no flies.	بغیر مانگے ماں بھی دودھ نہیں دیتی -
20.	While in Rome do as the Romans do.	جیسا دیس ویسا بھیس -
21.	Distance lends enchantment to the view.	دور کے ڈھول سہانے -
22.	Give the dog a bad name and hang him.	بد سے بد نام برا
23.	Union is strength.	اتفاق میں طاقت ہے -
24.	Eat, drink and be merry, for tomorrow you die.	بابر بہ عیش کوش کہ عالم دوبارہ نیست -
25.	Necessity is the mother of invention.	ضرورت ایجاد کی ماں ہے -
26.	Hope sustains life.	دنیا بہ اُمید قائم -
27.	Every one thinks his own goose swans.	اپنی چھاچھ کو کوئی کھٹا نہیں کہتا -
28.	A bad workman quarrels with his tools.	ناچ نہ جانے آنگن ٹیڑھا -
29.	Death keeps no calendar.	موت کا کوئی دن مقرر نہیں-
30.	A bird in hand is worth two in the bush.	نو نقد نہ تیرہ ادھار
31.	Out of sight, out of mind.	آنکھ اوجھل - پہاڑ اوجھل -
32.	Sow wind and reap the whirlwind.	جیسا بوؤ گے ویسا کاٹو گے -
33.	Christmas comes but once a year.	ہر روز عید نیست کہ حلوہ خورد کسے -
34.	Diamond cuts diamond.	لوہے کو لوہا کاٹتا ہے -
35.	Curst cows have short horns.	گنجے کو خدا ناخن نہ دے -
36.	The wearer alone knows where the shoe pinches.	جس تن لگے سو تن جانے -

37.	Money begets money.	مایہ کو مایہ ملے کر کر لمبے ھاتھ ۔
38.	A black sheep infects the whole flock.	ایک گندی مچھلی سارے تالاب کو گندہ کرتی ھے ۔
39.	Two of a trade seldom agree.	ایک میان میں دو تلواریں نہیں سما سکتیں ۔
40.	Well begun is half done.	جس کا آغاز اچھا اسکا انجام اچھا ۔
41.	Virtue is its own reward.	نیکی اپنا معاوضہ خود ھے ۔
42.	Strike the iron while it is hot.	نرم کونپل کو جدھر چاھو موڑ لو ۔
43.	Slow and steady wins the race.	سہج پکے سو میٹھا ھو ۔
44.	Fools rush in where angels fear to tread.	جہاں فرشتوں کے پر جلتے ھیں احمق وھاں بھی کود جاتے ھیں ۔
45.	Charity begins at home.	اول خویش بعد درویش ۔
46.	The child is father of the man.	ھونہار بروا کے چکنے چکنے پات ۔
47.	Waste not want not.	نہ ضائع کرے نہ ھاتھ پھیلائے ۔
48.	A light purse is a heavy curse.	غریب کی جورو سب کی بھابھی ۔
49.	God helps those who help themselves.	خدا ان کی مدد کرتا ھے جو اپنی مدد آپ کرتے ھیں ۔
50.	Brevity is the soul of wit.	اختصار عقل کی جان ھے ۔
51.	A lie has no legs to stand upon.	جھوٹ کے پاوں نہیں ھوتے ۔
52.	Work is worship.	کام عبادت ھے ۔
53.	Cleanliness is next to godliness.	صفائی پارسائی سے دوسرے درجے پر ھے ۔
54.	Pride hath a fall.	غرور کا سر نیچا ۔
55.	It takes two to make a quarrel.	تالی دونوں ھاتھوں سے بجتی ھے ۔
56.	Prevention is better than cure.	پرھیز علاج سے بہتر ھے ۔

57. Sweep before your own door.	تجھکو پرائی کیا بنی اپنی نبیڑ تو -
58. The pot calls the kettle black.	چھاج بولے تو بولے چھلنی کیا بولے -
59. There is many a slip between the cup and the lip.	بترس از بلائے کہ شب درمیان است -
60. Handsome is he that handsome does.	کام بھلا نہ کہ چام -
61. Tit for tat.	ادلے کا بدلہ -
62. Honesty is the best policy.	ایمانداری سب سے اچھی پالیسی ہے -
63. One swallow does not make summer.	اکیلا چنا بھاڑ نہیں بھون سکتا -
64. Wolves may lose their teeth but not their nature.	چور چوری سے جائے مگر ہیرا پھیری سے نہ جائے -
65. Example is better than precept.	فعل قول سے بہتر ہے -
66. All is well that ends well.	انت بھلا سو بھلا -
67. Man proposes and God disposes.	تدبیر کند بندہ تقدیر کند خندہ -
68. Too much familiarity breeds contempt.	قدر کھو دیتا ہے ہر روز کا آنا جانا -
69. No rose without a thorn.	جہاں پھول وہاں کانٹا -
70. Poverty breeds strife.	ناداری جھگڑے کی جڑ ہے -
71. All that glitters is not gold.	ہر چمکتی چیز سونا نہیں ہوتی -
72. A man is known by the company he keeps.	آدمی اپنی صحبت سے پہچانا جاتا ہے -
73. As you sow so shall you reap.	جیسا کروگے ویسا بھروگے -
74. Many a little makes a mickle.	قطرہ قطرہ دریا بن جاتا ہے -
75. To cast pearls before swine.	بھینس کے آگے بین بجانا -

76. A drowning man catches at a straw.	ڈوبتے کو تنکے کا سہارا -
77. Jack of all trades, master of none.	ہر فن مولیٰ -
78. Let sleeping dogs lie.	بھڑوں کے چھتے کو نہ چھیڑو -
79. An empty vessel makes much noise.	تھوتھا چنا باجے گھنا -
80. No cross, no crown.	کر مزدوری کھا چوری -
81. Nearer the church, farther from Heaven.	چراغ تلے اندھیرا -
82. Coming events cast their shadows before.	ہونہار بروا کے چکنے چکنے پات -
83. Let bygones be bygones.	گڑے مردے نہ اکھاڑو -
84. Ill got, ill spent.	مال حرام بود به بجائے حرام رفت -
85. Flood is thicker than water.	اپنا اپنا غیر غیر -
86. Hurry makes bad curry. Haste makes waste.	عجلت کام شیطان کا -
87. Gocd wine needs no bush.	مشک آنست که خود بوید نه که عطار بگوید -
88. Penny wise, pound foolish.	اشرفیاں لٹیں کوئلوں پر مہر -
89. Live in Rome and fight with the Pope.	دریا میں رهنا اور مگر مچھ سے بیر -
90. That is easier said than done.	کہنا آسان ہے اور کرنا مشکل -
91. Every cock fights best on his own dunghill.	اپنی گلی میں کتا بھی شیر ہے -
92. Self done, well done.	آپ کاج مہا کاج -
93. Blind of sight, called Mr. Bright.	آنکھوں کا اندھا نام نین سکھ -
94. Good mind, good find.	جیسی نیت ویسی مراد -
95. Beauty needs no ornament.	نہیں محتاج زیور کا جسے خوبی خدا نے دی -

96.	Great boast, small roast.	اونچی دکان پھیکا پکوان ۔
97.	Might is right.	جس کی لاٹھی آسی کی بھینس ۔
98.	Practice makes a man perfect.	مشق آدمی کو کامل بناتی ہے ۔
99.	It never rains but pours.	خدا چھپڑ پھاڑ کر دیتا ہے ۔
100.	Catch time by the forelock.	وقت کو ھاتھ سے نہ جانے دو ۔
101.	Much ado about nothing.	بات کا بتنگڑ بنانا ۔
102.	One good turn deserves another.	نیکی کا بدلہ نیکی ہے ۔
103.	I stout, thou stout, who will carry the dirt out.	میں بھی رانی تو بھی رانی کون بھرے گا پانی ۔
104.	An univited guest is seldom welcome.	بن بلایا مہمان بلائے جان ۔
105.	Think twice before you speak.	پہلے تولو پھر منہ سے بولو ۔
106.	Do not count your chickens before they are hatched.	ھنوز دلی دور است ۔
107.	To carry coal to New Castle.	الٹے بانس بریلی کو ۔
108.	A wolf in sheep's clothing.	منہ میں رام رام بغل میں چھری ۔
109.	To drive a lonely furrow.	ڈیڑھ اینٹ کی مسجد بنانا ۔
110.	To rob Peter, to pay Paul.	احمد کی پگڑی محمود کے سر ۔
111.	Is is never too late to mend.	ابھی کچھ نہیں گیا ۔
112.	When the cat is away the mice will play.	بلی چلی جائے تو چوہے ناچینگے ۔
113.	Death is doomsday.	آپ مرے جگ پرلو ۔
114.	Out of the frying pan into the fire.	آسمان سے گرا کھجور میں اٹکا ۔
115.	Self-praise is no recommendation.	اپنے منہ میاں مٹھو ۔

116. Silence is half-consent. — الخاموشی نیم رضا -

117. A single sinner sinks the boat. — ایک مچھلی سارے جال کو گندا کر دیتی ہے -

118. A pimple has grown upon an ulcer. — ایک کریلا دوسرا نیم چڑھا -

119. To kill two birds with one stone. — ایک پنتھ دو کاج -

120. Two of a trade seldom agree. — ایک میان میں دو تلواریں نہیں سما سکتیں -

121. A figure among the cyphers. — اندھوں میں کانا راجہ -

122. East or West, home is the best. — جو سکھ اپنے چوبارے نہ بلخ نہ بخارے -

123. Crying before you are hurt. — پیش از مرگ واویلا -

124. Health is better than wealth. — تندرستی هزار نعمت ہے -

125. Let us see which way the wind blows. — تیل دیکھو تیل کی دھار دیکھو -

126. He who seeks, finds. — جوینده یا بنده -

127. Face is the index of the mind. — چہرہ دل کا آئینہ ہے -

128. Prettiness dies quickly. — چار دن کی چاندنی اور پھر اندھیری رات -

129. Dainty and plenty. — چپڑی اور دو دو -

130. A guilty conscience needs no excuse. — چور کی ڈاڑھی میں تنکا -

131. Truth fears no examination. — سانچ کو آنچ نہیں -

132. The voice of people is the voice of God. — آواز خلق نقارۂ خدا -

133. A burnt child dreads the fire. — دودھ کا جلا چھاچھ پھونک پھونک کر پیتا ہے -

134. Better late than never.	دیر آید درست آید ۔
135. Truth is bitter.	سچی بات کڑوی لگتی ہے ۔
136. To build castles in the air.	ہوائی قلعے تعمیر کرنا ۔
137. Money makes the mare go.	دام بنائے کام ۔
138. First deserve, then desire.	حلوہ خوردن را روئے بائد ۔
139. Cut your coat according to your cloth.	جتنی چادر دیکھو اتنے پاؤں پھیلاؤ ۔
140. Where there is a will there is a way.	جہاں چاہ وہاں راہ ۔
141. His bread is buttered on both sides.	پانچوں گھی میں اور سر کڑھائی میں ۔
142. Something is better than nothing.	بھاگتے چور کی لنگوٹی بھلی ۔
143. Better to wear out than to rust out.	بیکار سے بیگار بھلی ۔
144. Spend and God will send.	شکر خور کو خدا شکر ہی دیتا ہے ۔
145. What cannot be cured must be endured.	قہر درویش بر جان درویش ۔
146. Do well, have well.	کر بھلا ہو بھلا ۔
147. Birds of a feather flock together.	کند ہم جنس با ہم جنس پرواز ۔
148. Easy come, easy go.	مال مفت دل بے رحم ۔
149. Riches have wings.	مایا ڈھلتی چھایا ۔
150. Rod is the logic of fools.	لاتوں کے بھوت باتوں سے نہیں مانتے ۔
151. Death with friends is a festival.	مرگ انبوہ جشن دارد ۔
152. Chips of the same block.	ایک ہی تھیلی کے چٹے بٹے ۔
153. Nip the evil in the bud.	گربہ کشتن روز اول ۔

PART III

Translation, Retranslation, Comprehension, Summarising, University and Board Question Papers

In the name of Allah,
the Beneficent and the Merciful !

CHAPTER I
TRANSLATION

Brush Up Your Grammar.

Tenses. Below are given some rules pertaining to the correct use of tenses. Though they are simple, it is their great importance which urges us to insert them here

A tense shows two things :

(*a*) **the time of an action,** (*b*) **its degree of completeness.**

1. The action may be done at the present time ; as, 'He reads a book.'

2. The action was done in the past time ; as, 'He read a book.'

3. The action will be done in the future time ; as, 'He will read a book.'

A Verb has three tenses—**Present, Past and Future.** These tenses have four forms :—

(1) Indefinite ; (2) Continuous ; (3) Perfect ; (4) Perfect Continuous.

Indefinite Tense

This tense is the simplest of all the tenses. The result of the action in this tense is unknown, nor is it in the process of completion as in the continuous tense.

Present Ind. Tense

He *beats* a dog. وہ کتے کو مارتا ھے -

Past Ind. Tense

He *beat* a dog. اس نے کتے کو مارا -

Future Ind. Tense

He *will beat* a dog. وہ کتے کو مارے گا -

Continuous Tense

The tense shows the continuity of action.

Present Continuous Tense

He *is beating* a dog. وہ کتے کو مار رھا ھے -

Past Continuous Tense

He *was beating* a dog. وہ کتے کو مار رھا تھا -

Future Continuous Tense

He *will be beating* a dog. — وہ کتے کو مار رہا ہو گا -

Perfect Tense

It shows that the event is in a complete or perfect state.

Present Perfect Tense

He *has beaten* a dog. — اس نے کتے کو مارا ہے -

Past Perfect Tense

He *had beaten* a dog. — اس نے کتے کو مارا تھا -

Future Perfect Tense

He *will have beaten* a dog. — اس نے کتے کو مارا ہو گا -

Perfect Continuous Tense

If the Perfect Continuous Tense, the action is being done or is continuous, but the degree of completion is perfect for example, "He has been absent for the last two months." (وہ پچھلے دو ماہ سے غیر حاضر ہے). In this sentence 'He' continuous to be absent. On the other hand, the action is perfect or complete, not indefinite. Therefore, this tense is called as combining the meaning of 'Continuous Tense' and 'Perfect Tense'.

This Tense has a further problem ; the use of **'Since'** and **'For'**.

'Since' is used before an expression denoting a *point of time* ; as, since Monday ; since June, 'For' refers to a period of time as ; for two hours ; for one week, etc.

Present Perfect Continuous Tense

He *has been absent* for the last two months. — وہ دو ماہ سے غیر حاضر ہے -

Past Perfect Continuous Tense

He *had been absent* for the last two months. — وہ دو ماہ سے غیر حاضر رہا تھا -

Future Perfect Continuous Tense

He *will have been absent* for two months. — وہ دو ماہ سے غیر حاضر رہا ہو گا -

Dependent Future Clauses

1. If you *do not do* my work, I *will punish* you. — اگر تم میرا کام نہیں کرو گے تو میں تمہیں سزا دونگا -
2. I *shall take* him with me, if *he is* at home. — اگر وہ گھر پر ہؤا تو میں اسے ساتھ لیتا جاؤنگا -

3. He *will work* better than you. وہ تم سے بہتر کام کریگا -

[Please note that the future tense has not been used in both the clauses. There is present tense in one clause and future tense in the Principal Clause.]

Can and Could.

(*A*) 'Could' is the past tense of 'Can' and is used in sentences which require the use of past tense, as :—

1. He told me that he *could not* reach the railway station due to rain. اس نے مجھے بتلایا کہ وہ بوجہ بارش اسٹیشن پر نہ پہنچ سکا -

(*B*) When the sentence expresses *condition or wish* we use the word *could* instead of *can*, as :

1. I wish I *could* help you ! کاش ! میں آپکی مدد کر سکتا -
2. *Could* you please help me ? کیا آپ میری مدد کر سکتے ھیں ؟

May, Can, Might.

'Might' is the past tense of 'may'. 'Can' expresses *ability or power* while 'may' expresses *permission*.

1. He *may* go. وہ جا سکتا ھے (اسے جانیکی اجازت ھے) -
2. He *can* go. وہ جا سکتا ھے (وہ جانیکی اجازت یا طاقت رکھتا ھے -)

'May' denotes *possibility*.

3. He *may* come today. وہ شاید آج آئے -

'May' expresses *wish* or *power*.

4. *May* he live long ! خدا اس کی عمر دراز کرے !
5. *May* he be ruined ! خدا اسے تباہ کرے !

'Might' is used to express *doubt*.

6. He *might* have seen me. ممکن ھے اس نے مجھے دیکھ لیا ھو -
7. He *might* stay here. شائد وہ یہاں ٹھہر جائے -

Should, Would, Ought.

'Should' denotes obligation, duty, or action that ought to have been done in the past, supposition, possibility, as :

1. You *should not waste* your time. (Obligation, duty). تمہیں وقت ظائع نہیں کرنا چاھئے -

2. You *should have reached* in time.	تمہیں وقت پر پہنچنا چاھئے -
3. If *it should* rain today, the wall *will fall.* (Possibility).	اگر آج بارش ھوئی تو دیوار گر جائیگی -

'Would' expresses *condition, uncertainty, wish, courtesy,* or *habit.*

4. *Had he* worked hard, he *would* have succeeded (Condition.)	اگر وہ محنت کرتا تو کامیاب ھو جاتا -
5. *Would* that the Quaid-i-Azam had lived a little longer ?	کاش! قائد اعظم کچھ عرصہ اور زندہ رھتے ؟
6. *Would* you do this for me ? (Courtesy).	کیا آپ میرے لئے یہ کام کرینگے ؟
7. The farmer *would* rise early and go to the fields. (Habit).	کسان صبح اٹھتا اور کھیتوں کو چلا جاتا -

'Ought' express *duty* and *obligation*, as :

8. You *ought* to obey your parents.	تمہیں اپنے ماں باپ کا حکم ماننا چاھئے -

Direct and Indirect Narration in Translation.

Sometimes the passage is dramatic, and two or more persons are talking with each other. You should translate such passages in the Direct form.

Where to translate by taking the sense. It is said, 'literal translation is not appreciated.' Keeping this in view, it has been seen that students generally take the sense of every sentence and then translate it. In this way, they try to escape several problems which the examiner has put in the paper. For example, under the pretext of avoiding literal translation, they change positive sentences into negative sentences which is not needed.

You are allowed to take the sense only when you find that there is no equivalent in English for the Urdu words, or there is some idiom or proverb which cannot be rendered into English properly without taking the sense. For example, آدھر میاں مسافر جس پر سفر کا بھوت سوار ھے گھر سے نکلے. Now (سفر کا بھوت) is an idiom, and its literal translation will be wrong. So, you can translate it as follows :

'Mr. Traveller, who had caught the travel-mania, left his house.'

EXERCISE 1

(الف) اسلم تم سے نفرت نہیں کرتا - ۲ - کیا وہ مدرسے نہیں جاتا ہے ؟
۳ - ہم تم سے نہیں بولتے -۴ - ایک بدمعاش دوسرے کا دل ضرور دکھاتا ہے[1] - اسے ایسا کرنے میں مزہ آتا ہے - ۵ - وہ کتے کے پیچھے بھاگ رہا ہے - ۶ - مالی پودوں کو پانی دے رہا ہے- ۷- ہم پتنگ اڑا رہے تھے- ۸ - اُستاد حاضری[7] لگا رہا ہو گا - ۹ میں نے اپنا کام ختم کر لیا ہے -۱۰ - کیا تمہارے دوست نے ابھی تک تمہارا روپیہ واپس نہیں کیاھے ؟ ۱۱- کیا تم نے کتاب واپس نہیں لی تھی؟

(ب) گڈریا[2] بھی بھاگتا ہوا اس کے پیچھے پیچھے چلا - آخر ایک جگہ کیا دیکھتا ہے کہ لڑکا بیٹھا روٹی کھا رہا ہے - اور کتا اس کے پاس کھڑا دیکھ رہا ہے - گڈریے نے لڑکے کو اُٹھا کر چھاتی سے لگایا[3] اور کتے کو بہت پیار کیا -

(ج) کسان جب کھیتوں میں جاتے ھیں تو بیلوں کو ھانکتے ہوئے گاتے جاتے ھیں - اُن کے گانے میں سوز[4] ہوتا ہے جو کہ سننے والے کو اپنی طرف کھینچ لیتا[5] ہے - صبح کے وقت اُن کے گانے خدا کی حمد و ثنا میں ہوتے ھیں - جو اُن کی روح کے آئینہ دار[6] ہوتے ھیں -

Vocabulary

1. To injure feelings. 2. Shepherd. 3. Embrace. 4. Pathos. 5. Attract. 6. Reflect. 7. Calling the rolls.

EXERCISE 2

(الف) ۱ - کیا تم نے امتحان میں نقل کی ؟ ۲ - وہ تین ماہ سے گم ہے -
۳ - میں آپکا انتظار بس سٹینڈ پر کر رہا تھا - ۴ - میں جون سے مری میں تھا - ۵ - اگر وہ گھر پر ہوتا تو تمہیں ضرور ملتا - ۶ - اگر تم امتحان کے لئے مناسب تیاری نہیں کرو گے تو فیل ہو جاؤ گے - ۷ - کیا تم شام تک واپس نہیں آجاؤ گے ؟ ۸ - کاش ! آج والد صاحب زندہ ہوتے -

(ب) یہ زمزمہ ہے - اور یہ سیدھی سڑک مال روڈ ہے - ہم جاتے ہوئے یہاں سے بھٹک[6] گئے تھے اس لئے یہ تکلیف[7] اُٹھانی پڑی - اگر ہم دائیں کو نہ مڑتے تو یقیناً اپنی منزل مقصود[8] تک جا پہنچتے - کوئی بات نہیں[1] یہ سمجھ لیں گے کہ آج خوب سیر کر لی -

(ج) نواب صاحب چائے پی چکے تھے اور صوفے پر لیٹے ہوئے تھے - نوکرانی نے میرے آنے کے متعلق اطلاع دی - فرمانے لگے - ''بلائیے''- میں کمرے میں داخل ہؤا تو وہاں کی کائنات بدلی[2] ہوئی تھی - جہاں اس سے پیشتر تکئے[3] غالیچے[4] اور دوسرے عیش کے سامان[5] تھے وہاں اب صرف ایک ٹوٹے ہوئے صوفے کے علاوہ کوئی اور شے نہیں تھی-

Vocabulary

1. Does not matter. 2. Totally changed. 3. Pillows. 4. Carpets. 5. Goods of luxury. 6. Went astray. 7. Botheration. 9. Destination.

EXERCISE 3

طارق میرا ہم عمر[1] اور ہم جماعت ہے وہ اول نمبر کا شریف[2] لڑکا ہے۔ ہم گہرے دوست[3] ہیں - وہ میرا بچپن کا ساتھی ہے - اس کا باپ محکمۂ تعلیم میں ملازم ہے - اس کا مکان ہماری ہمسائیگی[4] میں ہے - وہ ہماری جماعت کے بہترین لڑکوں میں شمار ہوتا ہے - سب اُستاد اسے اچھا سمجھتے ہیں اور وقتاً فوقتاً[6] اس کی حوصلہ افزائی کرتے ہیں - وہ پڑھائی میں سب سے اول[7] ہے اور کھیل کے میدان میں ممتاز حیثیت[8] رکھتا ہے - وہ ھاکی اور فٹ بال کا اعلیٰ کھلاڑی[9] ہے - انگریزی اور حساب میں طاق ہے[10] - سائینس میں اس نے انعام بھی حاصل[11] کیا - میٹرک کا امتحان امتیازی[12] حیثیت سے پاس کیا تھا - طارق کو تصویر کشی اور باغبانی سے خاص لگاؤ[13] ہے اور فضول[14] مشغلوں میں وہ اپنا قیمتی وقت ضائع نہیں کرتا - وہ مجلس کے آداب[15] سے خوب واقف ہے اور برے لڑکوں کی صحبت سے الگ رہتا ہے۔[16] وہ خدا پرست[17] اور نمازی[18] ہے اور اسلام کے اصولوں[19] کی سختی سے پابندی کرتا ہے۔ وہ پرلے درجے[20] کا حیا دار انسان ہے اور چھوٹے بڑے[21] اس کی تعریف میں رطب اللسان ہیں - وہ نہایت ھی خوش وضع خوش قطع[22] اور خوش اخلاق لڑکا ہے - جس کو اس سے واسطہ پڑتا[23] ہے اس کا گرویدہ ہو جاتا ہے - ہم رات گئے دیر تک اکٹھے پڑھائی کرتے ہیں -

Translation

Tariq is my class-fellow (class-mate), as well as, *age-fellow*[1]. He is a *thorough*[2] gentleman. We are *close* (*intimate*[3], fast, bosom) friends. He has been my companion from childhood. His father is serving in the Education Department. His house is situated in our *neighbourhood*[4]. He is one of the *front-rank*[5] students of our class He is in the good books of his teachers. They keep encouraging him *every now and then.*[6] He *tops*[7] the class in studies. He is a *leading*[8] figure in the field of sports. He is an *A One hocket*[9] and footballer. He is *well-versed*[10] (well up) in English and Mathematics. He *bagged*[11] a prize in Science. He passed his Matriculation Examination with *distinction*[12]. Tariq has a *keen interest*[13] in painting and gardening. He does not waste his precious time in *idle pursuits*[14]. He is conversant with (aware of) social *etiquette*[15] and keeps bad company at *arm's length*[16] He is *a godly*[17] and *praying*[18] youug man and strictly follows the *tents*[19] of Islam He is modest *to the backbone*[20]. He is admired by *all and sundry*[21]. He is a *well cut and presonable*[22]. figure with courteous habits. He is beloved of all who *come in contact with*[23] him. We study together till late into the night.

EXERCISE 4

ایک دفعہ مجھے بذریعہ لاری منٹگمری جانے کا اتفاق ہوا ۔خوش قسمتی سے لاری کی نشست پہلے ہی سے بک کرا لی[1] تھی ورنہ ناکامی کا منہ[2] دیکھنا پڑتا ۔ لاری مسافروں سے کھچا کھچ بھری ہوئی[3] تھی ۔ بلکہ زائد لدی[4] ہوئی تھی ۔ مسافر آپس میں گپیں ھانکتے اور مذاق[5] کرتے چلے جا رہے تھے ۔ لاری پوری رفتار پر دوڑ رہی[6] تھی اور ابر آلود فضا میں ٹھنڈی ہوا کے تھپیڑے بہت ہی پُر لطف تھے ۔ ھلکی ھلکی بوندا باندی[7] ہو رہی تھی ۔ تمام راستہ غبار آلودہ[8] تھا کیونکہ سڑک کے دائیں بائیں کی زمین ریتلی اور گرد آلود[9] تھی اور آندھی کی طرح فضا میں دھندلاھٹ پھیل[10] جاتی تھی ۔ ہم نے نصف راستہ طے[11] کر لیا تھا کہ ایک موٹر عبور[12] کرتے ہوئے ڈرائیور کا لاری پر قابو نہ رہا ۔ وہ سڑک کے کنارے ایک درخت سے ٹکرائی اور آلٹ[13] کر ایک گڑھے میں جا گری ۔ تیز رفتاری کی وجہ سے پہیہ پھسل[14] گیا تھا ۔ دو مسافر موقعہ پر[15] ھلاک ہو گئے ۔ کئی مسافروں کو شدید زخم آئے[16] ۔ زخمیوں کو قریبی[17] ھسپتال میں لے جایا گیا لیکن دو اور زخمی جانبر[18] نہ ہو سکے ۔ جن مسافروں کو معمولی زخم آئے تھے ان کو فوری طبی امداد[19] کے بعد چھوڑ دیا گیا ۔ پولیس موقعہ پر[20] پہنچ گئی ۔ ڈرائیور کو حراست میں لے لیا گیا ۔ باقی مسافروں کو ایک دوسری بس میں منتقل کر دیا گیا ۔ خدا کا لاکھ لاکھ شکر ہے کہ میں بال بال بچ[23] گیا ۔

Translation

Once I happened to travel to Montgomery by bus. Luckily, I had got one seat *reserved in advance*[1] or I would have *missed*[2] the bus. The bus was *packed to capacity*[3], nay it was *overloaded*[4]. The passengers were *gossiping and cracking*[5] jokes. The lorry *raced*[6] on, at full speed. The atmosphere was cloudy and the cool droughts of wind were so pleasant It was *drizzling*[7]. Still the road was *dusty*,[8] as the ground right and left was sandy and *dust-swept*[9] This made the path *misty*[10] with clouds of dust. We had *covered*[11] about half the journey, when the driver lost control of the bus while *rounding a corner*[12] (negotiating a turn). The lorry struck against a roadside tree, *turned*[13] turtle and rolled into a ditch. The wheel had *skidded*[14] because of high speed. Two of the passengers died on the *spot*[15]. Many passengers were *seriously*[16] injured. The injured were immediately rushed to the *neighbouring*[17] hospital, but two more passengers *succumbed to their injuries*[18] on the way. Those who had received minor injuries were discharged on the spot after *first-aid*[19] (medical treatment). The police *arrived at the spot*[20]. The driver was taken *into custody*[21]. The rest of the passengers were *transferred to*[22] another bus. Thank God, I had a *narrow escape*[23].

EXERCISE 5

کتابیں بے بہا نعمت[1] ہیں - وہ انسان کے کئی صدیوں کے تجربات[2] کا نچوڑ[3] ہیں - وہ ایک بیش قیمت ورثہ[4] ہیں جو تہذیب نے انسان کو بخشا ہے - تف[5] اس آدمی پر جو ان سے فائدہ آٹھانے میں غفلت برتتا ہے - یہ علم و قوت کا سر[6] چشمہ ہیں - یہ ہر موضوع[7] پر ہمیں معلومات مہیا کرتی ہے - اس طرح ہمارے دماغ کو وسیع اور منور[8] کرتی ہیں - یہ دولت سے زیادہ قیمتی ہیں - بعض کتابیں اپنے ہم وزن سونے سے بھی زیادہ قیمتی ہوتی ہیں - سب سے بڑھ کر[10] وہ ہماری بہترین دوست ہیں جو مصیبت میں ہمیں تسلی اور تشفی[11] دیتی ہیں - اور خوشی اور آسودگی کے وقت ہمیں متانت[12] اور سنجیدگی کا سبق دیتی ہیں جب مصیبت میں ہمارے دوست یا نزدیکی رشتہ دار[13] ہمارا ساتھ چھوڑ[14] دیتے ہیں تو کتابیں ہماری ڈھارس[15] بندھاتی ہیں - اور صورت حال[16] کا حوصلے اور جرأت سے سامنا کرنے میں مدد دیتی ہیں - جب رنج و الم کے بادل ہماری دنیا کو تاریک بنا[17] دیتے ہیں تو یہ ہمارا ساتھ نہیں چھوڑتیں[18] بلکہ سچے دوست کی طرح ہماری مدد کرتی ہیں ایکن کتابوں کے انتخاب میں نہایت احتیاط سے کام لینا ضروری ہے بعض کتابیں بچھو[19] سے زیادہ خطرناک اور سانپ سے زیادہ زہریلی ہوتی ہیں - ان سے پرہیز کرنا[20] لازم ہے -

Translation

Books are a great *blessing*[1] (boon). They are the *crux*[2] (essence) of man's experience *of ages*[3] (centuries). They are a precious *heritage*[4] of civilization to mankind. *Woe*[5] to the man who neglects the advantages thus offered. Books are a *source*[6] of power and knowledge. They give us information on all *topics*[7], and thus *enlighten*[8] our minds. Books are more valuable than *riches*[9]. Some books are worth much more than their weight in gold. *Above*[10] all, they are our best friends and comfort and *console*[11] us in times of distress (difficulty). They teach us *to be sober*[12] and self-possessed in times of prosperity When our *kith*[13] and kin turn *their backs upon*[14] us in hour of misfortune, books alone *inspire us with courage*[15] and assist us in facing the *ordeal with*[16] firmness of mind. When the clouds of grief and sorrow *darken our*[17] days, they do not *desert*[18] us. They stand by us like true friends. But extreme care is needed in the choice of books. Some books are more dangerous than *scorpions*[19] and more poisonous than snakes. It is most essential to *avoid them*[20].

EXERCISE 6

یہ سائنس ہی کا طفیل ہے کہ دنیا آج ترقی[1] کرتی جا رہی ہے - دنیا میں ایک عظیم انقلاب رونما ہو گیا ہے - اور نت نئے عجائبات ظہور پذیر ہو رہے ہیں - سائنس نے انسان میں خود اعتمادی پیدا کر دی ہے اور اس نے ہر چیز پر غلبہ[4] حاصل کر رہا ہے - یہ سائنس ہی کی برکت ہے کہ فاصلے قطع[5] ہو گئے ہیں- طویل سفر جن پر بہت دن لگتے تھے اب گھنٹوں میں طے ہوتے ہیں- ریل -

کار - اور ہوائی جہاز نے سفر کے شوق کو ہوا دی[5] ہے اور فاصلوں کو کم کر[6] دیا ہے - خبر ٹیلیفون - تار برقی اور لاسلکی کے ذریعے آناً فاناً دنیا کے ایک سرے سے دوسرے سرے تک پہنچائی جاتی ہے - ٹیلی ویژن کی بدولت[7] ہم تقریر سننے کے ساتھ ساتھ مقرر کو بھی ہزاروں میلوں سے دیکھ سکتے ہیں - لاسلکی[8] اور تیز رفتاری کے باعث ملک ایک دوسرے کے قریب ہو گئے ہیں - دور افتادہ[9] ملکوں میں اب رابطہ[10] بڑھ گیا ہے اور تعلقات استوار ہو گئے ہیں - انسان انسان کے قریب تر ہو گیا ہے اور یہ سائنس کی عظیم خدمت ہے- ریڈیو تفریح[11] طبع کے علاوہ ذریعہ تعلیم بھی ہے - سینما دل بہلاوے کا سامان ہے - برق ہمارے گھر کی خادمہ[12] ہے - ہمارے کمروں کو گرم کرتی ہے، پنکھے چلاتی ہے، شہروں میں اجالا[13] کرتی ہے، بھاری بھر کم کلیں چلاتی ہے اور لمبے فاصلوں کو چند گھنٹوں میں طے کراتی ہے - اس کے ذریعے سے آسانی سے ہوا میں پرواز کر سکتے ہیں - سمندر کے نیچے جا سکتے ہیں، پہاڑوں کو اڑا[14] سکتے ہیں- دریاؤں کو پلٹ[15] سکتے ہیں ، کئی منزل[16] بلند عمارتیں کھڑی کر سکتے ہیں - اپنے آباؤ اجداد کے وقت کی نا ممکن باتوں کو ممکن بنا سکتے ہیں -

Translation

It is due to Science alone that the modern world is taking rapid *strides*[1] towards progress. A great revolution has taken place all over the world. New wonders *are coming to light*[2], day by day. Science has created *self-confidence*[3] in man and he is *dominating*[4] everything. Science has shortened distances and has quickened travel. A journey which took days and weeks before, is now covered in hours. Rail, car, and aeroplane have made the world *travel-minded*[5] and *diminished*[6] space. News can be flashed across the world in no time by virtue of telephone, telegraph and wireless. *Thanks to*[7] television, we can see the speaker across handreds of miles apart from hearing his voice. Due to *wireless*[8] and swift transport, *countries*[9] of the world have come closer. Distant countries have been linked and ties of friendship between *far-flung*[10] countries have been tightened. Man has come closer to man and this is science's great service to mankind. Radio is a source of instruction as well as *amusement*[11]. The cinema entertains us Electricity is our *handmaid*[12] at home—it heats our stoves, moves our fans, *illuminates*[13] our cities, works heavy and gigantic machines. Science helps to cover long distances in a few hours, makes us fly easily in the air, dive into the remotest depths of the sea, *blow up*[14] the moutains, *bridge*[15] the rivers and build the *sky-scrapers*[16]. In short, we can turn the impossible of the past into possible today.

EXERCISE 7

آدھی رات[1] کا وقت تھا - آسمان پر سیاہ بادل چھائے ہوئے تھے - تارے منہ چھپائے ہوئے - گھٹا ٹوپ[2] اندھیرا تھا - ہاتھ[3] کو ہاتھ سجھائی نہیں دیتا تھا - ہوا سائیں سائیں[4] کر رہی تھی - درختوں کے پتے کڑ کڑ[5] کر رہے

لھے - گلیاں اور بازار سونے پڑے تھے - کہیں کہیں بجلی یا لیمپ کا کھمبا[7]
نظر آتا تھا مگر اس کی روشنی نہایت مدھم محسوس ہوتی تھی - لوگ دروازے
بند[8] کر کے گھروں کی چار دیواری میں آرام کر رہے تھے - گویا ایک ہو کا[9]
عالم تھا جیتا شہر، شہر خموشاں[10] معلوم ہوتا تھا۔ البتہ کہیں سے الو کی چیخ[11]
اور کتے کے رونے[12] کی آواز آتی تھی - دل سینے میں دھلا[13] جاتا تھا - ایسا
معلوم ہوتا تھا کہ شہر پر بھوتوں کا قبضہ[14] ہے - ایسے خوفناک وقت میں قاتل
ایک ہاتھ میں پستول دوسرے ہاتھ میں خنجر پکڑے گھات[15] سے باہر نکلا
اور سیٹھ صاحب کے مکان کا جائزہ[16] لیا۔ مکمل سکوت تھا اس نے چور دروازے[17]
کو آہستگی کے ساتھ کھولا اور سیٹھ کی خواب گاہ کی طرف دبے پاؤں[18] چلا -
سیٹھ جی دنیا و مافیہا سے بے ہوش[19] خواب خرگوش کے مزے لے رہے تھے -
تجوری کی چابی ان کے گلے میں لٹک رہی تھی - قاتل نے خنجر کا بھرپور وار[20]
کیا اور سیٹھ جی 'ہائے'[21] کہہ کر ٹھنڈے ہو گئے۔ ایک معاملہ چشم زدن[22] میں
ختم ہو گیا - قاتل نے چابی سنبھالی اور تجوری میں سے تمام خزانہ نکال لیا[23]
اور چوری[24] جس راستے سے آیا تھا اسی راستے سے واپس لوٹ گیا[25] اور
تاریکی میں گم ہو گیا -

Translation

It was the *dead*[1] of night. The sky was overcast with dark clouds. The stars lay hidden too. It was *pitch dark*[3]. Nothing was visible even from *close quarters*[3]. The wind was *sighing*[4] and the leaves of the trees *rustled*[5] noisily. Streets and bazars lay *deserted*.[6] Here and there an electric pole or *lamp post*[7] was visible but its light was dim. The whole world lay sound asleep within the four walls of their houses after having *bolted*[8] the doors. The scene was *hushed*[9], so to say. The living city looked like a *graveyard*.[10] Albeit, the *hooting*[11] of an owl or the *howl*[12] of a dog broke the silence every now and then. One's heart *sank within*[13] one-self. It seemed as if ghosts and evil spirits *held their sway*[14] over the city. At such a dreadful hour, the Killer came out of his *ambush*,[15] armed with a pistol in one hand and a dagger in the other. He quietly *surveyed*[16] the Seth's house from the outside, but all was quiet. He opened the *back door*[17] of the house slowly and *advanced on tiptoe*[18] to the Seth's bedroom. The Seth lay fast asleep, *oblivious*[19] of the world. The key of the safe hung from round his neck. The murderer *plunged*[20] his dagger into the Seth's body, who died on the instant uttering a low *moan*[21]. All this happened in the *flash of a moment*[22]. The murderer, then, took hold of the key and *relieved*[23] the safe of all its treasure. Then he *stealthily*[24] *retreated his steps*[25] the way he had come and disappeared into the darkness.

EXERCISE 8

بہار سب موسموں سے زیادہ حسین اور خوشگوار موسم ہے - یوں تو
موسموں کا چکر[1] سال بھر چلتا رہتا[2] ہے۔ لیکن بہار کے آتے ہی[3] فطرت کا رنگ
بدل جاتا ہے[4]۔ فضا کتنی دلکش اور زمین کتنی رنگین[5] نظر آتی ہے۔ سبزہ[6] ہر جگہ

پھیلا ہوا نظر آتا ہے - گویا کسی نے سبز مخمل کا فرش بچھا[7] دیا ہو اور
رنگ برنگ[8] کے پھول ہوا میں لہلہاتے[9] ہیں - غنچے چٹکتے ہیں - کلیاں پھول[10]
بنتی ہیں اور شاداب پھولوں[11] سے ٹہنیاں لد جاتی ہیں - پرندے ہوا میں رقص[12]
کرتے ہیں، نغمہ سرائی[13] کرتے ہیں جسے سن کر انسان وجد میں[14] آ جاتا ہے -
فطرت کے نظارے نہایت دلفریب ہوتے ہیں - پہاڑ اور وادیاں سر سبز
و شاداب نظر آتی ہیں - فضا میں گویا زندگی کی نئی لہر دوڑ جاتی ہے[14]
جیسے کسی نے مردہ جسم میں روح پھونک دی ہو - آسمان صاف، ہوا خنک،
روح پرور[16] فضا مہکی[17] ہوئی، گویا دنیا ہی میں جنت کا نظارہ نصیب ہو جاتا ہے -
بادلوں کا نام و نشان[18] نہیں ہوتا پسینے میں شرابور کر دینے[19] والی یا جسم
کو جھلسا دینے[20] والی گرمی کا پتہ نہیں - کپکپا دینے والی[21] سردی کوسوں
دور ہوتی ہے اور انسان خوش و خرم زندگی کے مزے لیتا ہے - درختوں پر
کونپلیں[22] پھوٹتی ہیں - ٹہنیاں پھلوں سے لد جاتی ہیں اور خدا کی خدائی[23]
اور اس کے ہر جائی[24] ہونے کا احساس غالب آ جاتا ہے -

Translation

Spring is the sweetest of all the seasons. Of course, the *cycle*[1] of seasons *goes on revolving*[2] throughout the year but with the *advent*[3] of spring, Nature *turns over a new leaf*[4]. The atmosphere is so beautiful and the earth so *colourful*[5]! *Verdure*[6] spreads everywhere as if the earth were *carpeted*[7] with green velvet. *Multicoloured*[8] flowers *wave their*[9] heads in the air. Buds open and *burst into blooms*[10]. Branches become covered with *blossoms*.[11] Birds dance and *skip*[12] in the air. They sing *melodious*[13] songs which *move one to ecstacy*[14]. The scenery of Nature looks so charming. Valleys and hills look bright and beautiful. A wave of freshness *pervades*[15] the atmosphere as if a new life has been breathed into it. The sky is clear, the air cool and *bracing*[16], and the atmosphere full of sweet *aroma*[17]. In short, we have a glimpse of the paradise in this very world. There is *no sign of*[18] clouds. The *sweltering*[19] and *scorching*[20] heat of summer is no more. The *shivering*[21] cold of icy winter is dead and gone. Man enjoys a happy life. *Shoots*[22] of green break out on the trees, the branches become heavily laden with fruits and flowers. At this moment, Man is reminded of a Divine *omnipotence*[23] and *omnipresence*[24].

EXERCISE 9

جمہوریت[1] اور مطلق العنانی[2] حکومت کی دو مختلف صورتیں[3] ہیں جمہوریت
کے معنی بہت سوں کی حکومت لیکن امریکہ کے ایک سابقہ صدر نے جمہوریت
کی تعریف مندرجہ ذیل الفاظ میں کی ''عوام کی حکومت، عوام کی خاطر، عوام
کے ہاتھوں'' - جمہوریت پارلیمانی[4] طرز کی حکومت ہوتی ہے جس میں
عوام اپنے نمائندے[5] انتخاب کر کے بھیجتے ہیں جس میں ہر بالغ مرد اور
عورت ووٹ دینے کا حق رکھتا ہے اور آزادی سے اپنی رائے کا اظہار کر سکتا
ہے - مخالف پارٹی پر کوئی ممانعت[6] یا پابندی[7] نہیں - مطلق العنانی ایک

واحد شخص کی حکومت ہوتی ہے جو مختار کل[8] ہوتا ہے - اور سلطنت کے تمام امور کا کرتا دھرتا[9] ہوتا ہے - وہ آزادی رائے[11] کو برداشت[12] نہیں کر سکتا - کوئی مجلس یا ایوان اسکی لامحدود آزادی کو گھٹا یا روک[12] نہیں سکتا - وہ لامحدود اختیارات[13] کا مالک ہوتا ہے - وہ کسی کے سامنے جواب دہ[14] نہیں ہوتا - وہ من مانی کرتا ہے - رائے عامہ اسکے معاملات پر تنقید یا مخالفت[15] نہیں کر سکتی - جمہوریت ایک عمدہ طرز حکومت ہے - ہر فرد واحد اس خیال کو لئے ہوتا ہے کہ میں انتظام[17] حکومت میں ہاتھ رکھتا[16] ہوں یا اسمیں میری آواز کو بھی دخل ہے - آزادی تقریر اور شخصی آزادی حاصل ہے - حکمران طبقہ پر اُسے تنقید کرنے کا حق حاصل ہے - وہ اپنے جذبات کا بلا خوف اظہار کر سکتا ہے - اس طرز حکومت میں کوئی ظلم و تشدد[18] نہیں - یہ حکومت واقعی عوام کی بہبودی کے لئے ہے اور اس وجہ سے مقبول ہو رہی ہے اور بڑی بڑی سلطنتیں اسی کو اختیار کر رہی ہیں -

Translation

Democracy[1] and *dictatorship*[2] are two different *forms*[3] of government. Democracy means the rule of many. But a late President of America defined democracy as "a government of the people, for the people, by the people". Democracy is a *parliamentary*[4] form of government in which the people select their *representatives*[6]. Everybody has a right to vote and thus express his opinion with freedom. The Opposition is under no *bar*[6] or *restriction*[7]. Dictatorship is the rule by one who *enjoys absolute authority.*[8] He is *all in all*[9] in the administration of state affairs. He can *brook*[10] no freedom of *vote*[11]. No House of Representatives and no Parliament can *curb his*[12] absolute freedom. He enjoys *unlimited*[13] powers. He is not *answerable*[14] to anybody. He has his own way in everything. Public opinion cannot oppose or *criticise*[15] him. Democracy, on the other hand, is a higher form of government. Every individual thinks that he *has a hand*[16] in the *conduct*[17] of administration or a say in the matter. He enjoys personal freedom as well as freedom of speech. He has a right to criticise the ruling party. He can voice his feelings fearlessly. There is no question of *tyranny or oppression*[18] in this form of government which is constituted merely for the good of the people. That is why democracy is becoming popular and the biggest States of the world are adopting this form of government.

EXERCISE 10

بہن بھائی کی باتیں سنکر ماں بولی - بیٹا جس بات میں وہم[1] ہو اسے کرنے سے کیا حاصل ؟ دو دن باقی ہیں خیر سے[2] کل سدھارنا -

جعفر نے کہا یوں تو میں آپ کا حکم بجا لانے سے انکار نہیں[3] کرتا - مگر اماں مجھے یہ جہالت[4] کی باتیں اچھی نہیں معلوم ہوتیں - پرسوں دیوار[5] پر کوا بولا تو آپ نے کہا کہ آج تو کوئی مہمان ضرور آئے گا - بھلا بتائیے - اس دن سے آج تک کوئی مہمان ہمارے گھر آیا -

کل قمیض کے لئے کپڑا لایا کہ امتحان کے موقع پر[5] ایک قمیض سل جائے
تو اچھا ہے - آپا نے کہا آج منگل ہے - ہر گز قطع نہیں[6] کروں گی -

Translation

After listening to the talk between the brother and the sister, the mother spoke out, "Sonny, what is the use of doing what appears to be *omnious and clouded*[1]. There are still two days to go ; you may leave *in peace*[2] tomorrow."

Jafar replied, "Mother, *I dare not disobey*[3] you. Yet such shows of *ignorance*[4] do not appeal to me. The day before yesterday when a crow cawed after *perching*[5] on the wall, you said that a guest would come that day. May I know, if any guest has come ever since ? Yesterday, thinking of having on new shirt on the occasion of examination, I brought some shirting cloth. Sister said that she would not cut *it to measure*[6] that day because it was Tuesday."

EXERCISE II

میں گیارہ سال ہی کا تھا کہ میرا باپ مر گیا[1] اور قصبے میں ہمارے لئے
دلچسپی[2] کی کوئی ایسی بات نہ رہی جہاں میرا باپ ڈاکٹر تھا[3] - میں والدین کا
اکلوتا[4] بچہ تھا- ماں نے پیرس منتقل[5] ہونے کا فیصلہ کر لیا جہاں میری تعلیم
بہتر طریقے سے ہو سکتی تھی - ہم نے پیرس[6] میں ایک چھوٹا سا فلیٹ[7] کرائے
پر لے لیا جہاں میری ماں کی ایک بیوہ سہیلی[8] بھی آ کر ہمارے ساتھ رہنے لگی-
وہ ماں کی طرح نیک دل اور سادہ عورت تھی - چند دنوں میں وہ ہمارے گھر
کی ایک اہم جزو[9] بن گئی - میں اپنے دیگر رشتہ داروں کے بارے میں بہت کم
جانتا تھا- مجھے جس سے زیادہ تعلق رہا تھا وہ میرے چچا، ایک ڈاکٹر اور خالہ
تھے جو نارمنڈی کے ایک قصبہ میں رہا کرتے تھے - چچا کا ایک لڑکا رابٹ اور
دو لڑکیاں جیولیٹ اور ایلیا تھیں- جیولیٹ مجھ سے ایک سال چھوٹی[10] اور ایلیا
چار سال بڑی تھی - رابرٹ مجھ سے کافی چھوٹا تھا - میں جب ابا کی زندگی
میں چچا کے ہاں جایا کرتا تھا تو رابرٹ سے زیادہ مجھے ایلیا سے کھیلنے کا
موقع[11] ملتا تھا - رابرٹ خاموش طبع[12] بد مزاج[13] لڑکا تھا -

Translation

I was only eleven years old when my father *passed*[1] away. There was *nothing of interest*[2] for us in the subtown, where my father had been a *medical practitioner*[3] I was the *only*[4] son of my parents. Mother

decided to *move to*[5] Paris, where I could be better educated. We *rented*[6] a small *flat*[7] in Paris, where a *widow*[8] friend of my mother arrived and started living with us. Like mother, she was good at heart and simple. After a few days, she became an *important*[9] member of our family. I had little information about my other relatives. The people with whom we were closer were my uncle, a doctor and mother's sister, who were living in a village in Normandy. Uncle had a son named Robert, and two daughters, Juliet and Elia by name. Juliet was *younger to me*[10] by one year, and Elia was my senior by four years. Robert was quite younger to me. In the lifetime of my father whenever I used to go to see uncle, I used to get better *opportunities*[11] to play with Elia than with Robert. Robert was *taciturn*[12] and a *bad tempered*[18] boy.

EXERCISE 12

صبح ہوئی[1] آرزوؤں اور تمناؤں کا سورج بڑی آب[2] سے نکلا - سب لڑکے خوش و خرم اپنے گھروں سے امتحان دینے[3] کے لئے چل پڑے - اظہر بھی اپنے کاغذ اپنی جیب میں رکھ کر خوشی خوشی امتحان دینے جا رہا تھا - پرچہ تقسیم[4] ہوا - اس میں وہی سوال تھے جو کہ اظہر نے اپنے کاغذ[5] پر لکھ رکھے تھے وہ اس کو دیکھ کر پھولا نہ سمایا[6] اور نہایت احتیاط سے[7] اپنا خفیہ کاغذ نکالا اور اپنی کاپی کے نیچے رکھ کر جواب لکھنے شروع کر دئے - ابھی وہ مشکل سے تین سوال ہی کر پایا[8] تھا کہ سپرنٹنڈنٹ صاحب کی نگاہ اس پر پڑی - انہوں نے خود[9] آ کر اظہر سے پرچہ چھین[10] لیا اور ساتھ ہی خفیہ کاغذ بھی- وہ باہر آ کر خوب رویا[11] اور اچانک[12] ہی اس کے کان میں اس کے ابا جی کی آواز گونجی[13] -

"کیا ہوا بیٹا رو کیوں رہے ہو ؟ جلدی کرو پانچ بج چکے ہیں اور سات بجے پرچہ شروع ہو جائیگا - وہ بڑبڑا کر اٹھا اٹھتے ہی سب سے پہلے میز پر سے وہ کاغذ پھاڑ ڈالے جو کہ اس نے نقل کے لئے تیار کئے تھے-

Translation

The day *dawned*[1]. The sun of hopes and desires rose with great *splendour*[2]. All the boys left their houses happily *to take their examination*[3]. Azhar with the written sheets in his pocket, went happily to take the examination. The question papers were *distributed*[4]. The paper contained the same questions whose answers Azhar carried on his *sheets*[5]. He was *overjoyed*[6] at this, and with great *care*[7], he drew the hidden sheets from his pocket, and placing them under his answer book started copying the answers. He had hardly *copied*[8] three answers, when the Superintendent saw him, and he *personally*[9] *snatched*[10] the answer book from him along with the hidden sheets. He came out and wept *bitterly*[11]. *All of a sudden*[12], his father's voice *rang*[13] in his ears

"What has happened, Sonny, why are you weeping ? Be quick. The clock has struck five and the exam is to begin at seven" *Non-plussed*[4] he got up, and the first thing he did was to tear up the sheets he had written for the purpose of copying in the examination.

EXERCISE 13

تاریخ کے اوراق قوموں کے عروج و زوال[1] کی داستانوں سے بھرے پڑے ھیں لیکن اسپین میں اسلامی طاقت کی تاریخ ان سب سے زیادہ عجیب اور اثر انگیز[2] ھے - اسپین کے مسلمان جنھیں یورپ کے لوگ 'مورز' کے نام سے یاد کرتے ھیں- اپنے عروج کے زمانہ[3] میں متمدن دنیا کے رھنما سمجھے جاتے تھے - قرطبہ اور غرناطہ میں ان کی بنائی ھوئی عمارتوں کے کھنڈر[4] آج بھی ان کی عظمت رفتہ کے گواہ[5] ھیں ان کے دور[6] میں اسپین کو جو خوشحالی اور ترقی میسر تھی - وہ اسے اس وقت بھی نہ حاصل[7] ھو سکی جب اس کے خزانے نئی دنیا کی دولت سے بھر رھے تھے - آندلس کا صوبہ جے مور حکمرانوں کے زمانہ میں "مغرب کا باغ" کہا جاتا تھا مسلمانوں کے ملک سے نکالے جانے کے بعد ایسا ویران ھو گیا کہ پھر بس نہ سکا - علوم و فنون میں بھی انہوں نے وہ درجہ حاصل کر لیا تھا کہ جدید فلسفہ اور سائنس کی کوئی تاریخ آن کارناموں کے ذکر کے بغیر مکمل نہیں ھو سکتی -

Translation

The pages of history are filled with stories of the *rise and fall*[1] of nations. But the history of the Muslim Empire is Spain is the most extraordinary and *moving*.[2] The Muslims of Spain who are called the 'Moors' by the Europeans, were regarded as leaders of the civilized world in the *prime*[3] of their reign. The *ruins of their edifices*[4] in Cordova and Grenada bear *witness*[5] to their past grandeur even today. The prosperity which Spain enjoyed under their *regime*[6] could not be *revived*[7] even at the time, when her treasures were being stuffed with riches from America. Andalusia which was called 'the Garden of West" in the days of the Moorish rulers,became so deserted that after the *expulsion*[8] of the Muslims it could not be *established*[9] again. In art and knowledge also, they achieved such heights that no history of modern philosophy and science can be complete without a mention of their achievements.

EXERCISE 14

اس بحالیات[2] کے کام کو پوری طرح سے جانچنے[1] کے لئے ھم نے پہلے کچھ کچے مکانات اور جھونپڑیوں والے قصبات[3] کو دیکھا جو اس کام سے ابھی مستفید نہیں ھوئے - ھم انہیں ابھی بھول نہیں جائیں گے - ایک گاؤں میں جس کی آبادی بارہ ھزار تھی ھر جھونپڑی[4] میں گلا گھونٹنے والی[5] غربت رھائش[6] پذیر تھی- وھاں کمزور[7] لوگوں پر مکھیوں کے انبار[8] تھے جو خاموشی سے ٹکٹکی باندھ

کر ہماری طرف دیکھ رہے تھے ۔ حتیٰ کہ کتے اتنے کمزور[9] تھے کہ ہم پر
بھونکے تک نہیں ۔ ہمارے گائیڈ نے ہمیں بتایا کہ وہاں پانی کی اتنی کمی تھی
کہ اس پر راشن[10] کرنا پڑتا ہے اور ایک آدمی کو $\frac{1}{8}$ گیلن سے زیادہ نہیں ملتا ۔
اس دکھ بھرے دورے میں ہر جگہ ہم نے دیکھا کہ آٹھ یا اس سے زیادہ کا
ایک خاندان ایک اندھیرے بدبودار کمرے میں رہائش پذیر تھا اس کے ساتھ
اُن کے پاس چند چوزے یا خچر بھی وہاں تھے جو کہ اتنی قیمتی چیزیں تھیں
کہ باہر نہیں رکھی جا سکتیں تھیں ۔

Translation

To *appreciate*[1] fully this *rehabilitation programme*[2] we first looked at some of the *shanty*[3] towns that have not yet benefited from its activities. We are not likely to forget them. In one village of 12,000 inhabitants, a *suffocating poverty*[4] *permeated*[5] every *shack*.[6] Flies *swarmed*[7] over the *under-nourished*[8] people, who stared at us in silence. Even the dogs were too *emaciated*[9] to bark at us. Our guide told us that water was so scarce that it had to be *rationed at*[10] not more than a pint per head per day. Everywhere, on that sad trip, we found families of eight or more sharing a single dark, ill-smelling room with a few chickens or mules—too valuable to be kept outside.

EXERCISE 15

اختر کی آنکھوں سے آنسو بہنے[1] شروع ہو گئے وہ فرش پر گر پڑی اور
بے قابو ہو کر سسکیاں بھرنی[2] شروع کر دیں ''یہ سچ نہیں ہو سکتا ۔ امی ۔
ڈاکٹر ہر چیز کو نہیں جانتے'' میری رائے بھی وہی تھی کہ ڈاکٹر ہر چیز کو
نہیں جانتے اور زندگی میں ہر چیز یقینی نہیں ہوتی ۔ چند منٹ بعد ہم پنجوں
کے بل چل کر تمہارے کمرے میں گئے لیکن تم کسی اور جہان میں تھیں اور
یہ نہیں جانتی تھیں کہ اختر آئی ہے ۔

اتوار کی رات کو دیر گئے تمہیں ہوش آئی[1] اور ابھی تک تم بہت تھکی
ہوئی[2] تھیں اور زیادہ بول نہیں سکتی تھیں ۔ لیکن پیر کی صبح کو تم مسکراتی
ہوئی جاگیں اور کہا ۔ مجھے بھوک لگی ہے ۔ مجھے ہو کیا گیا ہے[3]'' ۔

تمہیں کیا ہوا ہے یہ کوئی نہیں جانتا تھا ۔ لیکن اب تم ہفتوں پیشتر سے
بہتر محسوس کر رہی تھیں ۔

Translation

With a *sudden rush of* tears,[1] Akhtar fell on the floor and *burst into sobs*[2]. "It cannot be true, Mummy," she said,

"Doctors don't know all!" I agreed with her that doctors do not know everything, and that nothing in life was completely certain. "After a few minutes we reached your room on all fours," she continued, "but you were far off then and did not know that Akhtar had come.

"It was late on Sunday night that you regained *consciousness*, and you were still too worn out to say much. But on Monday morning you woke up with a smile and said, 'I am hungry. What happened to me anyway ?"

"What happened to you, no one really knew. But now you were feeling far better than you had felt for weeks."

EXRCISE 16

یکے بعد دیگرے اُمیدواروں[1] کو ایک ساتھ والے[2] کمرہ میں بلایا گیا ۔ اور وہ چند لمحوں کے بعد باہر آ گئے ۔ واپس آنے والے اُمیدوار کی سب غور[3] سے یہ جانچ[4] کرتے تھے کہ آیا وہ خوش قسمت اُمیدوار ہے ۔ بہت سے چہروں سے شاید سوائے نا اُمیدی کے کچھ ظاہر[5] نہیں ہوتا تھا ۔ صرف عجائب خان جب واپس آیا تو اس کے چہرہ پر مسکراہٹ جھلک رہی[6] تھی ۔ شیر خان نے سوچا ۔ میاں یہ کوئی حیرانی کی بات نہیں اگر اُس افسر کے دل پر اثر[7] کیا ہو ۔ وہ بڑا ہے، اُسے تجربہ ہے، اور وہ خاندانی[8] ہے، اگرچہ وہ لڑاکا[9]، اور بزدل[10] چاپلوس[11] ہے ۔ تاہم یہ معمولی باتیں ہیں ۔ ایسے ہی آدمی زندگی میں کامیاب ہوتے ہیں ۔ میں کیا ہی خوش ہوں اگر ایک دفعہ پھر اُسے خوب پیٹوں[12] ۔

Translation

One after another the *candidates*[1] were called into an *adjacent*[2] room, and came out a few moments later. Every candidate was *closely*[3] *scrutinised*[4] by all on his return. Had he been the lucky one ? In most cases, the face *revealed*[5] nothing except, perhaps, loss of hope. Only Ajaib Khan returned with his face *wreathed*[6] in smiles. "Well," thought Sher Khan, "It would not be surprising, if he *impressed*[7] the officer. He is big, he has experience, and he is *well-connected*[8]. He is a *bully*[9], *coward*[10], and *sneak*[11], but what of that ? It is such men who get on in life. Ah! how would I love to *thrash*[12] him once more."

EXERCISE 17

ہمارے دیسی[1] بھائیوں[2] نے حرفت[3] دستکاری میں کوئی نمایاں[4] ترقی نہیں کی ۔ بزرگوں کی تقلید[5] پر مرے جاتے اور لکیر کے فقیر ہو رہے ہیں ۔ گویا

سمجھے ہوئے ہیں کہ جہاں تک ہماری معلومات ہیں وہی اس کام کی آخری حد[7] ہے ۔ حالانکہ یہ خیال غلط ہے ۔ کیونکہ جو کام انسانی طاقت سے بنتا ہے ۔ وہ کبھی نقص سے پاک[8] نہیں ہوتا ۔ بلکہ جو چیزیں اب سے چند سال پیشتر ہمارے نہایت دل پسند[9] تھیں ان میں سے بہتری[10] چیزیں ایسی ہیں جن کو دیکھنے اب کو جی نہیں چاہتا ۔ خاص کر جب ہم دیکھتے ہیں کہ ولایت کی بنی ہوئی چیزیں ہماری ساختہ اشیاء سے صفائی ' پختگی[11] اور خوبصورتی میں بدرجہا بہتر ہیں[12]۔ (پنجاب یونیورسٹی ۱۹۴۸)

Translation

Our *indigenous*[1] *craftsmen*[2] have shown no *remarkable*[3] progress in *arts and crafs*[4]. They follow in the *foot-steps*[5] of their fore-fathers and tread the *beaten track*[6]. They think that their information is the *extreme*[7] limit of that work. It is wrong because man-made things are never *devoid*[8] of defect. Moreover, among the *commodities*[10] which were our *favourites*[9] a few years ago, quite a large number is such as we do not want to look at now; particularly when we see that commodities from foreign countries far *excel*[12] our commodities in finish, *durability* and beauty.

(P.U. 1948).

EXERCISE 18

ہمارے معاشرے[1] میں بھکاریوں کی کوئی کمی[2] نہیں ہے ۔ ان سے ہزار دامن بچائیے لیکن پھر بھی کہیں نہ کہیں اس گروہ سے ضرور واسطہ پڑتا[4] ہے ۔ ہم لاہور سے راولپنڈی کے لئے بس میں سوار[5] ہوئے ۔ دروازے کے قریب والی نشست پر ایک پنشن یافتہ پولیس افسر بیٹھے ہوئے تھے ۔ جو اپنی باتوں کی وجہ سے مسافروں کیلئے ''دلچسپ بات[6]'' بن گئے تھے ۔ بس رکی اور ایک بھکاری نے ان سے ایک پیسے کا سوال کیا ۔ انہوں نے فوراً جیب سے ایک پیسہ نکال کر بھکاری کی ہتھیلی پر رکھ دیا ۔ بھکاری نے پیسہ دیکھا[7] اور عرض کی حضور پیسہ سے کیا بنے گا ؟ کم از کم ایک آنہ تو دیں ایک پیسہ دینا تو ویسے بھی آپ کی شان[8] کے خلاف ہے وہ بزرگ افسر مسکرائے اور کہا کہ دیکھو بھئی تم نے ایک ہی پیسہ کا مطالبہ[9] کیا تھا ہم نے تمہیں دیدیا ۔ اب بھاگ جاؤ ۔ بھکاری اپنا سا منہ لے کر رہ گیا[10] اور وہ صاحب سواریوں کی طرف منہ کرکے کہنے لگے کہ ''صاحب ہم بہت بڑے آدمی نہیں لیکن ہم نے انسان کا مطالبہ پورا کیا ہے ۔''

Translation

There is no *dearth*[2] of beggars in our *society*[1]. However hard you may try to *dodge*[3] them, you do *come across*[4] them here and there. From Lahore we *boarded*[5] a bus for Rawalpindi. On the seat near the gate a retired police officer was sitting, who had become an *object of interest*[6] for the passengers due to his talk. The bus stopped and a beggar asked him for a pice. In no time he placeed one pice on the palm of the beggar. The beggar *eyed*[7] the pice and said, "Sir, what shall one pice do for me ? Give me an anna at least. Moreover, to give only one pice is below your *dignity*[8]." The old officer smiled and said, "You *demanded*[9] one pice, I gave you that. Now move off" The beggar went away *crest-fallen*[10] and that man addressed the passengers, "Gentlemen, I may not be a great man, but I have fulfilled the demand of a fellow man."

EXERCISE 19

''تماری بہن کہہ رہی تھیں کہ تم نے بھی نوکری کے لئے درخواست[1] دی ہے -''

''جی ہاں - تنخواہ[2] اچھی ہے رہنے کو مکان[3] مل جائے گا کچھ سفر خرچ بن جائے گا - سنا ہے سبزی[5] بھی مفت ملی جاتی ہے - کام بھی کچھ نہیں[6] زندگی آرام[7] سے بسر ہو گی -''

''مگر بھائی یہ تو کافی نہیں - آخر خدا نے تمہیں اسلئے تو پیدا[8] نہیں کیا۔ کہ تنخواہ لو' سبزی کھاؤ' کام کچھ نہ کرو اور مر جاؤ -''

''تو کیا اور تکلیفیں جھیل کر مروں ؟''

''حمید تم زندگی کو نہیں سمجھتے - مسلمانوں کے لئے دکھ یا سکھ زیادہ اهمیت[9] نہیں رکھتا - اصل چیز تو فرض کی ادائیگی[10] ہے اور فرض ٹھیک ادا ہوجائے اور زندگی تکلیف میں بھی بسر ہو تو زندگی کامیاب ہے - لیکن اگر فرض ادا نہ ہو تو جینا بیکار ہے - خواہ کتنا ہی آرام میسر ہو -''

''آجکل کی دنیا میں ایسا[11] کوئی نہیں سوچتا -''

''تبھی تو دنیا میں اس قدر ظلم' تکلیف' ڈر' اور بد صورتی ہوتی ہے - انسان اتنا گھٹیا نہیں کہ کھانا پینا اور آرام کرنا ہی جینے کا مقصد بنا لے -''

''پھر آپ کیا مشورہ دیتے ہیں ؟''

"دیکھو کہ تم سب سے اچھا کس کام کو کر سکتے ہو - پس تندہی سے[12] اس کام کو شروع کر دو اور اسے ایمانداری اور محنت سے ترقی[13] دو - جتنے روپے کی تمہیں ضرورت ہے اس میں سے کماؤ - اس طرح سے تم ملت کی زیادہ سے زیادہ خدمت کر سکو گے - محض لذت کے لئے اپنے آپ کو دھوکا[14] نہ دو ورنہ یہ چار دن[15] کا جینا اکارت جائے گا -"

(پنجاب یونیورسٹی ۱۹۵۳)

Translation

"Your sister told me that you had also *applied*[1] for the post."

"Yes, the *post carries a good salary*[2]. I shall have a *free living quarter*[3]. I shall get *travelling allowance*[4] as well. It is also said that one can have *vegetables free*[5] of charge. The post is a *sinecure*[6]. I shall have a very *easy time*[7]."

"But, brother, this is not enough. God has not *created*[8] you for doing nothing, getting the salary, eating free vegetables and to die."

"Do you mean that I should spend my life in discomfort ?"

"Hamid, you do not understand what life is. A Muslim does not *attach importance*[9] to comfort or discomfort. What really *matters*[10] is one's discharge of one's duty. If duty is discharged properly then life is successful, even if it has been spent in trouble. If duty is not done properly then life is useless, even if one may have any amount of comfort."

"In the world of today nobody thinks *in these terms*.[11]"

"That is why there is so much of cruelty, fear and ugliness in the world. Man should not be so low as to think that he should make eating, drinking and resting the only aim of his life."

"Then, what is your opinion ?"

"You should make sure what work you can do best. You should begin that work in *right earnest*[12] and try to *improve*[13] it with your honesty and industry. You should earn money for your needs out of your job. In this way you will be doing the greatest service to your nation. Do not *delude*[14] yourself for the sake of pleasure or comfort, otherwise, this *temporary*[15] life will be quite useless."

EXERCISE 20

آج ہم اپنے یوم آزادی کی گیارویں سالگرہ[1] منا رہے[2] ہیں - گویا ہم نے کتاب آزادی کے گیارہ باب مکمل کر لئے ہیں اور اب بارھویں باب کے سادہ

اوراق[2] ہمارے قومی کردار اور عمل کی داستانوں کا انتظار کر رہے ہیں - ماضی کی طرف جھانکنا کسی قباحت کا موجب نہیں ہوا کرتا - اگر ہم بھی گذشتہ گیارہ ابواب پر نظر ڈالیں اور یہ دیکھیں کہ بحیثیت ایک آزاد شہری ہم نے اپنے نئے ملک کے لئے انفرادی[3] اور اجتماعی[4] انداز میں کیا کچھ کیا ہے - ہم کس مرحلے[5] پر بھٹکے ہیں - یا ہم نے کس شعبہ[6] میں ترقی کی ہے - تو یہ ذہنی کوشش[7] قومی زندگی کے مستقبل کو سنوارنے میں مدد و تعاون[8] ہو سکتی ہے -

اس میں کوئی شک نہیں کہ ہماری آزادی کی یہ مختصر سی تاریخ ان تمام شاندار روایات[9] سے بہت حد[10] تک تہی[11] ہے - جو ایک آزاد قوم کو شرف امتیاز[11] بخشتی ہیں - ہمارے ہاں کی زندگی ہنوز بہت سی الجھنوں[2] میں جکڑی ہوئی[13] ہے -

Translation

Today we *celebrate*[2] the elventh *anniversary*[1] of our Independene Day. It means that we have completed eleven chapters of our book of independence and now the blank pages of the twelfth chapter are waiting for stories of our national character and deeds to be written on. It is never disagreeable to peep into the past. If we also have a look at our past eleven chapters, and see what we did for our new country, as free citizens, *individually*[3] and *collectively*,[4] at which *stage*[5] we lost the way, or in which *department*[6] we have made progress—this *mental effort*[7] can be *helpful*[8] in the betterment of our national life.

No doubt, this short history of our independence is *empty*[11] to a *great extent*[10] of those grand *traditions*[9] which distinguish a nation. Life in our country is *entangled*[12] in many intricacies.

EXERCISE 21

(الف) رات کافی جا چکی تھی - مسافر دن بھر کی مسافت کے بعد تھکا ہارا[2] منزل مقصود پر پہنچا - اس کا بند بند درد کر رہا تھا - لہذا اسے فوراً نیند آ گئی اور وہ خواب غفلت[3] میں کھو گیا - آدھی رات کے قریب اچانک اسے ایسا محسوس ہوا کہ کوئی دبے پاؤں کمرے میں کوئی چل رہا ہے - اس کی آنکھ کھل گئی اور اس کے حواس[5] بیدار ہو گئے - سرائے کے جس کمرے میں وہ سو رہا تھا اس کی کھڑکی کھلی تھی اور ہوا سے پردے حرکت کر رہے تھے - وہ دم سادھ[6] کر چپکے سے لیٹا رہا - اسے یوں محسوس ہو گویا کوئی اس کے سانس کی تیز دھڑکن

کو سن رہا ہے - پھر اچانک ہی مدھم روشنی میں ایک سایہ کونے سے ہٹتا ہوا[7] نظر آیا اور کوئی شخص آہستہ آہستہ اسکی چارپائی کی طرف بڑھا - اسکی چارپائی کے قریب آ کر وہ شخص ایک لمحے کیلئے رک گیا گویا اسکا اندھیرے میں جائزہ لے رہا - پھر اچانک ایک ہاتھ فضا میں بلند کیا اور خنجر کی چمک دیکھ کر مسافر کی[9] خوف کے مارے چیخ نکل گئی - اور پھر وہ جھاگ اٹھا - آف معبود یہ کتنا خوفناک[10] خواب تھا -

(ب) ۱ - وہ اپنے دوست کو بچانے کی خاطر اپنی جان پر کھیل گیا - ۲ - اسکا بال بال قرضے میں جکڑا ہوا ہے - ۳ - وہ اپنے بیٹے کے طور طریقوں سے بیزار ہو چکا ہے - ۴ - تو تو میں میں سے نوبت مار کٹائی تک پہنچ گئی - ۵ - ذرا یہ تولیہ نچوڑ دو -

Translation

(A) The night had far *advanced.*[1] After his day-long journey the traveller reached his destination *broken*[2] and dead tired. He felt pain in every joint and limb of his body. So he fell asleep forthwith and was lost in a *sound slumber*[3]. At about midnight he was suddenly conscious of someone walking about in the room *stealthily*[4]. He found himself suddenly awake and all his *senses*[5] were alert. The window of the flat which he was occupying lay open and the curtains appeared to move in the wind He held his *breath*[6] and lay quite still. He felt as if somebody was listening to his hard breathing. Then all at once in the semi-darkness he caught sight of a shadow *detach*[7] itself from the corner. Then somebody moved toward his bed slowly and slowly. Close to the bed the figure halted for an instant as if carefully *watching*[8] the sleeper in the dark. Next moment it raised one hand in the air and the traveller gave out a scream at the *glint*[9] of the dagger——and then he suddenly awoke. Good God ! What a *terrible dream*[10] (nightmare) !

(B) 1. He *risked* his life to save his friend.

2. He is *over head and ears* in debt.

3. He is *totally disgusted* with his son's ways.

4. From *hot words they came to blows.*

5. Please *rinse* the towel.

EXERCISE 22

(الف) سلیمہ ایک مدت کے بعد اسکول گئی تو وھاں اسکی ملاقات اس کی
بچپن کی سہیلی جمیلہ سے ھوئی - دونوں تپاک[1] سے ملیں - علیک[2]
سلیک کے بعد جمیلہ نے گھر بار کے حالات کے بارے میں سوال کیا -
سلیمہ مغموم انداز[3] میں بولی - جمیلہ بہن دنیا مصیبتوں کا گھر ھے -
سکول کی زندگی گویا جنت کا زمانہ تھا - سکول چھوٹتے ھی ذمہداریوں
نے آ دبایا شادی کے بعد میں اپنے سسرال چلی[4] گئی - وھاں مجھ
پر جو بیتی اس کا حال بس خدا جانتا ھے - پھر میرے میاں خدا کو
پیارے ھو گئے اب میرا اکلوتا بیٹا میری آنکھوں کا تارا[5] اور میری زندگی
کا سہارا[6] ھے - بہن اب تو زندگی کے دن گن گن کر پورے کر
رھی ھوں - آس لگائے بیٹھی ھوں کہ بیٹا پڑھ لکھ کر جوان ھو
اور بر سر روزگار ھو جائے - جمیلہ کی آنکھوں میں ھمدردی سے آنسو
اُمنڈھ آئے[7] بولی سلیمہ بہن تم تو عید کا چاند ھو گئیں - مجھے
تمھاری مصیبتوں کا علم[8] نہ تھا ورنہ ضرور ماتم پرسی[9] کے لئے آتی -
اچھا اب ھمت نہ ھارنا - دنیا[10] برامید قائم - یہ کہہ کر دونوں
سہیلیاں گلے[11] ملیں اور ملاقات کا وعدہ کر کے سلیمہ نے رخصت چاھی
اور گھر کو لوٹی -

(ب) ۱ - اس نے اپنا سارا روپیہ مختلف کمپنیوں کے حصص[1] میں لگا رکھا
ھے - ۲ - محض نمائش[3] کے لئے خرچ کرنا کہاں کی عقلمندی ھے ؟
۳ - حبس[4] کی وجہ سے دم گھٹا جاتا ھے - ۴ - مجھے دس روپے کی
ریزگاری چاھئے - ۵ - مطلبی دوست مصیبت میں ساتھ چھوڑ جاتے
ھیں -

Translation

(A) Salima paid a visit to her old school after a pretty long time. There she came across Jamila, an old friend of her childhood days. The two friends *greeted each other warmly.*[1] After *customary salutations*[2] Jamila inquired about Salima's family affairs. Salima replied *gloomly*[3], "Jamila, this world is a home of sorrows. The school days were the golden period of my life. On leaving school I was badly overburdened with worldly responsibilities. After marriage I *repaired to*[4] my parents-in-law's. God alone knows how badly I suffered there. Then my husband passed away. Now my only son is the *apple of my eyes*[5] and the *mainstay*[6] my life. I am simply counting away my days on earth now. My lone hope is that my son would be educated and grow into a promising young man and establish himself in life."

Tears of sympathy *welled up*[7] to Jamila's eyes. She said, "Salima, your visits are so rare ! I had no *knowledge*[8] of your hardships or I would have called to *condole*[9] with you. Well friend, do not lose heart. Hope *sustains*[10] life." After this the two friends *hugged*[11] each other warmly. Then promising to call again Salima took leave of her friend and returned home.

(B) 1. He has *invested* all his money is *shares* of various companies.

2. It is unwise to spend just for the sake of *show*.

3. The weather is so *close* that one feels choked.

4. I need ten rupees' change.

5. Fair-weather friends fall off in adversity.

EXERCISE 23

(الف) نبی کریم صلعم کی سوانح حیات ہمارے لئے شمع ہدایت[1] ہے - حضور نہایت سادہ اور پاک زندگی بسر کرتے تھے - آپ معمولی کپڑے پہنتے اور سادہ غذا کھاتے - آپ ہمیشہ صفائی پر اصرار کرتے - حضور کو بہت سویرے اٹھنے کی عادت تھی سب سے پہلے مسواک[2] کرتے - نماز کے بعد آپ زندگی کے دوسرے فریضوں کو ادا کرتے - حضور سخت محنت کے عادی تھے اور کم و بیش تمام کام اپنے ہاتھ سے سر انجام دیتے تھے - پھٹے ہوئے کپڑوں کو خود پیوند[3] لگاتے - اپنے جوتوں کی مرمت[4] خود ہی کرتے - یہاں تک کے اپنے فرش پر جھاڑو[5] بھی خود ہی کرتے - آپ فرمایا کرتے تھے کہ خدا ان لوگوں کو پسند کرتا ہے جو محنت اور دیانتداری سے روٹی کماتے ہیں - آپ کو غربا[6] سے بیحد انس[7] تھا - آپ یتیموں اور بیوہ عورتوں کی دستگیری کرتے - آپ کمزوروں کے ماویٰ تھے اور کبھی کوئی ضرورت مند آپ کے دروازے سے مایوس[8] نہ لوٹا - آپ کبھی بھی مشکلات سے خود نہیں گھبرائے - آپ انسان کی برابری کے قائل تھے - اگرچہ آپ خدا کے[9] نبی اور عرب کے بادشاہ تھے لیکن اپنے آپ کو دوسروں سے افضل[10] نہیں سمجھتے تھے -

(ب) ۱ - ہنستے ہنستے میرے پیٹ میں[1] بل پڑ گئے - ۲ - میرے ٹخنے میں موچ[2] آ گئی - ۳ - اچانک دولت مل جانے سے وہ مغرور ہو گیا ہے - ۴ - عوام نے اولمپک ھاکی ٹیم کا پرجوش[3] استقبال کیا - ۵ - ہم آپکی دیانتداری پر شبہ[3] نہیں کرتے -

Translation

(A) The life history of the blessed Prophet is a *beacon*[1] of light for the world. He led a highly simple and pious life. He wore plain clothes and took simple food. He was always particular about cleanliness. He used to get up very early. First and foremost he would thoroughly *cleanse*[2] his teeth. After the morning prayers he would attend to the many duties of life. The Prophet was given to hard work. He would do all his work with his own hands, more or less. Thus he *patched*[3] his own clothes, *mended*[4] his own shoes, so much so that he swept the floor personally. "God," he would say, "loves those who earn their living by honest means and labour." The Prophet had a *soft corner*[6] for the poor and the *have-nots*.[7] He would help the orphans and the widows. He would stand by the weak and never did a man in distress return disappointed[8] from his door. The Prophet never despaired because of hardships. He believed in the equality of all men. Though he was an apostle of God[9] and the ruling monarch of Arabia, the Prophet never looked upon himself as superior[10] to his fellowmen.

(B) 1. I *rolled with laughter*.
2. I *sprained* my ankle.
3. Sudden wealth has *turned* his head.
4. The public gave a *rousing reception* to the Olympic Hockey Team.
5. We do not *call your* honesty *to question*.

EXERCISE 24

(الف) لنکن ایک غریب گھرانے میں پیدا ہوا تھا مگر وہ اپنی محنت اور لیاقت[2] سے امریکہ کا صدر بن گیا[3] چھوٹی عمر میں ھی اسے پڑھنے کا بے حد شوق تھا ۔ اور اپنے ماں باپ کے مر جانے کے بعد بھی وہ رات کو دیر تک پڑھا کرتا تھا ۔ وہ شروع ھی سے قابل اعتبار[4] تھا ۔ جب وہ بطور وکیل پریکٹس کیا کرتا تھا تو وہ ایسے مقدمے ھاتھ میں نہ لیتا تھا جو سراسر بے انصافی پر مبنی[5] ھوں ۔ اپنی زندگی کے آخری ایام تک وہ سچائی کا ساتھ[6] دیتا رھا وہ بڑا ھمدرد[7] اور دل کا بڑا نرم تھا ۔ وہ غلامی کو برداشت[8] نہیں کرسکتا تھا ۔ اس نے غلامی کو جڑ[9] سے اکھاڑنے کا ارادہ کیا اور اس میں اسے کافی کامیابی ھوئی ۔ وہ بہت

اچھا مقرر[11] تھا جب وہ لڑکا ہی تھا تو درختوں جنگلوں اور لہروں کو مخاطب کر کے کئی کئی گھنٹے بولا کرتا تھا - اس کی دلیل کے سامنے کوئی نہیں[12] بول سکتا تھا وہ گویا سننے والوں پر جادو سا کر دیا کرتا تھا -

(A) Lincoln was born into *a low*[1] family, but *by dint of*[2] ability and sheer hard work he *rose*[3] to the rank of the President of the United States. Even in early childhood he was keenly fond of studies, and continued the practice of working late into the night even after the death of his parents. He had a *trustworthy*[4] character from the very beginning. As a practising lawyer he refused to take cases not *based on*[5] truth and justice. To the very end of his life he *sided with*[7] truth. He was by nature a *sympathetic*[6] and kind hearted man and he could not *tolerate*[8] slavery. He resolved *to root out*[9] slavery and he met with *no mean success*[10] in this respect. He was a first-class *orator*[11]. Even as a tender boy he used to speak for hours together addressing waves, trees and forests. None could dare *refute his arguments*[12]. He seemed to *cast a spell*[13], as it were, upon his listeners.

(ب) ۱ - امتحان میں کسی قسم کی رعایت[1] طلبا کے لئے زہر قاتل[2] ہے - ۲ - اس کے دل میں رحم کا مادہ[3] بالکل نہیں - ۳ - زندگی زندہ دلی کا نام ہے - مردہ دل خاک جیا کرتے ہیں - ۴ - مریض کی حالت اب خطرے سے باہر ہے - ۵ - اس نے مجھے غضبناک[4] نگاہوں سے دیکھا -

Translation

(B) 1. Any kind of *leniency* in the examination is *injurious*[2] to the students.

2. He is *without a grain of*[3] mercy.
3. Life is for living and not for despair.
4. The patient is *out of danger* now.
5. He *glared* at me *balefully*[4].

EXERCISE 25

(الف) اول سمجھنا چاہئے کہ بیاہ کیا ہے - صرف یہی نہیں کہ رنگین[2] کپڑے پہنے - مہمان[3] جمع ہوئے - قیمتی جہیز[4] پایا - بلکہ شادی گویا زندگی کے نئے دور کا آغاز ہے - نئے لوگوں سے معاملہ کرنا اور نئے گھر میں رہنا ہے - جس طرح پہلے پہل بچھڑوں پر جوا رکھا جاتا ہے - آدمی

کے بچھڑوں کا جوا[5] پیاہ ہے ۔ ان کو بیاہ کا رشتہ باہم[6] ملا دیتا ہے
نکاح[7] ہوا لڑکی دلہن بنی لڑکا دلہا بنا ۔ میاں بیوی کے اس رشتے کے
معنی یہی ہیں کہ دونوں پکڑ کر دنیا کی گاڑی میں جوت[8] دیا ۔
اب یہ قبر کی منزل تک ان دونوں کو کھینچنی پڑتی[9] ہے ۔ پس بہتر
ہے کہ دل مضبوط کر کے زندگی کے دن جس قدر ہوں عزت ۔ صلح
اور اتفاق سے کاٹے جائیں ورنہ شور[10] فساد اور واویلا[11] سے دنیا کی
مصیبت اور بھی تکلیف دہ[12] ہو جاتی ہے ۔

Translation

(A) First of all one must fully understand the *significance*[1] of marriage. Marriage does not mean wearing of *coloured*[2] garments, *assemblage*[3] of guests and the *attractive prospect of a rich dowry*[4]. On the contrary marriage means the starting point of a new phase of life where one has to deal with new kinds of people and mix and stay with them. In olden days oxen were yoked together. Marriage in a way, means the *yoking*[5] together of human calves. Marriage *links*[6] man and wife together. The two are *engaged*,[7] with girl as bride and boy as bridegroom. In other words both are *harnessed*[8] together. They will have to *pull the chariot*[9] of life to the grave. The best course is to drag on with a strong heart in order to ensure honour, domestic peace and love in life. Otherwise *bickering*[10] and noise, *grumbling* and *protesting*[11] will tend only to *add fuel to the fire*[12].

(ب) ۱ ۔ وہ ہمیشہ یونہی شیخی[1] بگھارتا پھرتا ہے ۔ ۲ ۔ جس تن لاگے وہ
تن جانے ۔ ۳ ۔ وہ بیحد چالاک ہے اس نے بال دھوپ میں سفید[2] نہیں
کئے ۔ ۴ ۔ دیکھا دیکھ سب اثر قبول کرتے ہیں ۔ ۵ ۔ میری گائے
دودھ[3] نہیں دیتی تمہاری گائے تو دودھ دیتی ہے ۔

Translation

(B) 1. He always *brags*[1] for nothing.

2. Only the wearer knows where the shoe pinches.

3. He is very clever. He has not *gone gray*[2] for the fun.

4. Example is catching.

5. My cow does not *yield*[3] milk. Your cow is a milch one.

(الف) پاکستان کی اولمپک ھاکی ٹیم روم میں طلائی تغمہ جیتنے کے بعد جرمنی اور انگلستان سے ھوتے ھوئے واپس لاھور پہنچ گئی - ریلوے سٹیشن لاھور پر ٹیم کا شاندار استقبال[1] ھوا اس کی نظیر[2] اس ملک کی تاریخ میں نہیں ملتی - عوام نے جس عقیدت مندی[3] اور جوش و خروش[4] کا مظاھرہ کیا فاتح ٹیم کے ممبران نے اسے بیحد سراھا[5] - استقبال کا آنکھوں دیکھا حال لاھور ریلوے اسٹیشن سے نشر کیا گیا - پلیٹ فارم پر ھزاروں شائقین[6] کا ھجوم تھا - تل دھرنے[7] کو جگہ نہ تھی - کھوے سے کھوا[8] چھل رھا تھا اور خوب دھکم پیل ھو رھی تھی - جلوس کا راستہ جھنڈیوں[9] اور دروازوں اور محرابوں[10] سے سجایا گیا[11] تھا - اور سڑک کے دونوں طرف لاکھوں انسانوں کا بے پناہ ھجوم[12] وطن کے بہادروں کو خراج تحسین[13] پیش کر رھا تھا - اللہ اکبر پاکستان زندہ باد اور اولمپک ھاکی ٹیم زندہ باد کے نعروں سے[14] فضا گونج رھی تھی - جگہ جگہ پولیس اور فوجی بینڈ سامعین پر جادو کا اثر کر رھے تھے - جب جیپوں گاڑیوں اور رتھوں کی شکل میں جلوس گزرا تو لوگوں نے پھولوں کی بارش کی - بچوں اور خواتین نے مظاھرہ[15] میں نمایاں حصہ لیا - اس رات لاھور کا وہ حصہ دلہن کی طرح آراستہ[16] تھا -

Translation

(A) The Pakistan Olympic Hockey Team arrived back in Lahore *via* Germany and England after winning the gold medal at Rome. The *rousing reception accorded*[1] to the team at the Lahore Railway Station was *without parallel*[2] in the history of this country. The members of the victorious team *praised*[5] the *devotion*[3] and *enthusiasm*[4] demonstrated by the public. An eye-witness account of the reception was broadcast by the Lahore Station of Radio Pakistan. The railway platform was crowded with thousands of *devotees and fans*[6]. The place was *literally jammed*[7]. There was a great *hustle and bustle*[8] there as the crowd pushed and pulled. The route of the procession was *beecked*[11] with *bunting*[9] and *festoons*[10] with beautiful arches and gates here and there. A *milling*[12] crowd *lustily cheered*[13] the world champions. The atmosphere *resounded*[14] with slogans of "Allah-o-Akbar", "Pakistan Zindabad" and "Olympic Hockey Team Zindabad". The public and military bands were playing at certain places, casting spell on the audience. The people showered rose petals and flowers as the procession of jeeps, trucks [and chariots *wended* its way. Children and ladies took a prominent part in the *demonstration*[15]. The said part of Lahore was *en fete*[16] that night.

(ب) ۱ - ہم اپنا حق مانگتے ہیں بھیک نہیں مانگتے - ۲ - زندگی کے ایسے نازک[2] مرحلے پر اس نے ہمت نہیں ہاری - ۳ - وہ بال بال[3] بچ گیا ۴ - میرا اب اس سے کوئی واسطہ نہیں - ۵ - میں مقدمہ بازی[5] سے کتراتا[4] ہوں -

Translation

(B) 1. We demand our right. We do not beg for *alm.*[1]

2. He did not lose heart even at such a *critical juncture*[2] in life.

3. He had a *narrow escape*[3].

4. I have nothing to do with him now.

5. I *shun litigation*[5].

EXERCISE 27

(الف) دن ختم ہوا - سورج ڈوب گیا - جھٹ پٹے نے شب آمد کی خبر دی[1] - مشرقی گوشہ سے تاریکی کا سمندر اُبل[2] پڑا - جیسے پہاڑ کے دامن سے ابر سیاہ اُمڈ آیا ہو - فضا پر ایک اُداسی اور زردی[3] سی چھا گئی - ہوا کے تیز جھونکے ماندہ[4] پڑ گئے - اور شمیم دھیرے دھیرے چلنے لگی - درختوں کے پتے ہلکے طور پر سرسرانے[5] لگے - اور چرند پرند سب اپنے آرام کیلئے آشیاں اور نشیمن[6] کی طرف لوٹے - شہر میں بجلی قمقے روشن ہوئے - دیہاتوں میں چراغ ٹمٹمانے[7] لگے - مزدور اور کسان دن بھر کی مشقت کے بعد سکون کی تلاش میں واپس گھر چلے - چاند نے دفعتاً منہ نکالا[8] - چاندنی کی شعائیں زمین پر پڑنے لگیں - چاندنی درخت کے متحرک پتوں سے چھن چھن کر زمین پر دلکش نقش و نگار[9] بنانے لگی - نظارہ کتنا دلفریب تھا جو بھی دیکھتا وہ شخص حسن فطرت کا شیدائی[10] ہو جاتا -

Translation

A. The day came to a close. The sun set in the west. Twilight *heralded*[1] the approach of night. A sea of darkness *welled out*[2] of the eastern horizon as if a black cloud had suddenly emerged out of the bottom of the mountain. A sort of *pallor and gloom*[3] enveloped the atmosphere. The swift draughts of wind became *subdued*[4], and the evening breeze began to blow. The leaves of trees began to *rustle*[5] softly. Birds and beasts returned to their nests and *lairs*[6]. The city

became alive with electric lights. Oil lamps began to *flicker*[7] in villages. Labourers and farmers made for their respective homes in search of rest after their day-long work. Suddenly the moon *made her appearance*[8]. The earth became bathed in moonlight. The chequered moon beams penetrated their way through waving leaves and cast beautiful *images*[9] on the earthy carpet below. The scene was simply charming. Any observer would *fall in love*[10] with Nature on seeing such charming scenes.

(ب) تمہارے لئے بہتر یہی ہے کہ اپنی راہ[1] لو اور دوسروں کے معاملہ میں خواہ مخواہ[2] دخل نہ دو - ۲ - افسوس تم نے میرا کہا نہ مانا ورنہ اس مصیبت میں نہ پڑتے - ۳ - ہاتھ کو ہاتھ نہ سجھائی دیتا تھا - ۴ - یہ افسوس ناک[3] خبر سن کر میرے ہوش اڑ گئے - ۵ - گناہ کی مزدوری موت ہے -

Translation

(B) 1. It would be better for you to *mind your own business* and not *poke your nose*[2] in others' affairs.

2. Alas ! You did not listen to me or you would not have fallen into this misfortune.

3. Nothing was visible in the dark.

4. I was *at my wit's end*[3] on hearing this *tragic*[4] news.

5. The *wages*[5] of sin is death.

EXERCISE 28

(الف) "اے غریب الوطن بادشاہ کے رفیقو ! تم دیکھتے ہو کہ ہم کون ہیں اور کہاں کھڑے ہیں - برسوں محنت[1] کی - مدتوں مصیبت سہی[2] - اپنی جان خطروں میں[3] ڈالی - پیارے رفیقوں کی جانیں دیں - تب نامور دشمنوں[4] کو زیر کیا - اور وہ ملک تم نے لیا ہے کہ روئے زمین کے سلاطین اس کی آرزو کرتے ہیں - بہادرو ! دیکھتا ہوں کہ تمہارے دل گھٹے جاتے ہیں تم جانتے ہو کہ جمعیت[5] کے گھٹنے کا مضائقہ نہیں مگر دلوں کا گھٹنا غضب ہے - خدا نہ کرے کہ ذرا بھی ہوا[6] پلٹے - پھر زمین و آسمان میں ٹھکانا نہیں[7] - دیکھو ! تیموری تلوار جس نے یہاں تک پہنچایا ہے وہ تمہارے ہاتھ میں ہے - پھر خطرہ کس بات میں ہے - ہاں وہ بات نہ ہو کہ بیوفائی[8] سے روسیاہی[9]

کے دفتر میں نام لکھا جائے اور هڈیاں سب کی یہاں خاک هوں ۔
دیکھو ! آخر مرنا ۔ اول مرنا ۔ پھر موتے سے کیا ڈرنا ۔ مگر تلوار
مار کر مرنا ذلت کی زندگی سے بہتر ھے ۔ لو ! اب یہ قران شریف
تمھارے سامنے ھے تم جانو اور یہ جانے" ۔ قران کو دیکھتے ھی
سب نے سر جھکا دیئے ۔ چہرے سرخ ھو گئے ۔ اور بہتوں کے
آنسوں نکل پڑے ۔ دوڑ دوڑ کر اس پر سر رکھ دیتے اور ھاتھ
رکھ کر کہا کہ جب تک دم میں دم ھے بادشاہ کا ساتھ نہ چھوڑیں[10]
گے ۔

Translation

(A) "O you comrades of a homeless king ! You can well realize who we are and where we stand. We *toiled*[1] for years. We *endured*[2] sufferings and hardships for long. We *imperilled*[3] our very lives and lost our dear ones to *subdue*[4] such distinguished enemies. As a result you have conquered a country which is the coveted prize of all the rulers of the world. My champions-in-arms ! I now find that you are losing heart. You cleary understand that the weakening of *military strength*[5] is nothing as compared with the weakening of determination. God forbid that we should flinch and the *table be turned*[8]. Then tbere would be *no quarter for us under the sun*[7]. Remember ! The Mongol sword is still in your hands. Why should you fear then ? Mind, let not *treachery*[8] *blacken*[9] your names in history and let not your bones rot here in the dust in ignominy and shame. Look ! Death comes to everybody sooner or later. Only cowards are afraid of death. To die fighting is better than a life of subjection and shame. Here is the Holy Quran before you. You know best what decision to take in the light of the Divine Word". At the sight of the Holy Quran every one bowed his head. Blood rushed to their cheeks and many of the soldiers actually burst into tears. Rushing forward they kissed the Book and vowed that they would not *desert*[10] their king as long as there was life in their bodies.

(ب) ۱ ۔ اگر وہ ایماندار هوتا تو کبھی حوصلہ نہ هارتا ۔ ۲ ذرا آونچا
بولنے میں قدرے آونچا سنتا هوں ۔۳ ۔ میں شرم سے پانی پانی[3] هو گیا ۔
۴ ۔ وہ یہ کہانی سن کر خوف سے کانپ[4] گیا ۔ ۵ ۔ میرے ذهن میں تو
یہ تصور بھی نہیں آ سکتا ۔

Translation

(B) 1. Had he been honest, he would not have *lost heart*[1].

2. Speak loudly, please. I am *hard of hearing*[2].

3. I felt *small*[3] on account of shame.

4. He *shuddered*[4] with fear on hearing this story.

5. I could not even *imagine*[5] such a thing.

(الف) هماری انقلابی[1] حکومت جس لگن[2] کے ساتھ پاکستان اور اس کے عوام کی بہبود[3] اور خوشحالی[4] کے لئے دن رات کام کر رهی هے وہ هر محب[5] الوطن[5] پر روشن[6] هے - چور بازاری ذخیره اندوزی منافع بازی اور اسمگلنگ جیسی سماج دشمن[7] سرگرمیوں کی بیخ کنی[8] تو اب پرانی بات هو چکی هے - مہاجرین کی آبادکاری[9] پہلو به پہلو حکومت نے زرعی اصلاحات کا نفاد[10] کر کے ملکی معشیت[11] کی کایا پلٹ دی هے مظلوم کسان جو اب تک پرانے جاگیر دارنه نظام کے تلے دم توڑ رهے تهے اطمینان کی سانس لے رهے هیں اوروه دن دور نہیں جب ان کی عسرت[12] و فلاکت خوشحالی و فراغت میں بدل جائے گی - مزید برآں دوسری معاشی اور معاشرتی اصلاحات جو هماری حکومت کے زیر غور[13] هیں اور تعلیمی اصلاحات جن کا حال هی میں اعلان هوا هے وہ سب اس بات کی ضامن[14] هیں که هماری حکومت ملک کو هر جهت[15] سے ترقی[16] دینے کا بیڑا[17] آٹھا چکی هے -

EXERCISE 29

Translation

(A) The *zeal*[2] with which our *Revolutionary*[1] Government is working night and day for the *prosperity*[3] and *well being*[4] of the country and its people is *evident to*[6] every *patriotic*[5] Pakistan. The *rooting out*[8] of such *anti-social*[7] activities as black-marketing, hoarding, profiteering and smuggling is now an old story. Side by side with the *rehabilitation*[9] of refugees the government has *introduced*[10] agricultural reforms which have revolutionised our *national economy*.[11] Our oppressed tenants who were groaning under the heel of the old estate or jagir system, have now heaved a sigh of relief. The day is not far when their poverty and *privations*[12] will give place to prosperity and leisure. In addition to this the many cultural and economic reforms are now *under active consideration*[13] of the government and the educational reforms announced only recently *go a long way to prove*[14] that our government is *determined*[17] to *promote*[16] the country in every *direction*[15].

(ب) ۱- ورزش سو دواؤں کی ایک دوا[1] هے اور پهر هلدی لگے نه پهٹکڑی[2]-
۲- ملک کو بے مرے مارے دشمن کے حوالے کرنا مردانگی کا منه کالا[3] کرنا هے - ۳ - دوسروں کے معاملے میں مفت ٹانگ[4] نه اڑاؤ - ۴ -
وہ میرے پیسے مار[5] کر چلتا بنا - ۵ - جس بات سے ڈرتے[6] تهے آخر کار وهی پیش آئی -

Translation

(B) 1. Exercise is a *sovereign remedy*[1] for all ailments and what is more it *costs nothing.*[2]

2. To surrender to the enemy without fighting to the last, is nothing short of *insulting manliness.*[3]

3. Do not *meddle with*[4] others' affairs.

4. He made off after having *swindled*[5] me.

5. What we had *apprehended*[6] at last came to pass.

EXERCISE 30

(الف) ڈاکٹر اقبال نے زندگی ۔ دنیا اور فطرت کا بغور مطالعہ[1] کیا ۔ وہ ایک مفکر[2] تھے اور ان کو خیالات کی مختلف منازل[3] سے گزرنا پڑا ۔ بعض ناقدین[4] کا خیال ھے کہ اقبال فطرتاً[5] ایک شوسلسٹ تھے ۔ پنڈت نہرو نے اپنی شہرہ آفاق "ھند کی دریافت" میں اسی رائے کا اظہار کیا ھے ۔ لیکن یہ نظریہ[6] حقیقت سے کوسوں دور ھے ۔ اقبال مرحوم کارل مارکس کی سوشلزم کے مطابق حامی[7] نہ تھے ۔ بلکہ وہ عالمی مسائل کو اسلامی نقطۂ نظر[8] سے جانچنا چاھتے تھے ۔ آنھوں نے زمانے کے حالات[9] کو اپنے زاویے سے دیکھا ۔ آنھوں نے بھی سامراجی[10] جماعت کے جور استبداد کو محسوس کیا ۔ آنھوں نے بھی مزدور قوم[11] کے غربت و افلاس و فلاکت کا احساس کیا اور اس کے بارے میں "بانگ درا" میں اپنے ذاتی خیالات کا اظہار[12] کیا ۔

Translation

(A) Dr. Iqbal *was a student of*[1] life, world and nature. He was a *philosopher*[2] and had to pass through many *stages of thought.*[3] Some *critics*[4] call Iqbal a socialist *at heart.*[5] Pandit Nehru in his world famous book "Discovery of India" expresses the same *view.*[6] This, however, is far from being true. The late Dr. Iqbal did not at all ***believe in***[7] the socialism of Karl Marx. He had an Islamic *approach*[8] to the world problems. He read the *signs of times*[9] in his own way. He also felt the cruelty of the *capitalistic*[10] class. He equally felt the poverty, hunger and misery of the *working class.*[11] So he expressed his own *point of view*[12] in his book entitled "Bang-e-Dara" (The Clarion Call),

(ب) ۱ - اس نے میرے ساتھ ٹکرا[1] لی مگر منہ کی کھائی - ۲ - گندگی کی وجہ سے کئی بیماریاں پھوٹ[2] پڑتی ھیں - ۳ - میں تمہاری گیدڑ بھبھکیوں[3] کی پرواہ نہیں کرتا - ۴ - ماں محبت بھری[4] نگاھوں سے بچے کو تک رھی ھے - ۵ - رقص کرنا[5] مذاق نہیں بوٹی بوٹی ھل جاتی ھے -

Translation

(B) 1. He *clashed with*[1] me but had to **eat the humble pie.**

2. Uncleanliness *breeds*[2] many diseases.

3. I care a fig for your *bluffs* (*empty hoaxes*[3]).

4. The mother is eying the child with *yearning looks.*[4]

5. Dancing is *no child's play.*[5] One has to exert every inch of on'e body.

SUCCOUR

In the name of Allah, the Beneficent, the Merciful.

1. When Allah's Succour and the triumph cometh.	۱ - اذا جاء نصرالله و الفتح
2. And thou seest mankind entering the religion of Allah in troops.	۲ - و رایت الناس یدخلون فی دین الله افواجاً
3. Then hymn the praises of the Lord and seek forgiveness of Him. Lo! He is ever ready to show mercy.	۳ - فسبح بحمد ربک واستغفره انه کان توابا

Revealed at Al-Madina

TEST EXERCISES

1—بیٹا ۔ حضرت بی کا نواسہ[1] میرا ہم جماعت ہے ۔

ایک دن میرا آموختہ[2] یاد نہ تھا ۔ مولوی صاحب نہایت ناخوش ہوئے اور اس کی طرف اشارہ[3] کرکے مجھ سے فرمایا کہ کمبخت گھر سے[4] گھر ملا ہوا ہے ۔ اسی کے پاس جا کر یاد کر لیا کر ۔ میں نے پوچھا ”کیوں صاحب ! یاد کروا دیا کرو گے ؟“

حضرت بی کا نواسہ ۔ بسر و چشم[5] ۔

غرض میں اگلے دن ان کے گھر گیا ۔ آواز دی[6] ۔ انھوں نے مجھ کو اندر بلا لیا...میں جا کر سامنے دالان میں بیٹھ گیا...

حضرت بی ۔ بیٹا تم نے مجھکو سلام[7] نہیں کیا لیکن ضروری ہے کہ میں تم کو دعا[8] دوں ۔ جیتے رہو ! عمر دراز[9] ! خدا نیک ہدایت[10] دے ۔
ان کا یہ کہنا تھا کہ میں غیرت کے مارے زمین میں گڑ گیا اور فوراً میں نے اٹھ کر نہایت ادب[12] کے ساتھ سلام کیا ۔

حضرت بی ۔ بیٹا ! برا نہ ماننا[13] ۔ یہ بھلے مانسوں[14] کا دستور ہے کہ وہ اپنے سے جو بڑا ہوتا ہے اس کو سلام کر لیا کرتے ہیں اور میں تم کو نہ ٹوکتی[15] لیکن تم میرے بچے کے ساتھ اٹھتے بیٹھتے[6] ہو ۔ اس سبب سے مجھ کو جتا دینا[17] ضروری[18] تھا ۔

(مولانا نذیر احمد)

Vocabulary

1. Grandson ; 2. not done any home task; 3. displeased, pointing to ; 4. you are next door neighbour ; 5. with pleasure ; 6. called at ; 7. saluted ; 8. bless you ; 9. may you live long ! ; 10. May God show you the right path ! ; 11. out of shame : feel extremely ashamed ; 12. respectfully ; 13. do not mind : take ill ; 14. customary with gentlefolk ; 15. checked ; 16. you move with my son ; 17. point out ; 18. binding on me.

2—قرولیاں[1] کہہ کر خوجی کچھ اور کہنے[2] ہی کو تھے کہ بزاز نے بیٹھے بیٹھے منہ[3] دبا دیا اور ایک چپت[4] جمائی ۔ چلئے دونوں[5] گتھ گئے ۔ اب داروغہ جی کی سنئے کہ بیچ بچاؤ[6] کس مزے سے کرتے ہیں کہ خوجی کے دونوں ہاتھ پکڑ لئے ۔ بزاز اوپر سے ٹھوک[7] رہا ہے ۔

میاں خوجی ایسے دھپیائے[8] گئے اور اتنی بے بھاؤ[9] کی پڑیں کہ بس کچھ پوچھئے نہیں انہوں نے دونوں کو گیدی اور مردک[10] خر بنایا اور بہت کچھ ڈانٹ ڈپٹ[11] کی کہ لانا میری قرولی ۔ مگر ایک نے بھی شنوائی[12] نہ کی ۔ نواب صاحب کو جو خبر ہوئی[13] تو تینوں کو بلوایا اور اظہار لینے شروع کئے ۔

نواب ۔ داروغہ صاحب ! یہ کیا جھگڑا تھا بھئی، لپا ڈکی تو نہیں ہوئی ؟

خوجی ۔ نہیں حضور ! شریفوں میں کہیں ھاتھا پائی ھوتی ھے بھلا ؟ ہم نے ان کو للکارا[15] انہوں نے ہم کو ڈانٹا[16] ۔ مگر کندے[17] تول تول کے دونوں رہ گئے ۔ بھلے مانس پر ھاتھ اٹھانا کچھ دلگی[18] ھے اور پھر شریف کہیں پٹ[19] کے آتے ھیں ۔

واہ میاں خوجی ! چھٹی کا دودھ[20] یاد آگیا ھوگا مگر جتانے[21] سے باز نہ آئے یہ نہ کہا کہ دونوں کے دونوں چمٹ[22] گئے اور مارتے مارتے[23] کچومر نکال دیا ۔ (پنڈت رتن ناتھ سرشار)

Vocabulary

1. Sword ; 2. was going to say more ; 3. closed his mouth ; 4. slapped. 5. come to blows ; 6. intervened. 7. knocking. 8. a sound thrashing ; 9. countless ; 10. abused ; 11. threatened ; 12. nobody listened ; 13. came to know of it ; 14. began to inquire : hand to hand blows ; 15. challenged ; 16. threatened ; 17. empty threats ; 18. it is no joke ; ever beaten ; 20. learnt a lesson of your life ; 21. boasting ; 22. clung ; 23. beat black and blue.

3۔ لومڑی ۔ آہا ! خالہ بلی! یہ کیا جاتی دنیا دیکھی کہ ادھر قدم رنجہ[1] فرمایا[2] تم تو انسانوں میں ایسی گھل مل گئیں کہ ہم غریب جانوروں کی طرف بھول کے بھی رخ نہیں[3] کرتیں ۔

بلی ۔ بوا ! یہ تم کیا کہتی ہو ؟ ان انسانوں سے تو ہم غریب جانور ہی اچھے ھیں مجھے تو انکی صحبت[4] سے نفرت ھوتی جاتی ھے ۔

لومڑی ۔ کیوں ۔ خیر تو ھے ؟ آج تم عجب اکھڑی اکھڑی[5] باتیں کر رہی ہو ۔ کیا کسی سے لڑ کے آئی ہو ؟

بلی ۔ (مسکرا کے) بھلا اس بڑھاپے[7] میں کسی سے کیا لڑونگی ؟ تم جانتی ھو کہ میری تین پشتیں[8] انہیں انسانوں کے ساتھ رھتے رھتے[9] گزری ھیں ۔ لیکن جوں جوں مجھے ان کے حالات سے زیادہ[10] واقفیت ھوتی جاتی ھے میری بدگمانی[11] اور بڑھتی جاتی ھے ۔ بعض اوقات جب میں تنہائی میں بیٹھ کر سوچتی ھوں تو مجھے حیرت ھوتی ھے کہ انسانوں کو ھم پر ترجیح[12] دی جاتی ھے ؟ خیر انسان اپنے تئیں افضل[13] سمجھیں تو سمجھیں ۔

مگر یہ بد نصیب جانور[14] بھی تو ایسا ہی سمجھتے ہیں حالانکہ جہاں تک میں نے اس پر غور[15] کیا ہے حقیقت اس کے خلاف ہے۔

(مولوی عبدالحق)

Vocabulary

1. Brings you hither. 2. well mixed with human beings 3. never come this way. 4. I have began to hate their company. 5. talking incoherently. 6. have you had a quarrel. 7. old age. 8. three generations. 9. residing 10. the more acquainted I become. 11. misgivings. 12. preference is given. 13. superior. 14. unfortunate animals 15. as far as I have meditated on the subject. 16. facts are contrary.

4—توفیق ۔ میں ان لوگوں میں سے[1] نہیں ہوں جو کسی کی پیٹھ پیچھے[2] برائی کا اظہار کرتے ہیں ۔ میں بہادر[3] ہوں اور بہادر ہمیشہ سامنے آ کر وار[4] کرتے ہیں ۔

صاف دل اس طرح کہتے ہیں برابر صاف صاف
جسطرح آئینہ کہہ دیتا ہے منہ پر صاف صاف

جس طرح خدا نے جسم کے لئے جان کا لیمپ[6] پیدا کیا ہے اسی طرح جان کے لئے ایمان کا چراغ بنایا ہے ۔

شمسہ ۔ مگر میں ۔ میں ہوں تو ضرور اس چراغ کی روشنی[7] کو بجھاؤں گی ۔

توفیق ۔ تو کیا ، اگر تمام دنیا کے شیطان[8] مل کر[9] کوشش کریں ۔ پھر بھی یہ خدائی چراغ[10] ہمیشہ چمکے گا اور جہان میں رحم و انصاف کی روشنی پھیلاتا رہے گا ۔

شمسہ ۔ توفیق ! تو جانتا ہے کہ میں کیسی عورت ہوں ؟

توفیق ۔ ذلت کی پتلی[11] ! تجھے کون عورت کہتا ہے ۔ عورت وہ ہے جس میں رحم ہو ، شرم ہو ، سچائی ہو ، باوفا ہو ، پارسا[12] ہو ، جس نے فرشتوں کی طینت[13] اور حوروں[14] کی سی عفت پائی ہو ۔ جس طرح تو نے معصوم شہزادے کا دغا سے[15] حق چھینا ہے ، اسی طرح عورت کے نام پر بھی تو نے زبردستی[16] قبضہ کر لیا ہے ۔

(آغا حشر)

Vocabulary

1. I am none of those. 2. backbite 3. I am no coward (am brave). 4. attack in the face. 5. an open-hearted person speaks out his mind as frankly as a mirror reflects a person's face faithfully. 6. torch of the soul : lamp of faith. 7. put out the light. 8. devils. 9. join hands. 10. divine torch. 11. embodiment of sin or evil. 12. faithful and pious. 13. angelic piety. 14. purity of houris. 15. deprived the prince. 16. usurped a woman's name.

5—قصہ[1] کوتاہ ' کلیم شیخ چلی[2] کے سے منصوبے سوچتا ہوا اپنے دوست مرزا کے مکان پر پہنچا۔ ہر چند ابھی کوئی ایسی بہت رات[3] نہیں گئی تھی - لیکن مرزا جیسے نکمے[4] بے فکرے[5] کبھی کے لمبی[6] تان کر سو چکے تھے - کلیم نے جو دروازے پر دستک[7] دی تو جواب[8] ندارد - بار بار کے[9] پکارنے اور کنڈی کھڑکھڑانے سے دو لونڈیاں چراغ لئے ہوئے اندر سے نکلیں - ان میں سے ایک نے پوچھا ''کون صاحب ہیں اور اتنی رات گئے کیا کام ہے ؟''

کلیم - جاؤ مرزا کو بھیج دو -

لونڈی - کون مرزا ؟

کلیم - مرزا ظاہر دار بیگ - جن کا مکان ہے اور کون مرزا !

لونڈی - یہاں کوئی ظاہر دار بیگ نہیں -

اتنا کہ کر ' قریب تھا کہ لونڈی پھر کواڑ بند[12] کر لے کہ کلیم نے کہا ''کیوں جی ! کیا یہ جمعدار صاحب کی محل سرا[13] نہیں ہے ؟

لونڈی - ہے کیوں نہیں !

کلیم - پھر تم نے یہ کیا کہا کہ یہاں کوئی ظاہر دار بیگ نہیں - کیا ظاہر دار بیگ جمعدار کے وارث[14] اور جانشین[15] نہیں ہیں ؟

لونڈی - جمعدار کے وارثوں کو خدا سلامت[16] رکھے - مرزا ظاہر دار بیگ جمعدار کا وارث بننے والا کون ہوتا ہے -

دوسری لونڈی - اری کمبخت[17] ! یہ کہیں مرزا بانکے کے بیٹے کو نہ پوچھتے ہوں وہ ہر جگہ اپنے تئیں جمعدار کا بیٹا بتایا کرتا ہے[18] -

(مولانا نذیر احمد-از توبتہ النصوح)

Vocabulary

1. In short. 2. lost in Utopian plans 3. night had not far advanced. 4. a do-nothing. 5. careful. 6. long since gone to sleep. 7. knocked. 8. no response. 9. repeated knocks and cries. 10. maid servants. 11. so late in the night. 12. to have the door shut. 13. mansion. 14. heir. 15. successor. 16. God protect the heirs of the family. 17. accursed. 18. passes for.

6—یورپ کی ایک مشہور یونیورسٹی کا پروفیسر ' جس کی دستار علم پر طرہ دولت[1] بھی ہے - ایک شب اپنے کمرے میں تنہا سو[2] رہا تھا کہ دفعتاً ایک ڈاکو پستول سے مسلح[3] اس کی خواب گاہ[4] میں داخل[5] ہوتا ہے - اور پستول کو پروفیسر کی پیشانی[6] پر رکھ کر اس سے چھپی ہوئی دولت[7] کا پتہ دریافت کرتا ہے - سوئے ہوئے شخص کی آنکھ[8] کھلتی ہے تو خفتگی بخت[9] کا منظر روبرو نظر آتا ہے اور ساتھ ہی یہ حقیقت بھی کہ اگر ذرا بھی شور و غل یا

مداخلت[10] کی کوشش کی گئی - تو شاید پھر ہمیشہ کے لئے سو جانا پڑے - اب نفسیات دانی[11] کا افادہ عملی[12] دیکھو - کہ اس کے چہرے پر اضطراب دید[13] حواسی کی خفیف سے خفیف علامت[14] بھی نہیں ظاہر ہونے پائی - وہ نہایت ہی اطمینان اور بے خوفی کے[15] ساتھ ڈاکو[16] سے کہتا ہے کہ "یہ کیا مردانگی[17] ہے کہ ایک سوتے ہوئے غیر مسلح[18] شخص پر تم تین مسلح آدمی مل کر حملہ آور ہوئے ہو؟" ڈاکو جو تنہا آیا تھا گھبرا[20] کر پیچھے دیکھنے لگتا ہے کہ یہ دو اور ساتھی کہاں سے پیدا ہو گئے - پروفیسر کو اب کافی[21] موقع مل جاتا ہے - حملہ آور کے ہاتھ سے جھپٹ کر پستول چھین[22] لیتا ہے اور باآسانی[23] مغلوب کر لیتا ہے - (مولانا عبدالماجد دریا بادی)

Vocabulary

1. At once a scholar and a millionaire. 2. singly. 3. armed with a pistol. 4. bedroom. 5. enters. 6. points his pistol at his forehead. 6. hidden treasure or wealth. 8. opens his eyes. 9. tyranny fate. 10. slightest noise or resistance would lead to death. 11. knowledge of psychology. 12. practical utility. 13. nervousness : absence of mind. 14. does not show the least sign. 15. calmly and boldly. 16. gunman. 17. chivalry. 18. unarmed and sleeping person. 19. attack. 20. looks back with startled surprise. 21. ample chance. 22. snatches the pistol. 23. easily over-powers him.

7—مصر کا دارالحکومت[1] قاہرہ[2] دریائے نیل[3] کے مشرقی کنارے پر پھیلا[4] ہوا ہے - اس شہر کی بنیاد[5] آج سے کوئی ایک ہزار برس پہلے اس زمانے کے مشہور[6] سپہ سالار جوہر نے ڈالی تھی - کہتے ہیں کہ جب اس شہر کی بنیاد رکھی گئی - مریخ ستارہ[7] سامنے تھا - چونکہ عربی زبان[8] میں مریخ قاہرہ بھی کہتے ہیں اس لئے یہ شہر "قاہرہ" کہلانے لگا - لیکن اسے زیادہ تر[9] باہر والے ہی قاہرہ کہتے ہیں - مصری تو عام طور پر[10] قاہرہ کو بھی مصر ہی کے نام سے پکارتے ہیں -

قاہرہ بڑا وسیع[11] اور خوبصورت ہے - کشادہ[12] بازار - صاف ستھری سڑکیں[13] - اونچی اونچی عمارتیں جن میں بعض پرانی[14] ہیں اور بعض نئی نئی عمارتوں میں عربوں کا حسن[15] مذاق اور شستگی[16] جھلکتی نظر آتی ہے - ان اونچی اونچی عمارتوں کے ہجوم[17] میں مسجدوں کے مینار[18] سر اٹھائے کھڑے[19] ہیں جن سے پانچ وقت اذان[20] کی صدا گونجتی ہے - شہر میں مسجدیں کثرت[21] سے ہیں - (عبدالمجید سالک)

Vocabulary

1. Capittal. 2. Cairo. 3. the Nile. 4. spread ; scattered. 5. foundation, the city was founded about one thousand yearsago. 6. famed general 7. the Mars. 8. in Arabic. 9. outsiders; strangers. 10. generally. 11. vast. 12. spacious sheets. 13. neat and clean highways. 14. both old and new. 15. artistic taste. 16. culture (grace). 17. panorama ; crowd. 18. minarets of mosques. 19. heads uplifted : raise their heads. 20. the call for prayer. 21. numerous.

8—تورات[1] سے معلوم ہوتا ہے کہ حضرت یوسف زندگی بھر[2] مصر کے حکمران و مختار[3] رہے - اور جب ان کا آخری وقت آیا تو اپنے بھائیوں اور اپنی اولاد سے کہا ''ایک وقت آئے گا[5] جب خدا تمہیں پھر اسی زمین کنعان میں لے جائے گا جس کا ابراہیم - اسحاق - یعقوب سے اس نے وعدہ کیا ہے - تو جب وہ وقت آئے تو میری ہڈیاں اپنے ساتھ لے جانا اور میرے بزرگوں کے[7] پاس دفن کر دینا - چنانچہ ان کے خاندان کے لوگوں نے ان کی لاش میں خوشبو[8] بھری - اور صندوق میں محفوظ[9] کر دی - خوشبو بھرنے کا غالباً مطلب یہ ہے کہ مصریوں کے[10] طریقہ کے مطابق ممی[11] کر کے رکھی گئی تھی - جب چار سو برس بعد حضرت موسیٰ علیہ السلام کا ظہور ہوا اور بنی اسرائیل کو ساتھ لیکر مصر سے نکلے تو انہوں نے حضرت یوسف کی نعش بھی اپنے ساتھ لے لی تھی - اس طرح حضرت یوسف کی وصیت[12] کی تعمیل ظہور میں آ گئی - (مولانا ابوالکلام آزاد)

Vocabulary

1. Tho Old Testament. 2. throughout his life. 3. ruled Egypt, 4. at the time of his death. 5. a time will come. 6. my remains. 7. ancestors. 8. scented his corpse. 9. deposited it in a coffin-box. 10. in the manner of the Egyptians (taxidermy) (عمل حنوط یا ممی کرنا). 11. mumified. 12. the will was implemented ; the will was put into effect.

9—چند سال ہوئے جب میں نے حفیظ صاحب کو پہلی مرتبہ[1] دیکھا - شاید اکثر لوگوں نے بھی انہیں لاہور میں اسی زمانے میں دیکھا ہو - اس سے پہلے کوئی انہیں پہچانتا[2] نہ تھا - مگر پہلے ہی موقعہ پر جب وہ لب کشا[3] ہوئے سب جان گئے اور مان[4] گئے کہ ادب[5] اردو پر ایک نیا ستارہ چمکا ہے -

لاہور میں ایک بڑا مشاعرہ[6] تھا - میں نے دیکھا کہ سامنے کی کرسیوں پر چند کہنہ مشق[7] شاعر متمکن[8] ہیں اور ان میں سے ایک نو عمر[9] سا شخص، دبلا پتلا، بہت سادہ لباس پہنے ہوئے بیٹھا ہے جو ہر ایسے شعر پر جو داد کے قابل[10] ہو داد دیتا[11] اور یوں کہ اس کے دل کی کیفیت[12] ایک خاص طور[13]

کا اظہار رکھتی ھے - یعنی شعر سنتے ھی وہ ھمہ تن داد بن کر اپنی جگہ سے اٹھنے کو ھوتا ھے اور اپنا دایاں ھاتھ پھیلا کر اس کی انگشت[14] شہادت شاعر کی طرف اٹھا کر کہتا ھے "کیسا بلند شعر ھے!"

یہ بے ساختہ[15] اظہار خیال چونکہ کسی قدر نرالا[16] تھا - میری توجہ اس طرف ھوئی - میں نے کسی صاحب سے پوچھا یہ کون صاحب ھیں - انہوں نے کہا ھمیں نام تو معلوم نہیں مگر سنا ھے کہ جالندھر سے آئے ھیں اور مولانا گرامی کے شاگرد[17] ھیں -

(سر عبدالقادر "تقریب" شاھنامہ اسلام)

Vocabulary

1. First cast my eyes. 2. barely noticed. 3. opened his lips : spoke. 4. realized and recognised. 5. a new star on literary horizon. 6. symposium. 7. veterans. 8. seated. 9. youngish looking. 10. praiseworthy. 11. to pay tribute or homage. 12. state of mind : sentiments. 13. a peculiar manner of expression. 14. index figner. 15. spontaneous. 16. novel : original. 17. disciple.

10—مولانا حالی بہت ھی رقیق القلب[1] تھے- دوسرے کی تکلیف کو دیکھ کر بے چین[2] ھو جاتے تھے اور جہاں تک آخیر[3] میں ھوتا اس کے رفع[4] کرنے کی کوشش کرتے تھے - حاجت مندوں[5] کی حاجت روا[6] کرنے میں بڑی فراغ دلی[7] سے کام لیتے تھے - باوجودیکہ[8] ان کی آمدنی[9] قلیل تھی لیکن اپنے پرائے[10] خصوصاً مصیبت زدہ[11] لوگوں کے ساتھ اچھا سلوک کرتے[12] تھے - سفارشیں[13] کر کے لوگوں کے کام نکالتے تھے - ان میں بڑے چھوٹے[14] کی کوئی تخصص[15] نہ تھی - بامروت[16] ایسے تھے کہ انکار[17] نہیں کر سکتے تھے - اس قلیل آمدنی پر حاجت مند آن کے ھاں سے محروم[18] نہیں جاتے تھے - نام و نمود[19] چھو کر ھی نہ گیا تھا - ورنہ شہرت[20] وہ بلا ھے کہ جہاں یہ آتی ھے کچھ نہ کچھ شیخی آ ھی جاتی ھے - ھمارے شاعروں میں تعلی[22] عیب ھی نہیں رھی بلکہ شیوہ ھو گئی ھے -

(مولوی عبدالحق)

Vocabulary

1. Highly sensitive. 2. upset : purturbed. 3. as much as within him lay : as far as possible. 4. remove his difficulty. 5. needy. 6. meet the demands. 7. liberally : generously. 8. in spite of. 9. small income. 10. all and sundry ; suffering humanity. 12. served. 13. by making recommendations. 14. made no distinction of high or low. 15. considerate to such an extent. 16. could never refuse. 17. were not denied. 18. no touch of vanity : not ostentatious. 19. fame is an evil force. 20. vanity : snobbery. 21. conceit : no more an evil : self-aggrandisement. 22. habit or practice.

11— بابر سے بھی مسند پر بیٹھ کر کھانا ھضم نہ ھوتا تھا - چار دفعہ ھندوستان[2] پر آیا اور ھر بار قدم آگے[3] ھی بڑھایا - مگر پانچویں دفعہ الینا آیا کہ جنازہ[4] ھی یہاں سے پھرا - ھاں اولاد[5] کے لئے پشتوں[6] تک سلطنت قائم کر گیا - چنانچہ پنجاب کو صاف کرتا ھوا دلی پر چلا - ادھر سے ابراھیم لودھی ایک لاکھ[9] فوج اور ایک ھزار ھاتھی[10] جنگی لے کر اس دھوم دھام[11] سے نکلا کہ گویا ھندوستان کی آرائش[12] اور تین پشت کی شان شاھانہ[13] کو نکال کر باھر ڈال دیا - بابر جب یلغار[14] سے فتح و ظفر[15] کا غبار اڑاتا پانی پت پر پہنچا تو ایک میدان وسیع[16] نظر آیا - ادھر آدھر گھوڑا مار[17] کر نشیب و فراز [18] سرداران[19] لشکر کو دکھایا - بعد اس کے نیزہ[20] زمین پر گاڑ گھوڑے سے کود پڑا[21] اور حکم دیا کہ یہیں ڈیرے[22] ڈال دو - دوسرے دن آٹھ کر نشان[23] سامنے لشکر کے کھڑے کئے - تمام سردار ان کے نیچے آ کر جمع[24] ھوئے - ایک نشان آپ لیا - باقی اوروں نے لئے - چند سردار ان کے پھریرے[25] تان کر کھڑے ھوئے - اور تاتاری رسم[26] کے بموجب اسی زبان میں کچھ منتر پڑھے -

(محمد حسین آزاد)

Vocabulary

1. Sit idle on his throne. 2. invaded India. 3. advanced farther every time. 4. bier : funeral. 5. successors : progeny. 6. for many generations. 7. established an empire. 8. occupying : overcoming. 9. one hundred thousand strong. 10. war elephants. 11. in glorious colours. 12. ornamentation. 13. royal splendour. 14. battle. 15. march of victory : triumph. 16. vast field. 17. spurred his steed this way and that. 18. the ups and downs of the land : topography. 19. army chiefs. 20. plunged his spear into the earth. 21. jumped down. 22. pitch their tents. 23. banners : colours : standards. 24. gathered : assembled. 25. folded banners. 26. in accordance with the Tartar custom. 27. recited some hymns or verses.

12 —سنو صاحب، ایک شخص ھے کہ اس کی عزت اور نام آوری[1] جمہور[2] کے نزدیک ثابت اور متحقق[3] ھے - اور صاحب ! تم بھی جانتے ھو- مگر جب تک اس سے قطع[4] نظر نہ کرو - اور اس مسخرے[5] کو گمنام[6] اور ذلیل[7] نہ سمجھ لو ، تم کو چین نہیں آئے گا - پچاس برس سے دلی میں رھتا ھوں - ھزاروں خط اطراف و جوانب[8] سے آئے ھیں بہت سے لوگ ایسے ھیں کہ محلہ نہیں لکھتے - بہت لوگ ایسے ھیں کہ محلہ سابق[9] کا نام لکھ دیتے ھیں - حکام[10] کے خطوط ، فارسی انگریزی، یہاں تک کہ ولایت[11] کے آئے ھوئے - صرف شہر کا نام اور میرا نام ، یہ سب مراتب[12] تم جانتے ھو ان خطوط کو دیکھ چکے ھو اور پھر مجھ سے پوچھتے ھو کہ اپنا مسکن[13] بتا - اگر میں تمھارے نزدیک امیر نہیں، نہ سہی اھل‌حرفہ[14] میں سے نہیں ھوں کہ جب تک محلہ اور تھانہ نہ لکھا جائے، ھرکارہ میرا پتہ نہ پائے - آپ صرف دلی لکھ کر میرا نام لکھ دیا کیجئے خط کے پہنچنے کا میں ضامن ھوں -

(غالب کے خطوط)

Vocabulary

1. Name and fame. 2. public. 3. proved and established. 4. ignore : overlook. 5. clown. 6. unknown. 7. lowly. 8. from all directions. 9. previous residence. 10. officials. 11. from abroad : oversea (here U. K). 12. position. 13. residence. 14. artisan class : working class. 15. responsible.

13—مامون کا قول[1] تھا کہ ''مجھ کو عفو[2] میں ایسا مزا آتا ھے کہ اس پر ثواب[3] کی توقع نہیں'' ۔ عبداللہ بن طاھر کا بیان ھے کہ میں ایک بار مامون کی خدمت حاضر[5] ھوا تھا ۔ اس نے اس کو آواز[6] دی مگر صدائے برنخاست[7] ۔ پھر پکارا[8] تو ایک ترکی[9] غلام حاضر ھوا ۔ اور آتے ھی بڑبڑانے[10] لگا کہ ''کیا غلام کھاتے پیتے نہیں'' ۔ جب ذرا کسی کام کیلئے باھر گئے تو آپ ''یا غلام ! یا غلام'' چلانے لگتے ھیں ۔ آخر ''یا غلام'' کی کوئی حد بھی[11] ھے ۔

مامون نے سر[12] جھکا لیا ۔ اور دیر سربہ[13] گریبان رھا ۔ میں نے سمجھا کہ بس اب غلام[14] کی خیر نہیں ۔ مامون میری طرف مخاطب ھوا[15] اور کہا کہ ''نیک مزاجی[16] میں یہ بڑی آفت[17] ھے کہ نوکر اور غلام شریر[18] اور بد خو[19] ھو جاتے ھیں ۔ مگر یہ تو نہیں ھو سکتا کہ ان کے نیک خو کرنے کے لئے میں بد مزاج[20] بنوں'' ۔ (شبلی نعمانی)

Vocabulary

1. Dictum. 2. pardon. 3. does not expect heavenly reward over and above it. 4. relates. 5. called upon. 6. hailed. 7. no reply. 8. called. 9. a Turkish slave 10 grumble. 11. there is a limit to such summons. 12. hung down his head. 13. head cast down. 14. slave or servant. 15. addressed me. 16. good naturedness. 17. problem. 18. mischievous. 19. ill-mannered. 20. ill-tempered : bad tempered.

14—خودی[1] جو انسان کو برباد[2] کرنے والی چیز ھے ۔ چپ چاپ سوئی[3] ھوئی ھوتی ھے [6] تو خوشامد[4] اس کو جگاتی اور ابھارتی[5] ھے ۔ اور جس کی خوشامد[6] کی جاتی ھے اس میں چھچھورے پن[7] کی کافی لیاقت[8] پیدا کر دیتی ھے ۔ مگر یہ بات بخوبی یاد[9] رکھنی چاھئے کہ جس طرح خوشامد ایک بدترین چیز ھے اسی طرح مناسب[10] اور سچی[11] تعریف کرنا نہایت عمدہ[12] اور بہت ھی خوب چیز ھے جس طرح کہ لائق شاعر دوسروں کی تعریف کرتے ھیں کہ ان اشعار[13] سے ان لوگوں کا نام باقی رھتا[14] ھے جن کی وہ تعریف کرتے ھیں اور شاعری کی خوبی[15] سے خود ان شاعروں بھی دنیا میں باقی[16] رھتا ھے ۔ دونوں شخص خوش[17] ھوتے ھیں ۔ ایک اپنی لیاقت کے سبب اور دوسرا اس لیاقت کو رمز[18] کرنے کے سبب سے ۔ مگر لیاقت شاعری[19] کی یہ ھے کہ وہ نہایت بڑے استاد مصور[20] کی مانند ھو کہ وہ اصل صورت[21] اور رنگ اور خال[22] خط کو بھی قائم[23] رکھتا ھے اور پھر بھی تصویر ایسی[24] بناتا ھے کہ خوش نما[25] معلوم ھو ۔ (سر سید)

Vocabulary

1. ago : vanity. 2. destructive. 3. passive : dormant. 4. flattery. 5. stirs : kindles : 6. the flattered person. 7. churlishnesz. 8. ability : capacity. 9. bear or keep in mind. 10. proper. 11. genuine praise. 12. commendable. 13. verses. 14. lasts. 15. by virtue of property. 16 lives. 17. both equally pleased. 18. to recognise. 19. test of poetry. 29. master painter. 21. original. 22. features. 23. presents. 24. wholesome : pleasing : attractive. 24. draws a picture or portrait.

15—غالباً اس بات پر سب کو اتفاق ہوگا[1] کہ تقریر[2] یا تحریر[3] کا اصل مقصد[4] لوگوں کے دلوں[5] پر اثر کرنے کے سوا اور کچھ نہیں مگر اس امر میں سب کی رائے مختلف[6] ہوتی ہے کہ اثر کس طرح پیدا ہوتا[7] ہے؟ اسی ایک مقصد کے لئے کوئی الفاظ میں ترش خرش[8] پیدا کرتا ہے اور کوئی سادگی[9]۔ کوئی کلام کی بنیاد[10] متافت[11] اور سنجیدگی پر[12] رکھتا ہے اور کوئی مزاح و ظرافت[13] پر، کوئی سوچ سوچ کر علمی اصطلاحیں[14] اور فاضلانہ[15] ترکیبیں استعمال کرتا ہے اور کوئی ڈھونڈ ڈھونڈ کر اہل زبان[16] کے محاورے[17] اور روز مرے[18] بہم پہنچاتا ہے اسی طرح کوئی کسی ڈھنگ پر چلتا ہے اور کوئی کسی طریقے پر۔ مگر حق[19] یہ ہے کہ کلام کی تاثیر[20] کو ان باتوں سے کوئی علاقہ نہیں۔

بے شک کلام کے مؤثر[22] ہونے کے لئے اس کا سادہ اور بے تکلف[23] ہونا ضروری ہے۔ مگر اس سے یہ لازم[24] نہیں آتا کہ جو کلام سادہ اور بے تکلف ہوگا وہ مؤثر بھی ضرور ہوگا۔ کلام کیسا ہی سادہ اور بے تکلف ہو جب تک کہ متکلم کا دل سچائی اور آزادی سے بھرا ہوا نہ ہو، کبھی مؤثر نہیں ہو سکتا۔ جس طرح تلوار کی کاٹ[26] در حقیقت اس کی باڑھ[27] میں نہیں بلکہ سپاہی کے کرتبی[28] ہاتھ میں ہے اسی طرح کلام کی تاثیر اس کے الفاظ میں نہیں بلکہ متکلم کی سچائی اور نڈر[29] اور بے لاگ[30] زبان میں ہے۔

(مظامین حالی)

Vocabulary

1. Unanimously agreed. 2. speech. 3. writing. 4. real object. 5. to impress the minds of others. 6. differ. 7. created : produced. 8. whets his vocabulary. 9. simplicity. 10. basis. 11. sobriety. 12. seriousness. 13. humour. 14. scholarly terms. 15. technical terms. 16. linguists. 17. idioms : usages : familiar. 18. style or mode. 19. truth. 20. effectiveness. 21. has nothing to do with. 22. effective. 23. informal : familiar. 24. compulsory 25. writer : speaker : author. 26. cut of the sword. 27. does not lie in the edge. 28. dexterous. 29. bold. 30. outspoken : frank.

RETRANSLATION

(From English into Urdu)

Translate the following passages in simple and idiomatic Urdu :—

1. The *barber*[1] was then *obliged*[2] to prepare a great quantity of soap to lather[3] the beast from head to foot, and to shave him in the presence of the Caliph and of the whole court, while he was *jeered at*[4] and *mocked*[5] by the *taunts* and laughter of all the by-standers. The poor woodcutter was then dismissed with an *appropriate*[6] present of money and Baghdad resounded with the story, and celebrated the justice of the *Commander*[7] of the Faithful.

Vocabulary

(1) حجام - (2) مجبور ہو گیا - (3) جھاگ لگانا - (4) ٹھٹھا کرنا -
(5) طعنے - (6) امیرالمومنین -

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2. A teacher is much more useful than a soldier. It is the teacher that *moulds the destiny*[1] of a nation by moulding the character of young men. The young men of today are the citizens of tomorrow. A soldier spreads bloodshed and ruin everywhere. He believes in *brute*[2] force and excites the animal *passions*[2] in man, but a teacher spreads *enlightenment*[3], trains the mind, spreads culture and knowledge. His work is *mental*[4] and *spiritual*[5] and, therefore, of a higher order than a soldier's.

Vocabulary

(1) مقدر سنوارنا - (2) حیوانی طاقت اور جذبات - (3) علم کی روشنی -
(4) دماغی - (5) روحانی -

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3. To one who is a student in a college, marriage is a great handicap. He cannot *devote his attention*[1] to his studies ; he generally wastes his time. He neglects his work, gets disheartened, fails in the examination and ruins his own career. He is too young to shoulder the responsibilities of the world. He is not independent but depends on his parents. When the cares of parent-hood and a family are thrust upon a boy-husband in early life, he has not the time, leisure, opportunity for *mental*[3] deve lopment.

Vocabulary

(1) توجہ دینا - (2) عدم توجہ - (3) ذہنی ترقی -

4. There is a story of a Greek *sculptor*[1] who made a *statue*[2] of a very beautiful woman. He had *formed*[3] this statue of such beauty that he fell in love with it. But he could not marry a *marble*[4] statue. So he remained sad and *gloomy*[5]. The goddess Aphrodite took pity upon him. She turned the statue into a living woman, and then the sculptor married her.

Vocabulary

(1) سنگ تراش - (2) بت - (3) بنایا - (4) سنگ مر مر - (5) مغموم -

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5. When Columbus returned from America he was much honoured by the King and Queen of Spain. He was entertained at many *banquets*[1]. Naturally, he excited the envy of many people who thought that the honour Columbus received was due to them. One day when the great *explorer*[2] was at a dinner in company with some nobles, the latter began to *disparage*[3] his achievement. "What Columbus did everybody can do. We do not know why there should be so much *fuss*[4] about it. Anybody can sail across the ocean. It is the simplest thing in the world."

Vocabulary

(1) ضیافتیں - (2) سیاح - (3) تضحیک کرنا - (4) شور و غوغا -

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6. Carelessness is a *vice*[1] which brings its own punishment, while carefulness is a virtue which brings its own reward. 'Take care of the pence and the pounds will take care of themselves' goes the proverb. But it is strange that carefulness in small matters is regarded by some people as a *mean virtue*[2]. People, therefore, allow themselves to become careless in small things and generally end in being careless in great affairs also, and thus bring misery upon themselves, and are a *nuisance*[3] to all with whom they came into contact.

Vocabulary

(1) عیب - (2) گھٹیا خوبی - (3) مصیبت -

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7. Men may lose all their comforts and luxuries and even life itself, in fighting for a good *cause*[1]. They may be turned to ashes and never live to see the fruits of their victory, yet they do not fail, for they fall in a noble cause. It is just possible that their life-blood is wanted to bring about the *final*[2] victory, that by their death they pave the way for glory. Saint Joan was burnt at the *stake*[3] as a

heretic[4] and witch and she suffered death silently. What was the result ? The burning of witches from that day was considered a crime and the inhuman practice disappeared from the surface of the *globe*[5].

Vocabulary

(1) مفاد - (2) فتح آخر - (3) سولی - (4) بے دین - (5) دنیا -

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8. Some people are naturally of a cheerful *disposition*[1]. They always look at the bright side of life and even when the sky is clouded they look forward hopefully to the sunny days that are coming. Others there are who always look on the dark and *seamy*[2] side of life, and think that the sky is over-cast with dark clouds that know no breaking. To such people life is a burden and a punishment, and the journey *tedious*[3] but to a cheerful heart life is all joy and adventure. It finds no journey too long, no labour too great.

Vocabulary

(1) طبیعت - (2) - تاریک پہلو - (3) تکان -

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9. A man is not honourable because of his high *parentage*[1] anp noble birth. Nor should a man consider himself low, *despicable*[2] and mean because he is born poor. The poor man should not be ashamed of his poverty. He deserves every respect if he earns his bread by the sweat of his brow, possesses *sterling*[3] virtues, is a man of strength and character, and nobly *utilizes*[4] all the opportunities afforded to him, however humble his *station*[5] in life may be. On the other hand, the rich man with very high *notions*[6] of his dignity and position, is not worthy of respect if he leads a life of vice and does not take pains to do good to humanity at large.

Vocabulary

(1) عالی نسب - (2) قابل نفرت - (3) معیاری خوبیاں - (4) موقع سے
فائدہ اٹھانا - (5) مقام - (6) خیالات -

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10. All of us possess the gift of speech, but very few of us possess the gift of thought. Thought – right thought—and not speech is the true ornament of man· All of us can talk *incessantly*[1], but there are very few who give proper consideration and thought to their *utterances*[2] 'Speech is silvern, silence is golden' is a famous *motto*[3]. We must weigh our words and then speak them. If you speak anything without proper thinking, you shall have to repent it at leisure.

Vocabulary

(1) بلا رکاوٹ - (2) گفتگو - (3) مقولہ -

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11. Beauty, it is true, often makes women *vain*.[1] It fills them with an idea of *self-importance*[2] and they *strut*[3] about on earth as if receiving *homage*[4] from the whole world. They think that even birds and beasts, flowers and plants do bow in *reverence*[5] wherever they go. Such a thing often makes beautiful women feel that they are no less than *Floras*[6] and *Venuses*[7]. But it is virtue that is the real ornament of women. It makes them most admired by the world. Not those who are vain of their physical beauty and take pleasure in *trifling*[8] with the affections of their lovers but those who are humble, virtuous, modest and self sacrificing win the praise and admiration of the world.

Vocabulary

(1) مغرور - (2) خود پرستی - (3) اکڑ کر چلنا - (4) خراج عقیدت وصول کرنا - (5) احترام سے - (6) پھولوں کی دیوی - (7) حسن کی دیوی - (8) جذبات سے کھیلنا -

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12. Human nature is a *compound*[1] of two essential *elements*[2]—the *angelic*[3] and the *beastly*[4]. A man may make *himself*[5] angelic by crushing the beast in him, by crushing his low passions and desires, and by controlling the *wayward*[6] flight of mind. Such a man would do deeds of sacrifice, charity, heroism and even *martyrdom*[7] and will be decorated with the crown of *eternal*[8] glory. But, if we allow our animal passions to develop and give ourselves up to the pleasure of the senses and feed the ape and the tiger in us, we will destroy ourselves and shall go to the grave unwept, unhonoured and unsung.

Vocabulary

(1) مرکب- (2) عناصر - (3) ملکوتی - (4) حیوانی- (5) دبا دینا - (6)بے تکی پرواز - (7) شہادت - (8) دائمی سکون -

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13. It is not work, but worry, that kills a man. So the best thing for a man to do in life is to take things as they come his way, without worrying in the least about their *consequences*.[1] We should do our best, of course, but if in spite of our best efforts we are unsuccessfu in any *venture*[2] we should resign ourselves to the will of God. What is the good of *fuming and freting*[3] for nothing when we cannot change our destiny and make anything.

Vocabulary

(1) نتائج - (2) کوشش - (3) پیچ و تاب کھانا -

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14. The postman is a very humble member of society. His work is simple and *monotonous*[1]. He draws a small pay and is, as a rule, a half educated and *half-starved*[2] man. But think of what he stands for! Just as a common soldier *represents*[3] the British Army, just as the humble policeman represents the might of the British Government

so the simple postman is a visible sign of the world's great postal system. He *symbolises*[4] what duty is. It may be rainig in torrents, thunder and lightning may do their worst, the day may be blazingly hot or stormy, but the postman is ever punctual in delivering letters. He is a most *conscientious*[5] worker and is strictly devoted to his duties.

Vocabulary

(1) بے رنگ - (2) نیم فاقہ کشی - (3) نمائندگی کرنا - (4) نمائندگی یا نشاندھی کرنا - (5) فرض شناس - با ضمیر -

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15. The rainy season, though a pleasant relief from the fierce heat, has its disadvantages. *Swarms*[1] of insects appear, flying ants, flies, moths and mosquitoes, etc., which often make life a trial. Malaria and cholera work havoc among the poor. The roads become muddy and *silppery*[2]. Many people *tumble*[3] down in the streets and hurt their shins. Clothes are soiled, mud stick to the shoes. Fuel gets wet; foodstuffs and vegetables *decompose*[4]. The roofs of houses begin to *leak*[5]; sometimes they fall with a crash, causing loss of life and property. The rivers are flooded and sometimes sweep away huts, houses and cattle.

Vocabulary

(1) دل کے دل - (2) پھسلن - (3) گر پڑنا - (4) گلنا - سڑنا - (5) ٹپکنا -

COMPREHENSION

Comprehension means understanding. Reading is the first job of any student, for a student is one who studies. But most of us do not fully understand what we read. We have no eyes for the real meaning of the passage, no eyes for the real beauty of words or expression. Our approach is only superficial. Ours is only a random way of reading based on a hit-or-miss policy.

But good reading is only another name for understanding. We must learn the art of reading as well as understanding. Today 'Comprehension' is an important part of Grammar-and-Composition work. But to help and sharpen your understanding practice is necessary.

For testing of comprehension the—question-and-answer method is the easiest and the best. The following exercises will clearly show that method in practice.

EXERCISE No. 1

The public library is important, not only because it places the best books at the disposal of the poor student or specialist, but also because it can be the most powerful of instruments in the education of the public taste. A good library does not content itself with handing across the couuter the books which are demanded; it allows the reader access to the shelves, and it provides persons who are ready to advise him and to put him on the track of the sort of books he wants. There is in this respect all the difference in the world between good and bad library administration. The good library is not merely a store-house ; it is a place where children and adults alike learn what to read. The problem, therefore, of making the libraries efficient is not merely one of co-ordination or of providing a good service of books, but also one of getting the right people as librarians and assistants. Librarianship has achieved recognition of late years as a university course. If the course is post-praduate, well and good ; but the indispensable qualities for a good librarian are not bibliographical knowledge or even dexterity with card-indexes but a good general education and a wide sympathy with all sections of the reading public. For the best librarian is not he who buys the best selection of books, or makes the best catalogue of them, important as these things are, but he who gets his books used to the best advantage.

Read the above passage and answer the following questions :—

Q. 1. On what does the utility of a public library depend ?

Ans. The utility of a public library lies in the fact that poor tudents and specialists can borrow and read the best books which they nnot buy.

Q. 2. What else does the public library do ?

Ans. It creates a taste for reading.

Q. 3. What should a library do ?

Ans. It should place books within reach of all.

Q. 4. On what does a successful library depend ?

Ans. A successful library depends on good management and making books available to old and young.

Q. 5. What is most important in library administration ?

Ans. The most important thing is the training of the librarian.

Q. 6. What are the qualities of a good librarian ?

Ans. He should have a good general education and a wide sympathy with all sections of reading public. He should get his books used to the best advantage.

EXERCISE No. 2

There have been a good many funny things said and written about hardupishness, but the reality is not funny for all that. It is not funny to have a haggle over pennies. It isn't funny to be thought mean and stingy. It is not funny to be shabby, and to be ashamed of your address. No, there is nothing at all funny in poverty or to be poor. It is hell upon earth to a sensitive man ; and many a brave gentleman, who would have faced the labours of Hercules, has had his heart broken by its petty miseries.

It is not actual discomforts themselves that are hard to bear. Who would mind roughing it a bit, if that were all it meant ? What cared Robinson Crusoe for a patch on his trousers ? Did he wear trousers ? I forget ; or did he go about as he does in the pantomimes ? What did it matter to him if his toes did stick out of his boots ? And what if his umbrella was a cotton one so long as it kept the rain off. His shabbiness did not trouble him ; there were none of his friends round about to sneer at him.

Being poor is a mere trifle. It is being known to be poor that is the sting. It is not cold that makes a man without a great coat hurry along so quickly. It is not all shame as telling lies—which he knows will not be believed—that makes him turn so red when he informs you that he considers great coats unhealthy, and never carries an umbrella on principle. It is easy enough to say that poverty is no crime. No : if it were, men wouldn't be ashamed of it. It's blunder, though, and is punished as such. A poor man is despised the whole world over; despised as much by a Christian as by a lord, as much by a demagogue as by a footman, and not all the copybook maxims ever set for instained youth will make him respected.

(P. U. 1951 Suppl.)

Read the above passage and answer the following questions.

Q. 1. **What is not funny is poverty ?**

Ans. It is not funny to quarrel with others for the sake of pennies. It is not funny to be thought mean and miserly and not at all funny to be dressed in old shabby clothes, and to be ashamed of one's address.

Q. 2. **How long is poverty bearable ?**

Ans. Poverty is bearable in private and not in public—that is as long as there is nobody to laugh at you.

Q. 3. **Describe the dress of Robinson Crusoe.**

Ans. Perhaps he wore rough trousers or he wore the trousers made of goat-skin.

Q. 4. **Why did he not care if his toes stuck out out of his boots or if his umbrella was a cotton one ?**

Ans. It did not matter to Robinson Crusoe if his toes stuck out of his boots. He did not care if his umbrella was a cotton one. His shabbiness did not trouble him because, there was none of his friends to laugh at him in his lonely island.

Q. 5. **What is the effect of poverty on the sensitive ?**

Ans. The sensitive persons feel the sting of poverty and are ashamed to be known as stingy or miserly.

Q. 6. **Why does a man without a great coat hurry along quickly ?**

Ans. He hurries along quickly in the street so that people may not laugh at him as he is without a great coat. He is ashamed to be seen without one.

Q. 7. **How does a poor person hide the absence of a great coat ?**

Ans. He makes excuses. For instance, he says that great coats are unhealthy.

Q. 8. **How is a poor man treated ?**

Ans. A poor man is hated throughout the world.

Q. 9. **Can the proverbs in favour of poverty make a man honourable ?**

Ans. No, the proverbs cannot make a poor man honourable and respectable.

EXERCISE No. 3

" No one can doubt that it is the duty of men and women to think not of their own interests, but of the interests of those who are dependent upon them, that is of the interests of their families. But our country is only a great family to which we all belong. Men and women, then, should remember that it is their duty to think of the

interests of their country, and should put these interests above all others. We must not imagine, however, that by caring about our country and thinking what is best for it, we shall run any risk of neglecting the interests of our families, or of ourselves. If we rightly understand our duty to ourselves and our families, and do that duty, we shall at the same time be doing our duty to the mother of us all, our country.

Our country expects every man to do his duty; but in the interests of his country, of his family and of himself, a man's first duty is to make the best of himself—that is to make the best use of his powers of the body and powers of the mind with which he is born, and of the opportunities for using the powers which come in his way.

It is easy to see that if men and women are to make the best of themselves, they must begin, when they are boys and girls, to plan how they shall do it. The first and most important way of making the best of ourselves is doing the work that suits us best. As we have all to work in some way or other, it is of great importance that we should work at what we can do well. (P. U. 1952)

Read the above passage and answer the following questions :—

Q. 1. What is the duty of men and women ?

Ans. The duty of men and women is not always to think of their own interests, but also care for the interests of their families.

Q. 2. What is a country ?

Ans. A country is a great family to which a large number of people belongs.

Q. 3. What is our duty towards our country ?

Ans. The duty which we owe to our country is that we should put the interests of our country above all other interests of our own.

Q. 4. How can we best serve our country ?

Ans. We can best serve our country by doing our duty to ourselves and our families. If we do that duty we are serving our country.

Q. 5. How can a man do his duty ?

Ans. The first duty of a man is to make the best of himself. He should make the best use of the powers of body and mind. He should avail himself of the opportunities for using these powers.

Q. 6. What should the boys and girls do ?

Ans. They must begin to plan, before they are men and women, how to do the work that suits them best. They should do that work which they can do well.

EXERCISE No. 4

" Mankind has undoubtedly progressed since mediaevel times. The earliest man lived like brutes. Individuals fought among themselves and the strong destroyed the weak, for that is the law of the jungle—the law of irrational life. But man was not an animal. He possessed rational faculties. These faculties gradually developed and appeared in his actions, and man gave up the law of the jungle and evolved his own rational laws. Men saw that the law of physical strength was not applicable to their lives. They realised that they had souls and the strength of a being with a soul can consist in a variety of capabilities other than the power to hack and hew and tear and bite. For instance, a man can be strong in reasoning tools, or in controlling the the actions of other rational beings by the power of song or speech. Thus men realised that they should not be fighting among themselves but should be working together and giving one another opportunities to develop their respective strengths. This was the first step in man's progress. By this means men gained such control over the force of nature and made each other so much wiser and more comfortable that they were convinced that they were the best creation of God." **(P. U. 1952 Suppl.)**

Read the above passage and answer the following questions :—

Q. 1. How did the earliest man live ?

Ans. The earliest man lived like brutes. Individuals fought among themselves. The strong destroyed the weak.

Q. 2. What is the law of jungle ?

Ans. The law of irrational life is called the law of jungle, where might is right.

Q. 3. What was the difference between man and the animals ?

Ans. Man possessed powers of reason. These faculties developed gradually and appeared in his actions.

Q. 4. What did man learn to do when his reason was developed ?

Ans. Man realised that he possessed other capabilities besides cutting and tearing and biting. Man could reason, he could make tools. He could control the actions of others by the power of song or speech.

Q. 5. What did man realise ?

Ans. Man realised the advantages of co-operation. Thus he gained control over the forces of nature. He made others comfortable. He realized that he was the best creation of God.

EXERCISE No. 5

" Music is the expression of qualities of thought and feeling by means of harmonies of sound or tone. Expressing feelings of joy and sorrow, of hope or disappointment in music gives a satisfaction universally appreciated. Primarily, the appeal of music

is to feeling. It is used in expressing feelings to deep or too full for words. We ring or whistle alone in expressing the sheer joy of being alive. At our work, the mere overflow of the feeling of well being results in music. We delight in singing together or listening to music as an expression of social friendship or group feeling on all occasions in life which bring us together. Combined with dancing, plays and games, music offers one of the most satisfying forms of enjoyment of concerted rhythmic action. Connected with some purpose for unified action, it reinforces thought with the inspiration of aroused emotions, as is seen in patriotic, moral and religious movements. It helps to express and intensify our enjoyments in achievements on festival occasions and in celebrations.

In everyday life it is the purpose of music to help us to express in sound our feelings of joy or sorrow with a satisfaction not found in other forms of expression. This satisfaction is gotten by our singing or playing or by listening to music produced by others which interprets our own feeling of satisfaction in music. There is much difference, however, in the decree in which it is possessed and there is much difference in the capacity for its expression. Very much may be done to cultivate and refine the enjoyment taken in music. (P. U. 1953).

Read the above passage and answer the following questions :—

Q. 1. What is music ?

Ans. Music is the expression of qualities of thought and feeling by means of harmonies of sound or tone.

Q. 2. What does it express ?

Ans. It expresses feelings of joy and sorrow, of hope or disappoinment.

Q. 3. To what does it appeal ?

Ans. It appeals to our feelings.

Q. 4. Why do we sing or whistle ?

Ans. We sing or whistle because we express the sheer joy of being alive.

Q. 5. What is the purpose of dancing ?

Ans. The purpose of dancing is unified action. It is the expression of patriotic, moral and religious movements. It expresses our enjoyment of the festivals and other celeberations.

Q. 6. What is the purpose of music in everyday life ?

Ans. The purpose of music in everyday life is to express our feelings of joy or sorrow with a satisfaction which is not found in other forms of expressions.

Q. 7. On what does the appreciation of music depend ?

Ans. The appreciation of music depends on the receptivity of the individual.

EXERCISE No. 6

The real disease in the body politic of the country of Limpopo is the presence of a class of persons who constitute less than five per cent of the total population. You can always recognise an individual of this class by his appearance. Every stitch of his apparel is foreign-made, and he is constantly trying to send the major part of his savings out of the country by buying a motor-car. His greatest efforts are directed toward robbing the country and the common man by demanding a higher salary, by doing unfair trade in imported goods and by getting permits and privileges by the back-door. His ill-gotten gains he despatches quickly abroad by buying imported cloth, shoes, collars, neckties, refrigerators, gramophones and above all, motor-cars.

An individual of this amazing class will constantly talk of patriotism and yet will always abuse the nation's leaders. He hates the common people on whom he lives. He hates their clothes, their language, their manner, their customs and in all these things tries to ape the foreigners. He even tries to live apart from them, and people of his class build colonies outside the cities and towns of the nation. He looks down upon the fairs and festivities of the people and when he goes to a gathering like a country fair where the heart of the nation throbs in joyous abandon, he carries a camera trying to look like a tourist.

Foreigners who visit Limpopo look upon this class with wonder and contempt. They are amazed how one can talk so much about freedom and be such an abject slave in fact. They are pained to see this class trying to ape foreigners and trying to rob and cheat their own people whom they should lead.

The writer of these lines also belongs to this class. A beautiful foreign lady who once visited this country said to him. "Poor slave, you talk my language like a parrot and think yourself very clever. Why don't you try and become a free man ? Wear your own clothes, mix with your own people, live where they live and be exactly as they are. Don't waste your money on imported rubbish". Having said this she threw away the china cup with the "Made in Europe" mark upon it and told him to get an earthen ware pot from the potter so that they might drink their tea like decent people. **(P. U. 1953 Suppl.)**

Read the above passage and answer the following questions :

Q. 1. What is the real disease in the body-politic of the country of Limpopo ?

Ans. The disease of the country of Limpopo is the presence of a class of persons who are less than five per cent of the total population.

Q. 2. How can this class be recognised ?

Ans. This class can be easily recognised because every individual of this class wears foreign made dress. He rides in a motor-car.

Q. 3. To what are the efforts directed ?

Ans, His efforts are directed towards robbing the country and the common man. He demands a very high salary. He indulges in contraband trade and gets permits by the back-door.

Q. 4. What does he do with his ill-gotten wealth ?

Ans. He sends his money quickly abroad by buying imported cloth, shoes, collars, neckties, gramophones and motor-cars.

Q. 5. How does this man live and behave ?

Ans. This man talks about patriotism. He abuses the leaders of the nation. He hates the leaders of the nation. He hates the common people on whom he lives. He hates their clothes, their language, their manners, their customs. He imitates the foreigners blindly. He lives apart from the people of his own country. Whenever he goes to a country fair, he carries a camera in order to look like a foreign tourist.

Q. 6. What do the foreigners think about this class ?

Ans. The foreigners look upon this class with wonder and contempt. They are pained to see this class trying to imitate foreigners blindly.

Q. 7. To what class does the writer belong ?

Ans. The writer also belongs to this class.

Q. 8. What advice did a foreign lady give him.

Ans. She advised him to become a free man. He should wear clothes made in his own country. He should live like the people of his own country. He should patronise the products of his own country.

EXERCISE No. 7

"That man, I think had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a machanism, it is capable of ; whose intellect is a clear cold, logic engine with all its parts of equal strength, and in smooth working order ; ready like a steam engine, to be turned to any kind of work ; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations ; one who is full of life and fire but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience ; who has learned to love all beauty, whether of nature or of art, to hate all vileness and to respect others as himself. Such a one and no other, I conceive, has had a liberal education. **(Pb. U. 1954)**

Read the above passage and answer the following questions :—

Q. 1. Who is that man who has had a liberal education ?

Ans. That man has had a liberal education who has been so trained in his youth that his body is the servant of his will. His body does work with pleasure and ease.

Q. 2. What type of intellect does this man possess ?

Ans. He possessses a clear intellect. His mind is like a cold logic engine, capable of working smoothly.

Q. 3. What sort of mind does he possess?

Ans. He possesses a mind which has a knowledge of the great and fundamental truths of nature.

Q. 4. What sort of will does he possess ?

Ans. He possesses a vigorous will. His passions yield to his will.

Q. 5. How does he obey his conscience ?

Ans. He is the servant of a tender conscience. He has a soft corner for every good thing.

Q. 6. What are the other qualities of this man ?

Ans. He loves all beauty. He hates all baseness. He respects others as he respects himself.

EXERCISE No. 8

"Night is a dead monotonous period under a roof ; but in the open world it passes lightly, with its stars, and dew and perfumes, and the hours are marked by changes in the face of Nature. What seems a kind of temporal death to people choked between walls and curtains, is only a light and living slumber to the man who sleeps afield. All night long he can hear Nature breathing deeply and freely, even as she takes rest she turns and smiles ; and there is one stirring hour unknown to those who dwell in houses, when a wakeful influence goes abroad over the sleeping hemisphere and all the outdoor world are on their feet. It is then that the cock first crows, not this time to announce the dawn, but like a cheerful watchman speeding the course of night. Cattle awake on the meadows ; sheep break their fast on dewy hill-sides and change to a new lair among the ferns ; and houseless men, who have lain down with fowls, open their dim eyes and behold the beauty of the night."

(Inter 1954 Suppl.)

Read the above passage and answer the following questions :—

Q. 1. How does night appear under a roof ?

Ans. Night is a dull period under a roof.

Q. 2. How does night appear in the open world ?

Ans. In the open world, the night passes lightly, with its stars. and dew and sweet perfumes.

Q. 3. How does a city man spend his night ?

Ans. The city dweller spends his nights choked between walls and curtains.

Q. 4. How does a countryman spend his night in the open ?

Ans. A country man enjoys a light and living slumber in the fields. All night long he hears Nature breathing deeply and freely.

Q. 5. What does the countryman see in Nature ?

Ans. He can hear her breathe deeply and freely. He finds her taking rest. He sees her smile.

Q. 6. Describe the midnight scene in the country as given in the passage.

Ans. The cock crows. He does not announce the dawn but he wants the night to finish her course. Cattle awake on the meadows. Sheep breakfast on the dewy hill-sides. Houseless men open their eyes and see the beauty of the night.

EXERCISE No. 9

The object of life is the development of men and women. It is, therefore, the duty of every one to make of himself and every parent to make of his children, the best product possible. The object of education should not be to run all pupils into the same mould. The school should not be a foundry. The object should be to give to every pupil a chance to grow. The school should be a garden. Education, therefore, should prepare for life, which is itself the larger education. It should be adapted to the present condition and the prospective needs of the pupil. The growing recognition of this truth has added industrial training to academic education ; has provided, as before, nothing for woman's education. To enjoy an opportunity for education is the right of every individual ; to make that opportunity so varied as to meet the varied needs of the members is the duty of society ; to avail himself of the opportunity to make all of himself that he can make, is the duty of every individual.

(P. U. 1956)

Read the above passage and answer the following questions :—

Q. 1. What is the object of life ?

Ans. The object of life is the development of men and women.

Q. 2. What is the duty of every parent ?

Ans. The duty of every parent is to make his children the best possible product.

Q. 3. What is not the object of education ?

Ans. The object of education is not to cast the pupils into one and the same mould like toys.

Q. 4. What is the real object of education ?

Ans. The real object of education is to give to every pupil a chance to grow.

Q. 5. What should a school be like ?

Ans. A school should be like a garden with different kinds of flowers.

Q. 6. **What should education aim at ?**

Ans. The object of education should be to prepare children for life.

Q. 7. **What are the new requirements of education ?**

Ans. Academic education should be added to industrial training. Provisions should be made for women's education.

EXERCISE No. 10

God made this world for the habitation of man and has given it to him for his dwelling place. It was made for all men. They are all His children. And they all have a right to a share in it. In the Father's house there is bread enough to spare; why should anyone perish with hunger ? That is the question which the hungry in every land is asking, and they have a right to ask it. Society is not divinely organised when some men have so much that they know not how to live. Whether the twin evils of luxurious wealth and sordid poverty are due to the rich or the poor, or to neither but to a vicious organization of society, we do not here consider. They are evils which democracy is endeavouring to cure by promoting a better distribution of wealth. And in doing this democracy is endeavouring not only to secure to all men their rights; but to enable all men to perform their duties. For it is the duty of every man to put into the world at least as much as he takes out of it and the duty of society is to make this possible for every man. **(P. U. 1955 Suppl.)**

Read the above passage and answer the following questions :

Q. 1. **Why did God make this world ?**

Ans. God made this world for man to live in.

Q. 2. **Why has every man the right to live and eat ?**

Ans. The world was not made for one man. It was made for all men. All are God's children. All of them have a right to a share in it. God is our Father. He has a lot of bread for everybody. No one would therefore die from hunger.

Q. 3. **What are the twin evils ?**

Ans. The twin evils are luxurious wealth and sordid poverty.

Q. 4. **What is democracy trying to do ?**

Ans. Democracy is trying to cure these evils by promoting better distribution of wealth. It is trying to enable all men to perform their duties.

Q. 5. **What is the duty of every man ?**

Ans. The duty of every man is to put into the world at least as much as he takes out of it.

EXERCISE No. 11

Thinking over the losses which England has had forced upon her by steam and the ingenuity of the engineer, one is diposed to count

the decay of the windmill among the first. Perhaps in the matter of pure picturesqueness the most serious thing that ever happened to England was the discovery of galvanized iron roofing; but, after all, there was never anything but quiet and rich and comfortable beauty about red roofs, whereas the living windmill is not only beautiful but romantic too; a willing, man-serving creature, yoked to the elements, whirling monster, often a thing of terror. No one can stand very near the crashing sweeps of a windmill in half a gale without a tightening of the heart, a feeling comparable to that which comes from watching the waves break over a wall in a storm. And to be within the mill at such a time is to know something of sound's very sources; it is the cave of noise itself. No doubt there are dens of hammering energy which are more shattering, but the noise of a windmill is largely natural; it fills the ears rather than assaults them. (Lucas) **(P. U. 1956.)**

Read the above passage and answer the following questions :—

Q. 1. **What is the cause of the decline of the windmill ?**

Ans. There are two causes which have brought about the decay of the wind-mill, the first is the steam and second is the skill of the engineer.

Q. 2. **Which is better, the red roof or the iron roofing for the wind mill ?**

Ans. The substitution of the red roof by the galvanized iron roofing has taken away the beauty of the wind-mill.

Q. 3. **To what has Lucas compared the wind-mill ?**

Ans. He compares it to a whirling monster.

Q. 4. **How does one feel which standing near the wind-mill ?**

Ans. A person who stands near the windmill feels as if he is watching the waves breaking over a wall in storm.

Q. 5. **What is the effect of the noises of the windmill ?**

Ans. The windmill is the cave of noise itself. The noise of a windmill is largely natural. It fills the ears but does not attack them.

EXERCISE No. 12

It was Kamal Ataturk who changed the course of history for the Turks and Turkey. His masterly compaign against the Greeks, which ended with the driving of the Greeks into the sea at Symrna, alone would have won him undying fame, but his statesmanship which galvanised the moribund Turks and produced a Modern State from the ashes of the Ottoman Empire, was as remarkable as his military genius. Kamal Ataturk formed in October 1936 a Five Year Plan of economic development for Turkey. Under his inspiration the Turks had already carried out a Five-Year Plan of reconstruction of their country. General Ismat Inonu, who collaborated with Kamal

Ataturk in the reconstruction of Modern Turkey for twelve years, has now been elected head of the State, but there is not another Kamal Ataturk to be found in Turkey today. The passing of Kamal Ataturk had not only plunged Turkey into mourning, but also the world of Islam in which he symbolised the spirit of mordernity and progress. **(P. U. 1956 Suppl.)**

Read the above passage and answer the following questions :—

Q. 1. **What did Ataturk do for the Turks ?**

Ans. Ataturk changed the course of history for the Turks and Turkey.

Q. 2. **Give the achievement of Kamal Ataturk.**

Ans. Ataturk waged a successful war against the Greeks. He drove them into the sea at Symrna.

Q. 3. **How did he lead Turkey to the path of progress ?**

Ans. He electrified the dying Turks. He produced a Modern State from the ashes of the Ottomon Empire. He formed a Five-Year Plan of economic development.

Q. 4. **Who worked with him for the economic solidarity of the country ?**

Ans. Ataturk was assisted by Ismat Inonu.

Q. 5. **What did the death of Kamal mean to Turkey and the Islamic world ?**

Ans. The death of Ataturk plunged Turkey into mourning. The whole of the Islamic World felt his loss, because he stood as a symbol of progress and modernity.

EXERCISE No. 13

"Elegant economy" ! How naturally one falls back into the phraseology of Cranford ! There economy was always "elegant" and money-spending always "vulgar and ostentatious" ; a sort of sour-grapeism which made us very peaceful and satisfied. I shall never forget the dismay felt when a certain Captain Brown came to live at Cranford, and openly spoke of his being poor—not in a whisper to an intimate friend, the doors and windows being previously closed, but in the public street ! in a loud military voice, alleging his poverty as a reason for not taking a particular house. The ladies of Cranford were already moaning over the invasion of their territories by a man and a gentleman. He was a half-pay captain, and had obtained some situation on a neighbouring railroad, which had been vehemently petitioned against by the little town ; and if in addition to his masculine gender, and his connection with the obnoxious railroad, he was so brazen as to talk of his being poor —why, then, indeed he must be sent to Coventry. Death was as true and as common as poverty ; yet people never spoke about that loud on the streets. It was a word not to be mentioned to polite ears. We had tacitly agreed to ignore that any with whom we asso-

ciated on terms of visiting equality could ever be prevented by poverty from doing anything they wished. If we walked to or from a party, it was because the wheather was so fine, or the air so refreshing, not because sedan chairs were expensive. If we wore prints, instead of summer silks, it was because we preferred a washing material: and so on, till we blinded ourselves to the vulgar fact that we were, all of us, people of very moderate means. **(P. U. 1957)**

[This passage is a bit difficult. Difficult words, therefore, have been explained. *Elegant*—با وقار ; *Economy* — کفایت شعاری ; *Phraseology*—words الفاظ ; *Vulgar*—uncultured *Ostentatious*—showy ; *Sour-grapeism*—انگور کھٹے ہیں والی پالیسی ; *Dismay*—مایوسی ; *Allege*—بیان کرنا : *Moaning*—ماتم کرنا ; *Invasion*—حملہ ; *Vehemently*—زور دار طور پر ; *Obnoxious* ناپسندید ; *Brazen*—ڈھیٹ ; *Sent to Coventry*—نا پسندیدہ ۔ قطع تعلق کرنا ; *Moderate means*—معمولی ذرائع والا.]

Read the above passage and answer the following questions :—

Q. 1. **How was economy regarded by the people of Cranford ?**

Ans. Economy was regarded as fashionable and money spending was regarded as uncultured and showy.

Q. 2. **Why did the people of Cranford exercise economy ?**

Ans. They exercised economy because they did not have the means to spend as they liked. They could not get the grapes and said that they were sour.

Q. 3. **Give in thirty words of your own what you learn about Captain Brown.**

Ans. Captain Brown was a half-play captain. He come to live in the town of Cranford which was inhabited by women. He worked on a railroad. He outraged the proper behaviour of Cranford by declaring openly that he was poor and could not afford to live in a big house.

Q. 4. **What other things were common in Cranford, besides poverty ?**

Ans. Besides poverty death was very common in Cranford.

Q. 5. **Did the people speak about death ?**

Ans. No, they never talked loud about death on the streets.

Q. 6. **What reasons were given by the ladies of Cranford for not doing anything that they wished ?**

Ans. The reasons given by them for not doing anything that they wished were many. Supposing they were returning from a party. They did not say that the sedan chairs were expensive but said that the weather was fine and the air was refreshing. It was, therefore, better to walk in the fresh air. Instead of silk, they wore prints. That was because, they said, they preferred a washing material, The reality was that they could not afford silks.

EXERCISE No. 14

I have heard that some ladies, and those too persons of good note, have taken their coaches, and spent a whole afternoon in Ludgate Street, or Covent Garden, only to divert themselves in going from one shop to another to look upon their fine silks, and to rattle and banter the shopkeepers, having not so much as the least occasion, much less intention, to buy anything, nay, not so much as carrying any money out with them to buy anything, if they fancied it ; yet these shopkeepers who understand them know their business too well to resent ; nor if they really know it, would they take the least notice, but perhaps tell the ladies they were welcome to look upon their goods ; that it was their business to show them ; and that if they did not come to buy now might see they were furnished to please them when they might have occasion.

On the other hand, I have been told that sometime these sort of ladies have been caught in their own snare, that is to say, have been so engaged by the good usage of the shop-keeper and so unexpectedly surprised with some fine thing or other that has been shown to them, that they have, drawn by their fancy against their design, to lay out money whether they had it or not ; that is to say, to buy and send home for the money to pay for it.

(P. U. 1957 Suppl).

Read the above passage and anwer the following questions : —

Q. 1. What was the original plan of some of the well-to-do ladies ?

Ans. The original plan of these ladies was to amuse themselves by going from one shop to another. They simply desired to irritate and tease the shopkeepers play-fully. They had no intention of buying anything.

Q. 2. How did the shopkeepers behave towards them ?

Ans. The shopkeepers understood their intentions. They did not lose temper, but welcomed them to look upon their goods. They thought that it was their business to show them.

Q. 3. How were the ladies caught in their own trap ?

Ans. The ladies were so fascinated with the good behaviour of the shopkeepers and were attracted with something fine that they were drawn by their liking for a particular thing against their own plan.

Q. 4. How did the ladies make the payment if they had no money ?

Ans. They sent some one home to bring the money and purchased the articles that they liked.

EXERCISE No. 15

Love of home is planted deep in the nature of man. The finger of God points to home and says to us all, there is the place to find your earthly joy. Shall we appeal to the *testimony* of those who

have sought joy elsewhere or have tried to find happiness in the world ? We have but one answer from them all—that the search has been fruitless. Who aspires to a *loftier elevation* of honour than that attained by Burke ? And yet he says he would not give one peck of refuse wheat for all that is called fame in the world. What is the declaration of Byron, after having drained the cup of earthly pleasure to *the dregs* ? It is that life has been passed in wretchedness, and that he longs to rush into the thickest of the battle that he may *terminate* his miserable existence by a sudden death. And Chesterfield with rank, wealth, talent, polish and power, after having stood for half a century as the *brightest luminary* in all the European circles of elegance and fashion has left his most decisive testimony of the heartlessness and emptiness of all those joys he had so eagerly pursued.' **(P.U. 1958)**

Read the above passage and answer the following questions :—

Q. 1. What is the point of the writer by mentioning the case of Burke, Byron and Chesterfield ?

Ans. The point of the writer of the passage is that it is useless to seek happiness in this world. Fame and its love do not bring about real happiness. Burke did not attach any importance to the fame that he had achieved. Byron was not satisfied with having led a life of pleasure. Chesterfield found the joys of the world empty and hollow.

Q. 2. What did each man have ?

Ans. Burke was a famous parliamentarian and speaker. He was very famous. Byron enjoyed great reputation as a poet and led a life of great pleasure. Chesterfield was a very wealthy nobleman.

Q. 3. What did each one fail to get ? Why ?

Ans. Every man tried to get satisfaction of the mind ; but all failed to get it. It was because the wordly fame is hollow and transitory.

Q. 4. Explain the words in italics ?

Ans. *Testimony*-evidence. شہادت *Loftier elevation* place of honour. *To the dregs*—to the lees. He drank the cup of pleasure till nothing was left. *Terminate*—end ; finish the life. *Brightest luminary*—a great intellectual leader ; luminary means any body that gives natural light, like the sun or the moon.

EXERCISE No. 16

Put a small weasel and a big rat into a cage, and the rat will cringe in terror and give up without a fight. Nothing could furnish stronger proof of the weasel's ferocity. The blood of its prey is its natural food, but it kills beyond its needs just for the love of killing and has been recorded as murdering forty chickens in a single night. It must be added, however, that it also kills rats and mice by the hundreds. For its bloody calling it is

superbly equipped. Its body is sinuous, its long neck and pointed head are snake-like ; when attacking an animal perhaps larger than itself, it holds its head high and sways it back and forth, waiting for the chance in tense excitement. Then suddenly it strikes, and with sure instinct it always pierces a deadly spot : the back of the neck, the brain, the jugular vein on the side. All rodents and birds live in terror of it. In various species it inhabits the whole of the United States and Canada, but while the southern weasels retain their brown coat with the white belly throughout the year, the northern species change into ermines, donning snow-white coats with a black tip on the tail. Ermine is, and has always been, the symbol of royalty but today the brown fur is considered just as valuable. The change of colour takes about one month, the farther north, the earlier the change. **(P.U. 1958 Suppl.)**

VOCABULARY

Cringe—جھکنا *Furnish*—مہیا کرنا *Ferocity*—تیزی *Calling*—پیشہ *Superbly equipped*—اعلی طور پر آراستہ *Sinuous*—لہراتا ہؤا *Insinct*—جست *Jugular*—گلے کے متعلق *Rodent*—کترنے والے جانور *Retain*—باقی رھنا *Donning*—پہننا *Symbol*—نشانی

Read the above passage and answer the following questions.

Q. 1. What kind of an animal is the weasel ?

Ans. It is a blood thirsty and ferocious animal.

Q. 2. How is the weasel equipped.?

Ans. It has a snake-like body and a quick eye.

Q. 3. Who ever live in terror of a weasel ?

Ans. Rats, chickens and mice are terribly afraid of a weasel.

Q. 4. What happens to the colour of a weasel's fur in winter.

Ans. The weasel's fur changes to white colour in winter.

EXERCISE 17

Our sun is a huge fiery ball, one hundred times as great in diameter as the Earth and more than a million times as larger. But, strange as it may seem, the sun is only a star like the other stars that we see in the sky at night. Stranger still, we find that our sun is only a medium-sized star. It is not as large as the Pole Star and not nearly as large as some of the others. Betel-geux, in the constellation of Orion, is reckoned to be four hundred times larger than the sun. The sun, compared with the other stars, looks large to us because we are nestled close to it. If the sun were gradually to move farther from the Earth until it was as far away as the other stars, the light would grow so dim that its glory would be gone. **(Inter. 1959)**

Read the above passage and answer the following questions :—

Q. 1. How large is the sun ?

Ans. It is one hundred times as great in diameter as the Earth.

Q. 2. Are there stars larger than the sun ?

Ans. Yes, the Pole Star is much larger than the sun. Betel-geux is 400 times larger than the sun.

Q. 3. Why does the sun look so large ?

Ans. Because it is so near the Earth as compared with other stars.

Q. 4. What will happen if the sun moves away from the Earth ?

Ans. The light of the sun would become dim, and its glory would be gone.

THE DISBELIEVERS الكافرون

بسم الله الرحمن الرحيم

In the name of the Lord Beneficent, the Merciful.

1. Say : O disbelievers !	قل يايها الكفرونo
2. I worship not that which ye worship.	لا آعبد ما تعبدونo
3. Nor worship ye that which I worship.	ولا انتم عبدون ما اعبدo
4. And I shall not worship that which ye worship.	ولا انا عبدما عبدتمo
5. Nor will ye worship that which I worship.	ولا انتم عبدون ما اعبدo
6. Unto you your religion, and unto me my religion.	لكم دينكم ولى دينo

Revealed at Mecca

SUMMARISING

In a summary we try to explain a thing in the *fewest* possible words. What is not to the point, is left out. Care should be taken to choose the *best possible* words for this purpose. This is the main problem in summarizing.

Definition

Summary and precis are two words having the same meaning *i.e.*, to express the important ideas of a passage in one's own language. Generally it is compulsory to summarize a given passage in one-third or two-thirds of the original precis.

How to Write a Precis ?

Precis-writing demands constant practice. But we must work with some rules. Below, we give some rules which must be kept in mind.

Read the given passage twice, thirce or four times keeping in view the following :—

(*i*) See the tense of the original passage.

(*ii*) See whether the original passage is dramatic *i.e.*, in the form of address by a person to others or contains a discussion or not.

(*iii*) Try to understand the main problem discussed in the summary, and see whether the problem has been discussed logically or not.

The word "logically" demands an explanation. By "logically" we mean that while writing, a good writer explains the most important ideas first, and then he goes on to explain those ideas which have a secondary importance.

After reading the passage as suggested, you should start underlining important ideas and omitting those ideas which are either irrelevant (not to the point) or less important.

1st Type

EXAMPLE 1

Long ago, there lived in Persia a brave warrior named Rustum, who was dearly loved by his fellow countrymen for his bold deeds and generous heart. So wonderful were his deeds, even as a youth, that all men stood in awe of him and believed that his strength and courage

were more than human. *He spent his days wandering about the world in search of adventure*, accompanied by his horse Rukesh, the most faithful friend a man ever had. Wherever *the weak were oppressed or the innocent ill-treated*, there Rustum and his horse would appear, and *wrongs would soon be righted*, and the evil-doer would be punished for his misdeeds.

Let us see this passage according to the way we have suggested :

(*i*) The writer is using the past tense.

(*ii*) It is narrative not dramatic.

(*iii*) The writer is talking about the character of Rustum and he has expressed himself logically.

The important ideas in this passage have been italicised. Let us collect them and see their relevant position.

In Persia, a brave warrior named Rustum—bold deeds and generous heart—spent his days wandering about the world in search of adventure—the weak oppressed or the innoceut ill-treated—wrongs would soon be righted.

We have got the raw material (خام مال) with which a summary can be made. You may use the raw material by keeping the following rules in mind :—

Important Rules

(*i*) A summary is written in the past tense.

(*ii*) In case the passage is dramatic, it must be summarized in the third person. In other words, a summary must be written in the indirect narration.

(*iii*) If the writer has given some examples in the original passage, delete them.

Summary

The following is the summary of the above passage :—

Rustum was a brave Persian warrior of antiquity. His business was to wander about in search of adventure, and to help the oppressed and punish the oppressors.

EXERCISES

Summarize the following passages :—

1. When he was at the point of *death*, his surviving *friends and the principal citizens gathered* about his bed, *discoursed* together *concerning his extraordinary virtue*, the *great authority* he had enjoyed and enumerated his various *exploits* and the number of his *victories*, for while he was Commander-in-Chief, he had erected on less than nine memorials to the honour of Athens. These things they talked of, supposing that he attended not to what they said and that his senses were gone.

Hints for solution :—

(*i*) The verbs shall be in the past tense.

(*ii*) Do not use direct narration.

(*iii*) The following are the important ideas :—

He—death—friends and the principal citizens gathered—discoursed together concerning his extraordinary virtue—the great authority—exploits—number of victories.

2. Paul Reynolds co-operated splendidly and the book was ready within ten days. Of the sixteen copies printed, fifteen came to England, where they were distributed to libraries and to the author's friends. The sixteenth copy was offered for sale in Paul Reynold's show-room, in accordance with the United States Copy-right Law. It was priced at five hundred dollars, a price meant to discourage the curious. But within a short space of time some one paid the price and took it away, no one ever discovered who the purchaser was. The book, as printed, was full of errors, misprints, but it was sufficiently accurate for the purpose for which it wes intended.

2nd Type

Now we pass on to another type of precis. Keep in view the instructions given for the reading of passages.

EXAMPLE

In this chapter we shall give the *life of Alexander the Great.* And, as the quantity of material is so great, we shall only promise that we hope for indulgence, though we *do not give the actions in full detail* and with scrupulous exactness, but rather a short summary, since, *we are not writing histories but lives.* Nor is it always in the most distinguished achievements that men's virtues or vices may be best discerned, but very often *an action of small note, a short saying, or a jest shall distinguish a person's real character* more than the greatest seige or the most important battles. There fore, as painters in their portraits labour over the likeness in the face and particulary about the eyes, in which the peculiar turn of mind most appears and run over the rest with a more careless hand, so we may be permitted to strike off the features of the soul in order to give a real likeness of this great man and leave to others the circumstantial details of his labours and achievements.

being a simile it shall be excluded from the summary {the greatest seige ... in order}

(*Plutarch's Lives*)

Hints for solution :—

(*i*) The verb in this passage is in the present tense. In the summary we must change it into the past tense.

(*ii*) Plutarch, the writer, is addressing the reader. He has used the pronoun 'we' in the sense "I". While summarising, taking 'we' as 'I' we must change it into the third person, *i e.*, he.

(*iii*) There is a simile which must be deleted (omitted) from your summary.

(*iv*) The idea have been expressed logically.

We italicize the important ideas and assemble them at one place.

Life of Alexander the Great—do not give the actions in full detail—we are not writing histories but lives—an action of small note, a short saying or a jest, shall distinguish a person's real character.

Summary

Plutarch, while writing the biography of Alexander, intended to sketch out the character of Alexander. He said that he would not write the deeds of Alexander in detail As he was to sketch out the character of Alexander only which could be explained from trifles, so he intended to leave historical details to other writers.

EXERCISES

1. H. M. Prison,
Reading.

Dear Bossie,

After a long and fruitless writing, 1 have determined to write to you myself, as much for your sake as for mine, as I would not like to think that *I had passed through two long years of imprisonment without ever having received a single line from you, or any message even, except such as gave me pain.*

Our ill-fated and most lamentable *friendship has ended in ruin and public infamy for me*, yet the *memory of our ancient affection is often with me*, and the thought that loathing, bitterness and contempt should for ever take the place in my heart once held by love, is very sad to me : and you yourself will, *I think*, feel in your heart that to *write to me* as I lie in the loneliness of prison life is *better than to publish my letters without any permission or to dedicate poems to me unasked, though the world will know nothing of whatever* words of grief or passion, of remorse or indifference you may choose to send as your answer or your appeal.

Hints for Solution :

These two paragraphs have been taken from Oscar Wilde's famous letter *Epistola : In Carcere et Vinculis.*

(*i*) The present tense will be changed into the past tense.

(*ii*) 'I' will be changed into Oscar Wilde or 'he'. And 'you' will be changed into 'Bossie' or 'he' (In accordance with the rules of direct-indirect narration).

(*iii*) You may underline the important ideas and summarize them.

[Begin it thus : From H. M. Prison, Reading, Oscar Wilde wrote a letter to Bossie. In this letter he said that he regarded Bossie.........]

2. "The constitution under which we live seeks no inspiration from abroad, and so far from being borrowed it has been taken as an example. The possession of franchise by majority instead of minotity, has earned for it the title of democracy. Before the law, equality is assured to every citizen in his dealings with his neighbour ; the recognition of personal distinction in any field and the political advancement which is its reward are determined by merit and not by social standing ; and no stigma attaches to poverty which can be the career of any man capable of serving the state. We lead a life of freedom not only in our politics but in our mutual tolerance of private conduct.

We do not resent our neighbour doing what he pleases, nor subject him to those marks of disapproval which poison pleasure though they may inflict no formal injury ; and while our private intercourse is thus free from constraint, this does not react to the detriment of law and order, which are preserved by a wholesome respect for the constituted authorities and for the laws of the land, especially those which protect the victims of injustice and those whose moral sanction is so strong that there is no need for them to be written.

(*From a Speech by Pericles*).

Summary :

Pericles in his speech explained the Greek democracy. He said that their constitution was not borrowed, and was ideal. It was democracy because the majority ruled there. Equality in personal relations, recognition of merit in man and no class-distinction were the main qualities of their government. There was liberty for an individual ; tolerance, the ethics of democracy, was respected. The people had a great respect for the written as well as the unwritten laws.

3. "During my school-days eminent people were invited at the end of every term to give us a speech before the school broke up. On one such occasion a speech was made which has helped me ever since.

D. Amin
Narrating

A tall good-natured man mounted our platform. Amid silence, he began to speak.

The Speaker

"In whatever sphere of life you may be," he said, "It is definite that things will happen which will retard your progress.

"Never give up! Go on persistently, and your disappointment will turn into appointment.

"There was once a Gold-fearing hawker who sold sugar through the villages. It chanced, one day, that he was soaked to the skin by rain on his way to a village. His sugar was dissolved by the rain, and his journey made profitless.

"He was greatly pertubed, and thought that fate had been unkind to him. But then he learned that robbers had been lying in wait for him, and would certainly have taken his money and perhaps his life, if the rain had not wetted their gunpowder."

D. Amin Narrating

At year after hearing his speech, my education was abruptly discontinued. I did not know what to do. But then I remembered "disappointments are sometimes appointments." So I did not give up learning, but kept on working hard.

At last, I got a very good job with better pay than some of my colleagues who had been able to complete the school course. It was the speech about the sugar-hawker that had inspired me to the efforts that brought this about.

(D. Amin)

Hints for Solution :

(*i*) For 'I' write 'D. Ameen' or 'he'. For 'A tall good-natured man' write 'the speaker' or 'he'. We have drawn brackets to show you where D Amin speaks and where the tall 'good-natured man' speaks.

(*ii*) As regards the example of the sugar-hawkers, do not omit it altogether, but just refer to it.

3rd Type :

EXAMPLE

A Saturday afternoon, in November, was approaching the time of twilight, and the vast tract of unenclosed (open) wild known as *Edgon Heath embrowned* (*became brown in colour*) *itself moment by moment. Overhead the hollow* stretch of *whitish cloud shutting out the sky* was as a tent which had the whole heath for its floor.

The heaven being spread with this pallid (دھندلا) screen and the earth with the darkest vegetation (سبزہ), their meeting-line at the horizon was clearly marked. In such contrast the heath (*waste land covered with shrubs*) *wore the appearance of an instalment* (حصہ) *of night which had taken its place before its* astronomical *hour was come* (before there was night) : darkness had to a great extent arrived here while the day stood distinct (عیاں) in the sky. Looking upwards, a furze-cutter (*the man who cuts the shurbs of furze*) would have been inclined to continue work ; looking down he would have decided to finish the *faggot* (لکڑیوں کا گٹھا) and go home. The distant rims (کنارے) of the world and of the firmament (آسمان) seemed to be a division in time no less than a division in matter. *The face of the heath by its mere complexion added half an hour to evening* ; it could in a like manner retard (hinder) the dawn, sadden noon, anticipate the frowning of storms scarcely generated (started), and intensify (increase) the opacity (تاریکی) of moonless mid-night to a cause of shaking and dread.

(Thomas Hardy)

Hints for Solution.

This passage is descriptive. The writer is describing the setting of the sun on a heath (waste-land). He has drawn a picture with an artistic use of words. Some examiners have set such passages for summarizing. These passages have always been difficult for the student due to the following reasons :—

(*i*) The nature of such passages is this that every line is connected with the preceeding (*which has gone before*) line as well as the succeeding (*which comes later*) line.

(*ii*) In every new line the writer describes some new thing.

(*iii*) In this situation the student cannot omit any description.

You can overcome these difficulties by following these methods :

(*i*) Delete examples and similes.

(*ii*) Delete all superfluous adjectives, retaining only those adjectives which are necessary.

The students should underline the superfluous adjectives first. Then they should study the passage a second time. In the paragraph given above, they will find quite a large number of words given for the purpose of making a picture. You can easily delete those words. Whatever is left will be a factual (which states facts) description which you may summarize as advised in the previous examples.

Summary

Egdon Heath looked like a spot where darkness of the evening had spread at the time of twilight, half an hour before evening. It was the month of November. At that time, Egdon Heath was clouded, which caused the change in the complexion of the place

EXERCISE

We left London at 2 p.m. and rising steadily in the air reached the altitude desirable for the flight. Below us, we could see in a wide panorama, fields, woods, rivers, and towns—the last named lying like dark patches on a green carpet. Our pilot kept up a uniform rate of speed, and did not vary height or direction. Turning towards our starting point we could see the haze of London like a speck upon the ground. Before us we could perceive a silvery surface that we knew was the sea. The splendid machine in which we were being transported worked rhythmically and with power. Nearer and nearer came the silvery streak. London smoke was lost to sight. The panorama below changed its character, now it was half earth, half water ; now all water. We were over the sea. The comfort of the modern aeroplane is wonderful. Every appointment that can be contrived for the passenger is there, and seated in my easy chair I envied no more the imaginary people of my childhood's reading, those miserably perched perilously on the magic carpet, or the trembling wretch in the rock's claw. Now Paris, so to speak, hove in sight. A change was felt rather than heard in the vast part of the engine. The earth came up to meet us. The chair in which I sat tilled forward ; a vibration, a trembling, we were at our destination.

Hints for solution.

(*i*) The verb should be in the past tense.

(*ii*) Use indirect narration, *i.e.*, instead of ' we ' write ' the writer ' or ' he ' in your summary.

(*iii*) It is a descriptive passage—avoid all difficulties which are to be found in a description by following the instructions given above.

4th Type.—*Exception*

Note :—

There is one very important exception in dealing with the verb. You remember that I told you that the present tense in a summary must be changed into the past tense. But there is one exception to this rule ; *do not change the present tense into the past tense, when some universal truth is being expressed in the passage* :—

The reason that they are still alive is that they are real *in the world of values*. Long though the people for whom they were made are dead, they still appeal to the feelings of people alive to day. The *pictures* are still beautiful. The *books* still move our hearts. The music still says something which we can recognize, and which we can answer.

These things last, because they live in the world of values. There are *Greek* and *Latin* poems *which we can recognize as beautiful today*. In some ways, the ancient Greeks reached a point in art which nobody has touched since. And these things are not lost. Although *the outer world in which they were born vanished more than two thousand years ago*, they live in the world of values, which is independent of time.

Summary.

Artistic creations such as music, pictures and books have an eternal appeal. It is because these things appeal to our feelings and belong to the world of values. Greek and Latin poems written two thousand years ago have an appeal for us for the same reason.

TEST EXERCISES

1. That man, I think, has had liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength, and in smooth working order, ready like a steam engine to be turned to any kind of work, whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations, one who is full of life and fire, but whose passions are trained to come to heal by a vigorous will, the servant of a tender conscience who learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself. Such a one and no other, I conceive, has had a liberal education.

(P. U. 1954)

2. As a site *for the web some species* have a distiact *preference for a place just above a footpath where the first passing man or animal will obliterate it.* Here we seem to have a *good example of stupidity in spiders.* But have we ? We have been deceived so often by spiders that we have to be careful. *Many of the stupid things they do have been found recently not to be stupid at all*, indeed the boot is on the other foot and the stupidity is ours for not realising the intention. Consider *what a spider asks of its web*; *it asks for food.* Some of them *manufacture a web that is only meant to catch one insect*, and think the trouble worth it. *A patch through meadows* and between hedges *is used by men and cattle which destroy most webs in the way.* But what of *the night and early morning* and *the days when no men or cattle* pass by ? The same *path is used by foxes, stoats, cats, hares, dogs and others.* In their progress these animals " flush " large numbers of *insects which jump or take to flight before them* as they go along. So the *spider* in its *web just above this path is in the position of a sportsman* crouching in a bush, when the beaters are driving the game towards him, and the '*bag*' *must be a heavy one.*

HOW TO GIVE A HEADING TO A SUMMARY

Before we jump to the discussion of heading, it would be good for the students to know that *they must give a heading to every summary*. Sometimes the examiner says, "Summarize the following passage into one-third of the original," and does not ask for a heading. In such cases even, you are expected to give a heading. *In no situation can the heading be omitted.*

Now we will discuss the ways of finding a suitable heading from a given paragraph.

1. Read the paragraph three or four times understanding the problem which is being discussed. The *core* (مغز) *of the problem* will be the heading.

2. In case the original paragraphs are spread over a large space, or contain more than two or three paragraphs, study the different problems in the different paragraphs, and make the *common main problem* the heading of your summary.

3. *A heading must be in a sentence.* There are students who are apt to give headings in one word. It is a wrong method. A comprehensive heading requires many words—even a sentences.

EXAMPLE 1

The definition of music	Music is the expression of qualities of thought and feeling by means of harmonies of sound or tone.
The function of music	Empressing feelings of joy and sorrow, of hope or disappointment in music, gives a satisfaction universally appreciated. Primarily, the appeal of music is to feeling. It is used in expressing things too deep or too full for words. We sing or whistle when alone, expressing the sheer joy of being alive. At our work, the mere overflow of well-being results in music. We delight in singing together or listening to music as an expression of social friendship or group feeling on all occasions in life which bring us together. Combined with dancing, plays and games, music offers one of the most satisfying forms of enjoyment, concerted rhythmic action. Connected with some purpose for unified action, it reinforces thought with the inspiration of aroused emotions, as is seen in patriotic, moral and religious movements. It helps to express and intensify our enjoyments in achievement on festal occasions and celebrations. In everyday life, the purpose of music is to help us to express in sound our feelings of joy or sorrow with

The function of music

a satisfaction not found in other forms of expression. This satisfaction is gotten by our singing or playing or by listening to music produced by others which enterprets our feelings. All normal persons have this feeling of satisfaction in music. There is much difference, however, in degree in which it is possessed, and there is much difference in capacity for its expression. Very much may be done to cultivate and refine the enjoyment in music. (234 words).

(P. U. 1953)

Hint for the Heading

After reading these paragraphs carefully you must have seen that the first sentence defines music. The rest discusses the function of music. So, the best heading for this summary is ***Music and its Functions***.

Summary

Music expresses feelings through harmonious sounds. It is a source of satisfaction for the individual as well as for the group. It expresses too deep ideas and emotions which cannot be expressed by means of words. An individual expresses the joys of life in music, while group feelings are expressed in chorus songs. The other functions of music are, to arouse the emotions of a group as in patriotic songs, to import moral lessons and religious enthusiasm, and provide enjoyment and colour.

SOLVED EXERCISES

1. That education is desirable is the opinion of all modern civilized states, but is, nevertheless, a proposition which has at all times been disputed by some men whose judgment commands respect. These who oppose education do so on the ground that it cannot achieve its professed objects. Before we can adequately examine their opinion, we must, decide what it is that we should wish education to accomplish if possible: on his question there are as many divergent views as there is one temperamental cleavage which goes deeper than any of the other controversies, and that is the cleavage between those who consider education primarily in relation to the individual psyche (فرد کی نفسیات) and those who consider it in relation to the community.

[The heading for this paragraph will be: *The Problem of Education from Different Angles.*]

Summary

The problem of education is a disputed one. Even if the modern civilized states think it desirable, its goal cannot be determined. Some men regard the development of individual capabilities as the object of education, others regard the development of the community as the object.

2. When you call at a private home and the door is opened by a maid, ask for the person whom you wish to see. It the home is

conducted with style, the maid extends her card tray. You lay the card on the tray. You are asked in (if the person is at home) and are invited to sit in the drawing-room. The maid takes the card to her mistress. In a few moments the mistress appears.

If you are told that Mrs. Jenning is not at home, you place your card or cards on the tray and with "Sorry" or "I thank you," you leave.

"Not at home" may mean that Mrs. Jenning does not care to have callers this afternoon though she is in her home. She may be busy with some important work. She may be too tired to carry on the required conversation. You should not go away with a feeling of "I don't believe it." You should not question this statement even silently. You must not feel offended. You should not drive around the house, glancing up at the windows to see if you can catch a glimpse of her. Remember that she has not falsified nor has the maid. This is an expression that means either the physical absence of the person or the impossibility to receive the guest at that time. You may flatter yourself by thinking that, of course, Mrs. Jenning is really out or *you* would have been received.

[The heading for this paragraph will be : *Etiquette Which a Caller Ought to Observe*].

EXERCISES

The student should solve the following exercises independently :—

1. "Night is a dead monotonous period under a roof, but in the open world it passes lightly, with its stars, and dew and perfumes, and the hours are marked by changes in the face of nature. What seems a kind of temporal death to people choked between walls and curtains, is only a light and living slumber to the man who sleeps afield. All night long he can hear Nature breathing deeply and freely, even as she takes rest, she turns and smiles ; and there is one stirring hour unknown to those who dwell in houses, when a wakeful influence goes abroad over the sleeping hemisphere and all the outdoor world are on their feet. It is then that the cock first crows, not this time to announce the dawn, but like a cheerful watchman speeding the course of night. Cattle awake on the meadows, sheep break their fast on dewy hill sides, and change to a new lair among the ferns ; and houseless men, who have lain down with fowls open their dim eyes and behold the beauty of the night.

(P. U. 1954).

2. As Solon observed that the city was filled with persons who assembled from all parts, on account of the great security in which people lived in Attica and as he saw that the country withal was poor and barren and that the merchants at sea did not usually import their goods where they could have nothing in exchange, he turned the attention of the citizens to manufactures. He made a law that no son should be obliged to maintain his father, if the latter had not taught him a trade. As for Lycurgus, whose city was clear of strangers and

whose country, according to Euripides, was sufficient for twice the number of inhabitants; where there was, moreover, a multitude of Helots, who were not only to be kept constantly employed but to be humbled and worn out by servitude. It was right for him to set the citizen free from laborious and mechanical arts and to employ them in arms as the only art fit for them to learn and exercise. But Solon, adapting his laws, to the state of his country, rather than his country to his laws and perceiving that the soil of Attica which hardly rewarded the husband-man's labour was far from being capable of maintaining lazy multitude, ordered that trades should be accounted honourable, and that a council of distinguished men should examine every man's means of subsisting and chastise the idle.

3. One of the greatest blessings to mankind is the public library. How grateful we should all be for the courtesies extended there, it is impossible to express !

Most persons know how to conduct themselves in the library; how to enter it quietly, ask for a book politely, thank for the service and go out in an orderly fashion.

The offence against this service consists in rough handling of books. The first courtesy that any patron of a library should show is that of handling the property with care.

The books should be handled carefully, the pages turned from the upper right-hand corner ; the fingers should never be moistened in the mouth in turning the pages ; corners of pages should never be turned down. Pencils markings should never be made in any part of the book. The reader should never indulge in eating sticky candy while using the book. Books should never be used as a resting place for a glass or cup. Nothing should be laid on a borrowed book. What the owner does to her property is her business, but borrowed books should be treated with care.

Whispering and low talking are disturbing in the reading-rooms of libraries. Those who indulge seem to think that because they are not shirking, they disturb no one ; such is not the case.

The care of the toilet of a library is a great problem. Libraries are rarely in such affluent circumstances that they can afford a maid for this purpose. The result is that many unrefined persons use and leave this room in a way that is obnoxious to those who follow. For this reason it has become necessary in many cities to close those rooms to the public.

4. Life had been a struggle since the death of my father, as I had to work at night to pay for my education during the day.

Then I lost my job, and with it ended all my ambitions. I became extremely disheartened.

But about this time I was fortunate enough to attend an address given by a man whose very countenance was the monograph of the countless hardships he had endured and successfully overcome.

The key to his success, he said, was the will, to succeed. He was no orator, but his words still ring in my ears—"Where there is a will, there is a way."

The words, and the living monument to them in this old gentleman whose hardships were no less than mine, inspired me to create opportunities for myself.

I acquired the will to succeed that I had hitherto lacked. I began a relentless search for a job. At first I met with no success. But, more and more determined, at last I was rewarded.

Now I not only manage to pay my college fees but also give some money to my mother.

5. An extract from my diary, dated March 27, 1949, shows how a lecture on "The Compassion of Buddha," given by a Buddhist missionary, Francis Storey, helped and inspired me.

Mr. Storey's emphasis on Metta (Love), the greatest common force of Lord Buddha, left a deep impression on my mind. His lucid illustration of the Dhammapada—'Never does hatred cease by hatred in this world; hatred ceases by love'—changed my outlook on life. At the end of the lecture, a well-known scholar on Buddhism gave Mr. Storey a severe catechism in his stride, and in a cool and humble way he drove home his points very effectively. Here was a man who practised what he preached."

Since hearing that lecture whenever I have been afflicted by uncalled for criticism, instead of nursing bitter feelings, I have tried to recall the theme of the lecture and to visualize the manner in which the lecture withstood the severe test It has proved to be very helpful as a means of restoring my peace of mind.

6. All men agree that two and two always make four and that anyone who says that they make three or six is wrong. We know, therefore, that there is truth and untruth. Truth is the opposite of untruth. An unthruth is not always a lie; there is such a thing as honest mistake. For thousands of years men believed that the earth was flat; they know now that it is round. Two hundred years ago a famous English writer, Samuel Johnson, said: "A man might say that before setting out for Italy, he sat down to make himself wings as he had to cross the Alps. Many people might believe this, but it would be untrue to life." But the Alps are now often crossed by aeroplanes. What was untrue in 1740 is true in 1949. Men thought five hundred years ago that the earth was flat; men thought two hundred years ago that we should never fly. They were wrong, but they were not evil men. They made a mistake but they were not liars. A "liar" is a man who tells an untruth knowingly. It is easy not to tell lies, though it is hard not to make mistakes. It is clear, then, that a man may tell an untruth without knowing that he is doing so. Sometimes, however, a man may be so careless that his mistakes deserve blame. Travellers who write books about places after a very short visit

belong to this class. They listen to all sorts of stories, and get them mixed up in their minds. The result is that they mix the true with the untrue in their writing. We can truly say that such writers are liars, and they do a great deal of harm. **(P. U. 1949).**

7. The chief advantage that would result from the establishment of Socialism is, undoubtedly, the fact that Socialism would relieve us from the sordid necessity of living for others which, in the present condition of things, presses so hard upon almost everybody. In fact, scarcely anyone at all escapes.

Now and then, in the course of the country, a great man of science like Darwin, a great poet like Keats, a fine critical spirit like M. Renan, a supreme artist like Flaubert, has been able to isolate himself, to keep himself out of reach of the clamorous claims of others to stand 'under the shelter of the wall', as Plato puts it, and work for perfection of what was in him, to his own incomparable gain, and to the incomparable and lasting gain of the whole world. These, however, are exceptions. The majority of people spoil their lives by an unhealthy and exaggerated altruism—are forced, indeed, so to spoil them. They find themselves surrounded by hideous poverty, by hideous ugliness, by hideous starvation. It is inevitable that they should be strongly moved by this. The emotions of man are stirred more quickly than man's intelligence, and as I pointed out some time ago in an article on the function of criticism, it is much more easy to have sympathy with thought. Accordingly, with admirable though misdirected intention, they very seriously and very sentimentally, set themselves to the task of remedying the evils that they see. But their remedies do not cure the disease. They merely prolong it. Indeed, their remedies are a part of the disease.

(Oscar Wilde : *The Soul of Man Under Socialism.*)

8. Mariam combined earnestness of spirit with great practical incapacity. The house was never clean nor tidy, but always being frightfully disarranged for cleaning or tidying up, and she cooked because food had to be cooked and with a sound moralist's entire disregard of the quality or the consequences. The food came from her hands done rather than improved, and looking as uncomfortable as savages clothed under duress by a missionary with a stock of outsizes She ceased to listen to her husband's talk from the day she married him, and ceased to unwrinkle the kink in her brow at his presence, giving herself up to mental states that had a quality of preoccupation. And she developed an idea, for which perhaps there was legitimate excuse that he was lazy. He seemed to stand about a great deal, to read—an indolent habit—and presently to seek company for talking. He began to attend the bar parlour of the God's Providence Inn with some frequency, and would have done so regularly in the evening if cards had not arrested conversation. But the perpetual foolish variation of permutations of and combinations of two and fifty cards taken five at a time, and the meagre surprises and excitements that ensue, had no charm for Mr. Polly's mind which was at once too vivid in its impressions and too easily fatigued.

TEST EXERCISES

RE-TRANSLATION, COMPREHENSION
&
SUMMARISING

No. 1

'When I was your age,' said the old man, 'I only got thirty shillings a week. Life was much harder then. I had to get up at six and get to work by seven. We got no holidays and worked ten hours a day for six days a week. There was a lot of *unemployment*,[1] too, and slow workers were often told to get out. I got dismissed once because I didn't *get on*[2] with the *boss*,[3] and it was several months before I got another job. Then the First World War broke out. Well, of course, I joined up, but I was lucky and *got through*[4] it without getting killed or wounded. When I got back after the war, unemployment got worse for a time and it really *got me down*.[5] It took me two years to get a good job. I've never really got over that period of *frustration*.[6] So just remember, young fellow, you've got nothing to complain of nowadays. You don't know how lucky you are !'

Vocabulary for Translation

۱ - بیکاری ۲- گذارا کرنا ۳ - افسر ۴ - بچ گیا ۵ - میری حالت
لپت ہو گئی ۶ - مایوسی کا دور -

Questions for Comprehension.—

(*a*) What were the working conditions when the old man was a boy?

(*b*) What did he do during the war?

(*c*) What happend to the old man after the war?

(*d*) Why does he call the youngman "lucky"?

No. 2

An English village is usually a very *attractive*[1] place. It *consists*[2] of a small group of houses *surrounded*[3] by green fields, *hedges*,[4] and trees. All the houses and cottages have gardens, in which flowers *bloom*[5] from spring to autumn. There is always a church, with a graveyard next to it, a public house and a general store. Sometimes a stream flows past the houses. Often there is only one street, and it is kept clean and *tidy*.[6] The *inhabitants*[7] are proud of their village and do their best to make it look attractive.

There is a little village I know on the west coast of England. It is built on the side of a cliff and there are hardly two houses on the same level. The main street is very *steep*[8] and runs straight down to a *sandy bay*,[9] which is *ideal*[10] for swimming, and to a little *harbour*[11] for finshing-boats. *Fishing*[12] is the main *occupation*[13] of the inhabitants. It is a *picturesque*[14] village, and although many *tourists*[15] visit it in summer it is still quite *unspoilt*.[16] There is no hotel and you cannot stay there unless you rent a cottage, camp or take a *carvan*[17].

Vocabulary

۱ - دلکش ۲ - مشتمل ہونا ۳ - گھیرا ہوا ۴ - باڑھ ۵ - کھلنا ۶ - صاف ستھری ۷ - باشندے ۸ - عمودی ۹ - ریتلی خلیج ۱۰ - بے نظیر ۱۱ - بندرگاہ ۱۲ - ماھی گیری ۱۳ - پیشہ ۱۴ - خوش منظر ۱۵ - سیاح ۱۶ - بے داغ ۱۷ - کاروان ویگن

Questions for Comprehension.—

(*a*) What is the main quality of an English village?
(*b*) How is it raised?
(*c*) Describe the village the author talks about.
(*d*) How can you stay there if you visit the village ?

No. 3

Older people often *affirm*[1] that the modern world is suffering from too much *entertainment*,[2] or at least from too much ready-made entertainment. Instead of doing things for ourselves, the *tendency*[3] nowadays is to sit and listen to, or watch, a few artists and athletes doing things for us. The gramophone, the radio, the cinema and television are recent inventions which have entirely changed the *pattern*[4] of entertainment in the modern world. Modern means of travel, too, have made it possible for large numbers of people to *assemble*[5] in one place at one time to watch open-air sporting events. Is this altogether a good thing ?

Vocabulary for Translation

۱ - اصرار کرنا ۲ - دل بہلاوے کا سامان ۳ - رجحان ۴ - رنگ طور ۵ - جمع ہونا -

Questions for Comprehension.—

(*a*) What do the older people affirm ?
(*b*) What do they mean? Illustrate your point.
(*c*) Is it good or bad ?

No. 4

But the fastest *method*[1] of travel is, of course, the aeroplane. Nothing is more marvellous, in this age of marvels, than the way in which air travel has *developed*[2] in the last fifty years ; from the early *fragile*[3] machines of wood and canvas to the *gleaming*[4] *metal monsters*[5] of today ; from a bare grass field to a modern airport, with its miles of *concrete runway*,[6] its huge *hangars*,[7] and its *complicate*[8] devices for ensuring the safety of aeroplanes in all kinds of weather. Now you can fly round the world in a few days ; soon you will be able to fly from Europe to America and back in a mere twelve hours.

With all these rapid means of travel at our *disposal*[9] the world is trully growing smaller.

Vocabulary for Translation

۱ - طریقہ ۲ - ترقی کرنا ۳ - نازک ۴ - چمکتے ہوئے ۵ - دھات کے دیو ۶ - کنکریٹ کے راستے ۷ - ہوائی جہاز کی گیراج ۸ - پیچیدہ ۹ - ھمارے اختیار میں

Questions for Comprehension.—

(1) Which is the fastest method of travel and why ?

(2) How does the writer compare the old and modern aeroplanes ?

(3) Why is the world growing smaller today ?

No. 5

In time the *tide of war*[1] turned. *Allied bombers*[2] made the approch of supply ships to the island more and more dangerous, and soon the Japanese *conquerors*[3] realized that they were cut off, and that they must try to live off the land. Little besides coconut trees grew there, and soon they were facing *starvation*.[4] At this time Nabetari and his friends noticed a most *sinister*[5] *development*[6]. The Japanese were starting to take fishing lessons. They were apt pupils, too. And you do have to know how to fish in those waters. Soon it seemed that they would be able to *fend*[7] for themselves. Nabetari grew more and more uneasy, an uneasiness that increased to *alarm*[8] when one of 'Ocean's' *celebrated droughts*[9] hit the island, and dragged on month after month, from one year into the next. Then something happened which showed Nabetari it was time to act. One day the fishermen were ordered to dig a number of holes in the ground. The holes were to *measure*[10] about six feet long, about six feet deep, and about two feet wide. And the number of the holes was exactly the same as the number of men left on the island.

Vocabulary for Translation

۱ - جنگ کا پانسہ ۲ - اتحادی بمبار ۳ - فاتحین ۴ - قحط کا سامنا کرنا ۵ - تشویش ناک ۶ - صورت حال ۷ - خوراک مہیا کرنا ۸ - ہراس ۹ - مشہور قحط ۱۰ - پیمایش میں

Questions for Comprehenions

(*a*) What happened to the Japanese conquerors when the tide of war turned ?

(*b*) Why were Nabetari and his friends alarmed ?

(*c*) What made them act quickly for their freedom ?

No. 6

Jehangir was a king of many qualities. He was *every inch*[1] an *artist*.[2] He was a soldier and warrior to the *backbone*.[3] He was a *daring*[4] adventurer, a brave fighter, a *zealous*[5] hunter, a great scholar a true artist, a keen *naturalist*[6] and a *devout*[7] lover rolled into one. He knew the *strenuous*[8] life of the battle-field, the *stern responsibilities*[9] of government as well as the lighter *indulgences*[10] of princely life. Outside the *gilded*[11] halls and marble walls of palaces and courts, Jehangir enjoyed the rich and beautiful *panorama*[12] of nature. He was an *ardent devotee*[13] at the *altar*[14] of Beauty. He gave his beloved queen the title of "Noor Jehan" (the Light of the World).

Jehangir had a variety of *hobbies*[15] such as pigeon keeping and elephant fighting, flower and fruit growing, painting, poetry, music and dance.

Vocabulary

۱ - سرتاپا ۲ - آرٹسٹ ۳ - همه تن ۴ - بہادر ۵ - پرجوش
۶ - فطرت کا پرستار ۷ - پر جوش ۸ - کٹھن ۹ - سخت ذمه داریاں
۱۰ - مشاغل ۱۱ - سنہری ۱۲ - مناظر فطرت ۱۳ - پرجوش مشتاق
۱۴ - قربان گاه ۱۵ - مشاغل

Questions for Comprehension

(*a*) What were Jehangir's chief qualities ?

(*b*) Was he only a prince or more?

(*c*) What did Jehangir do as a soldier ?

(*d*) Do you think he was an extraordinary man ?

No. 7

The *re-awakening*[1] of the East is one of those *enormous movements*[2] that can only be properly understood when viewed in a wide *historical perspective*[3]. *Alternations*[4] of power between East and West have *occurred*[5] throughout the last two thousand years and more. In the earliest history the East *predominated*.[6] It was both more *civilized*[7] and more powerful than the West. The West, however, *acquired the lead*[8] in civilization with the rise of Greece and, in power, with the conquests of Alexander. From that time until the fall of Rome, that is to say for some seven or eight centuries, the West was *dominant*[9] both in power and in culture. It lost this position through the wars between Romans and Germans : the Germans succeeded in destroying Roman power, but not in acquiring a similar position for themselves. With the West thus *enfeebled*[10], leadership in power and culture passed to the East. Very large parts of what had been the Roman Empire were conquered by Islam, which, in the great days of the *Caliphate*,[11] had an Empire *considerably*[12] larger than that of Rome in its greatest days.

Vocabulary for Translation

۱ - احیائے مشرق ۲ - عظیم تحریکیں ۳ - تاریخی پس منظر
۴ - باری باری ۵ - واقع ہونا ۶ - غالب ہونا ۷ - مہذب ۸ -
بازی لے گیا - ۹ - غالب ۱۰ - کمزور ہونا ۱۱ - خلافت ۱۲ -
کافی

Question for Comprehension.

(*a*) How can we best understad the rise of the East ?

(*b*) Give a historical background of the tug of war between the East and the West.

(*c*) What happened after the fall of the Roman empire ?

(*d*) How was the West weakened ?

(*e*) How did it take the lead over the East ?

No. 8

Sacrifice—*in no drawingroom sense of the word*[1]. Dozens of my book were *purchased*[2] with money which ought to have been spent

upon what are called *the necessarles of life.*[3] Many a time have I stood before a stall, or a bookseller's window, *torn by conflict of intellectual desire and bodily need.*[4] At the very hour of dinner, when my stomach *clamoured for*[5] food, I have been stopped by the sight of a volume so long *coveted*[6], and marked at so advantageous a price, that I could not let it go ; yet to buy it meant *pangs*[7] of famine. My Heyne's Tibullus was grasped at such a moment. It lay on the stall of the old bookshop in Goodge Street—a stall where now and then one found an execellent thing among quantities of rubbish. Six pence was the price—six pence ! At that time, I used to eat my midday meal (of course, my dinner) at a coffee-shop in Oxford Street, one of the real old coffee-shops, such as now, I suppose, can hardly be found. Six pence was all I had,— yes all I had in the world ; it would purchase a plate of meat and vegetables. But I did not dare hope that the Tibullus would wait until the morrow, when a certain small sum fell due to me. I *paced*[8] the *pavement,*[9] *fingering*[10] the *coppers*[11] in any pocket, eyeing the stall, two *appetites*[12], at combat within me. The book was bought and I went home with it, and as I made a dinner of bread and butter I *gloated*[13] over the pages.

Read the above passage carefully and briefly answer the following questions in your own words :—

(*a*) What does the writer mean by "sacrifice" ?

(*b*) How did he buy his copy of Tibullus ?

(*c*) Explain the words and phrases in italics.

Vocabulary

۱ - قربانی   ۲ - خریدی   ۳ - ضروریات زندگی   ۴ - جنگ
۵ - پکارنا   ۶ - خواہش کرنا   ۷ - بھوک کی زحمت   ۸ - ادھر
اُدھر پھرنا   ۹ - فٹ پاتھ   ۱۰ - انگلیوں سے کھیلنا   ۱۱ - تانبے
کے سکے   ۱۲ - اشتہار   ۱۳ - نظر ڈالنا

No. 9

Nearly everyone *dreams of*[1] building his *ideal*[2] house. He *plans*[3] it in his *imagination,*[4] speaks of it to his friends, and *discusses*[5] the *details*[6] a hundred times over. He knows just where it is going to be, how many rooms it will have, and the kind of furniture he will put in them. The colour of the walls has been decided, as well as the *position*[7] of the *fireplace*[8]. For most people, I'm sure, it is a dream complete in every detail, awaiting only the day of its *realization.*[9]

My own house will be near the sea. I *discovered*[10] the ideal spot one summer holiday. It is quite close to a town and on the *edge*[11] of some *cliffs*[12], which are about a hundred and fifty feet above *sea level*[13]. There is a lovely view over the sea, and a *narrow track*[14] leads down to the *beach,*[15] so that can one go swimming whenever one feels like it, or—in England—whenever it is warm enough ! I was born by the sea and never feel happy living far away from it.

Vocabulary for Translation

۱ - خیال کرنا   ۲ - تخیلاتی   ۳ - تجویز کرنا   ۴ - تخیل

۵ - بحث کرنا ۶ - تفصیلات ۷ - مقام ۸ آتشدان ۹ -
تعبیر - حقیقت میں بدلنا ۱۰ - مل گئی ۱۱ - سرا ۱۲ -
سمندری چٹانیں ۱۳ - سطح سمندر ۱۴ - تنگ راستہ ۱۵ - پیچ ریتلا
ساحل سمندر

Question for Comprehesion.

(*a*) What do you mean by your ideal house ?

(*b*) Why do you plan it carefully and discuss it in detail with your friends many times ?

(*c*) Describe the writer's house as he tells us.

(*d*) Why has the writer selected the sea-side for binding his ideal house ?

No. 10

Courage[1] is a *mental state*[2]—an affair of the spirit—and so it gets its strength from spiritual and intellectual *sources*[3]. The way in which these spiritual and intellectual *elements*[4] are *blended*[5], I think, *produces*[6] roughly the two types of courage. The first, an *emotional*[7] state which *urges*[8] a man to *risk injury*[9] or death—*physical courage*[10]. The second, a more *reasoning attitude*[11] which enables him *coolly*[12] to *stake career*,[13] happiness, his whole future, on his judgment of what he thinks either right or worth while—*moral courage*[14].

Now these two types of courage, physical and moral, are very *distinct*.[15] I have known many men who had *marked*[16] physical courage but *lacked*[17] moral courage. Some of them were in high places but they failed to be great in themselves because they lacked it. On the other hand I've seen men who *undoubtedly*[18] possessed moral courage very *cautious*[19] about taking physical risks, but I'hve never met a man with moral courage who wouldn't, when it was really necessary face bodily danger. Moral courage is a *higer and a rarer virtue*[20] than physical courage.

Vocabulary for Translation

۱ - جرأت - حوصلہ ۲ - ذہنی کیفیت ۳ - ذرائع - ماخذ
۴ - عنصر ۵ - ملا ہونا ۶ - پیدا کرنا ۷ - جذباتی کیفیت
۸ - اکسانا ۹ - خطرہ مول لینا ۱۰ - جسمانی جرأت ۱۱ -
عقلمندانہ رویہ ۱۲ - ٹھنڈے دل سے ۱۳ - مستقبل کو داؤ پر لگانا
۱۴ - اخلاقی جرأت ۱۵ - غیر مبہم - واضح ۱۶ - نمایاں ۱۷ -
کمی محسوس کرنا ۱۸ - بلا شبہ ۱۹ - محتاط ۲۰ - اعلی خوبی

Questions for Comprehension.—

(*a*) What is courage ?

(*b*) What are the two types of courage ? Define them.

(*c*) Which is the superior courage, physical or moral, and why so?

No. 11

Life is a big school, where we learn so many new things everyday. We suffer many misfortunes which teach us *to discipline*[1] ourselves and follow a *wise course of action*[2].

If we *examine*[3] ourselves and *search*[4] our thoughts, we find that we have many weaknesses and *drawbacks*[5]. Our feelings are not true and sincere and our thoughts are not honourable and just. Our actions are false and dishonest. How can we blame others in such a case ? Why should we not *check*[6] ourselves in our wrong ways ?

Similarly, we can feel satisfied that others are also human beings, and they have their own *quota*[7] of *faults and failures*[8]. The golden rule, therefore, is to *cease*[9] lying and passing painful remarks on others.

If we hear any *back-biting*[10] or *loose talk*[11], we ought to turn a deaf ear to it. If somebody asks us to do a wrong thing, can *desist*[12] from *committing*[13] it with an *apology*[14]. If we do anything wrong, we can *repent*,[15] and *correct*[16] ourselves and keep away from it in future. Nobody asks us to do anything on *pistol-point*[17].

So, let us *resolve*[18] to follow the right path—the path of those whom God has blessed, and not of those whom His wrath has *accursed*[19]. 'Self-discipline, *self-restraint*[20] and self-control' is the golden rule of life.

Vocabulary for Translations.

۱ - ضبط کرنا ۲ - عقلمندانہ راہ عمل ۳ - گریبان میں منہ ڈالنا ۴ - خیالات کا جائزہ لینا ۵ - کوتاهیاں - ۶ - روکنا - ۷ - حصہ - ۸ - غلطیوں اور خامیوں ۹ - بند کرنا ۱۰ - چغلی کھانا ۱۱ - زبان درازی ۱۲ - بازرهنا ۱۳ - سر زد ہونا ۱۴ - معذرت ۱۵ - غائب ہونا ۱۶ - صحیح کرنا ۱۷ - پستول کے زور سے (بنوک سنگیں) ۱۸ اراده کرنا ۱۹ - ملعون ۲۰ - خود نظمی

II. Questions on Comprehensions.

(*a*) What is the golden rule of life ?

(*b*) Why should we not blame others ?

(*c*) How can we fellow the right path ?

(*d*) What is the real state of affairs today ?

No. 12

"I mark only the *sunny hours*[1]"—is the motto on a *sundial*[2]. That way of living may be impossible. The dark hours cannot be shut out of our life like that. It would be very shallow if they could. But it is better to keep looking at the bright side rather than at the dark side. And much of the good of life is lost for want of noting it with *gratitude*[3] before it passes.

Some of our worst difficulties come from impatience or *self-will*[4]. We get *irritated*[5] with people. They make mistakes. They do not

consult our convenience[6]. We are *annoyed*[7]. It is all needless and it does not help. There will be things that annoy and some that wound. But the best way to meet them is to accept them. They are part of God's discipline. A perfectly smooth life would be *deadening*[8]. It would send our souls to sleep.

There are things that we can learn in other ways than by *cursing*[9] the *slings and arrows*[10] of misfortunes or even the petty *frictions*[11] of life. Nothing can really hurt us if we take it as part of the way of life and be at peace in the spirit of quiet *acceptance*[12]. Even here we can be *friends with life.*[13]

Vocabulary for Translation.

۱ - روشن گھڑیاں ۲ - دھوپ گھڑی کا ماٹو ۳ - تشکر ۴ - من
مرضی - خود پرستی ۵ - بگڑنا ۶ - سہولت مدنظر رکھنا ۷ - تنگ آنا
۸ - بے جان ہونا ۹ - برا بھلا کہنا ۱۰ - زندگی کی ٹھوکریں (قضا کے تیر)
۱۱ - رگڑ - چوٹیں ۱۲ - صبر و رضا ۱۳ - زندگی سے ہم آہنگ ہونا

Questions on Comprehensions :—

(*a*) Why is life not a bed of roses ?

(*b*) How are you troubles born ?

(*c*) How should we take things ?

(*d*) What is the motto on a Sundial ? What does the writer mean by it ?

No. 13

Silence is unnatural to man[1]. He begins life with a cry and ends it in *stillness*[2]. In the *interval*[3] he does all he can to make a noise in the world, and there are few things of which he stands in more fear than the absence of noise. Even his conversation is *in great measure*[4] a *desperate attempt*[5] to prevent a dreadful silence. If he is *introduced*[6] to a fellow *mortal*[7], and a number of *pauses*[8] occur in the conversation, he regards himself as a failure, a worthless person, and is full of *envy*[9] of the *emptiest-headed chatterbox*[10]. He knows that ninety-nine per cent of human conversation means no more than the *buzzing*[11] of a fly, but he *longs*[12] to join in the buzz, and to prove that he is a man and not a *waxwork figure*[13]. The object of conversation is not, for the most part, to *communicate ideas*[14] it is to keep up the buzzing sound. There are, it must be admitted, different quaiities of buzz : there is even a buzz that is an *exasperating*[15] as the continuous ping of a mosquito. But at a dinner party one would rather be a mosquito than a *mute*[16]. Most buzzing, fortunately, is agreeable to the ear, and some of it is agreeable even to the mind. He would be a foolish man, however, who waited till he had a wise thought to take part in the buzzing with his neighbours. Those who *despise*[17] the weather as a conversational opening seem to me to be ignorant of the reason why human beings wish to talk. Very few human beings joins in a conversation in the hope of learning anything new.

Vocabulary for Translation.

۱ - غیر فطرتی ۲ - خاموشی ۳ - وقفہ ۴ - کافی حد تک ۵ - سر

توڑ کوشش ٦ - تعارف ہونا ٧ - بنی نوع انسان ٨ - رنگا ولیں ٩ - رشک
١٠ - احمق باتونی شخص ١١ - بھنبھناہٹ ١٢ - خواہش کرنا ١٣ - موم کی
مورتی ١٤ - خیالات منتقل کرنا ١٥ - پریشان کن ١٦ - گونگا ١٧ -
نفرت کرنا

Questions for Comprehension :—

(*a*) Why does the writer call silence unnatural to man ?

(*b*) Why do we envy a foolish but highly talkative person ?

(*c*) Has our conversation any object behind it ? Explain.

(*d*) Is the writer serious in his remarks ?

No. 14

There are, it is true, some *remnants*[1] of *White Imperialism*[2] to be *swept*[3] away. The French are *reluctant*[4] to *abandon*[5] their *claims*[6] in Indo-China, the British *cling to*[7] Malaya and still hope to *salvage*[8] something in Western Asia and Egypt and the Sudan. But, in a large view, it is clear that what remains of European power in Asia *is doomed*.[9] No one can seriously suppose that Western Europe can long *retain*[10] such *shreds*[11] of power as remain to it in Asia. Nor does it seem probable that American Imperialism will be able to *replace*[12] that of Western Europe.

There is only one Imperialism which now offers any *menace*[13] to Asia. It is that of Russia. The *traditions*[14] of civilization in Asia are *ancient*[15] and glorious. I do not wish to see them *wiped out*,[16] as I fear is happening in China, by a *degraded*[17] *form* of Western culture. *Communism*,[18] though this is not widely *recognized*[19] either in the East or in the West, is the most modern and most *virulent*[20] form of Western Imperialism. Its *philosophy*,[21] is German and its *regime*[22] is *imposed*[23] by military force. If the re-awakening of Asia were to take the form of *subjection*[24] to Communism, there would be little in it that could be welcomed by any friend of *humanity*[25] or of civilization.

Vocabulary for Translation

١ - بچے کھچے ٹکڑے ٢ - فرنگی سامراجیت ٣ - دور کرنا
٤ - ہچکچانا ٥ - چھوڑنا دست بردار ہونا ٦ - دعوے ٧ - چمٹنا
٨ - بچا لینا ٩ - ختم ہوچکا ہے ١٠ - باقی رکھنا ١١ - ٹکڑے
١٢ - جگہ لینا ١٣ - خطرہ ١٤ - روایات ١٥ - قدیم - ١٦ - صفایا کرنا
١٧ - گھٹیا یا پست قسم ١٨ - کمیونزم ١٩ - مانا جانا ٢٠ - شدید
قسم ٢١ - نظریہ ٢٢ - حکومت ٢٣ - ٹھونسنا ٢٤ - ماتحت ہونا
٢٥ - انسانیت

Comprehension :—

(*a*) How far is white Imperialism alive today ?

(*b*) What is the future danger in Asia?

(*c*) Why is communism a grave threat to the world?

No. 15

There is a *striking* and unhappy *contrast*[2] between man's brilliant success at solving scientific problems and his miserable failure to solve so many of his political and *social problems*.[3] It is natural, indeed wise, to ask whether science cannot be *applied more effectively*[4] to the care of the social and political ills of the world. There is, of course, much that science can do and is doing. Science *adds enormously*[5] to the comfort and interest of modern living. It is doing much to *diminish*[6] the social evils of poverty and disease. Beyond doubt, many social, political, and *economic*[7] problems would be more wisely *handled*[8] if they were treated with the *unprejudice objectivity*[9] and strict regard for truth which *characterize*[10] the work of the physical scientist.

However, it must be *recognized*[11] that science has its *limitations*[12] Its methods apply to those things which can be *observed*[13] *measured*[14] and treated mathematically. It has nothing to do with values—save those of truth and *accuracy*.[15] It has nothing to do with happiness goodness, beauty, courage, adventure, justice, *altruism*,[16] friendship, love of family, love of country. Yet all these values enter into a man's *conception*[17] of what is the good personal life within a good society. It is possible for honest and intelligent men to differ *profoundly*[18] on the nature of those values and their *respective degrees of importance*.[19] Hence the contrast between the modern world's *command*[20] of *material*[21] things and its tragic *failure*[22] to *organize*[23] a *harmonious*[24] world society.

Comprehension :—

(*a*) What success has science achieved so far ?

(*b*) What is science's miserable failure, according to the writer ?

(*c*) What social evils has science diminished ?

(*d*) What are the limitations of science ?

Vocabulary

۱ - نمایاں ۲ - تقابل ۳ - سیاسی اور سماجی مسائل ۴ - پر اثر
طریق سے استعمال ۵ - کافی اضافہ کرنا ۶ - کم کرنا ۷ - اقتصادی ۸ -
سنبھالنا حل کرنا غیر متعب ۹ - غیر جانبداری ۱۰ - خصوصیت ھیں
۱۱ - ماننا پڑتا ھے ۱۲ - حدود ۱۳ - مشاھدہ کرنا ۱۴ - پیمائش کرنا
۱۵ - صحت صحیح ھونا ۱۶ - بے غرضی ۱۷ - تصور ۱۸ - مکمل
اختلاف کرنا ۱۹ - الترتیب اھمت ۲۰ - قابو ۲۱ - مادی اشیاء
۲۲ - افسوناک ناکامی ۲۳ - مرتب کرنا ۲۴ - ھم آھنگ

No. 16

As conquerors, their heroism was only equalled by their *moderation*[1] and in both, for a time, they *excelled*[2] the nations with whom they contended. Laying the foundations of their power in a system of wise and *equitable*[3] laws, *diligently*[4] cultivating the arts and sciences, and promoting agriculture, *manufactures*[5] and commerce, they gradually formed an empire unrivalled for its prosperity by any of the empires of Christiandom and diligently drawing round them the graces and *refinements*[6] that marked the Arabian empire in the East at the time of its greatest civilisation, they diffused the light of Oriental knowledge through the western regions of *benighted*[7] Europe.

The cities of Arabian Spain became the resort of Christian artisans, to instruct themselves in the useful arts. The universities of Toledo, Cordova, Seville and Granada were sought by the pale student from other lands to acquaint himself with the science of the Arabs and the treasured love of antiquity : the lovers of the gay sciences resorted to Cordova and Granada to imbibe the poetry and music of the East, and the steel-clad warriors of the North hastened thither to accomplish themselves in the graceful and courteous usages of chivalry.

If the Moslem *monuments*[9] in Spain, if the mosque of Cordova, the alcazar of Seville, and the Al-Hambra of Granada, still bear *inscriptions*[10] fondly boasting of the power and permanence of their dominion, can the boast be derided as arrogant and vain ? Such is the Al-Hambra—a Moslem *pile*[11] in the midst of a Christian land, an Oriental palace amongst the Gothic *edifices*[12] of the West, an elegant *memento*[13] of a brave, intelligent and graceful people who conquered, ruled and passed away.

(Washington Irving)

Comprehension :—

I. Answer the following questions :—

1. What were the two main qualities of the Arab conquerors in Spain ?
2. What did they do to build a noble empire in Spain ?
3. Name the famous centres of the Muslim empire in Spain.
4. Name any four important monuments of the Muslim rulers in Spain.
5. What were the other qualities of the Arab rulers in Spain ?

Vocabulary for Translation

(1) نرمی (2) سبقت لے جانا (3) منصفانہ (4) مشقت (5) دستکاریاں (6) رعنائیاں (7) شب گرفتہ (8) زمانہ قدیم کے علوم (9) یادگاریں (10) تحریریں (11) ڈھیر (12) عمارت (13) یادگاریں -

No. 17

My loving people, we have been *persuaded*[1] by some that are careful of our safety to take heed how we *commit*[2] ourselves to armed multitudes for fear of treachery ; but I assure you, I do not desire to live to distrust my faithful and loving people. Let *tyrants*[3] fear. I have always so behaved myself, that, under God, I have placed my chiefest strength and *safeguard*[4] in the loyal hearts and goodwill of my subjects. And, therefore, I am come amongst you as you see, at this time, not for my recreation and *disport*,[5] but being resolved in the midst and heat of the battle to live or die amongst you all, to lay down for my God, and for my kingdom, and for my people, my honour, and my blood, even in the dust. I know I have the body but only of a weak and feeble woman, but I have the heart and *stomach*[6] of a king, and of a king of England too ; and think foul scorn that Parma, or Spain, or any Prince of Europe, should dare to invade the borders of my realm ; to which, rather than any dishonour should grow by me, I myself will take up arms, I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already for your *forwardness*[7] you have deserved rewards and crowns ; and we do assure you on the word of a Prince, they shall be duly paid you. In the meantime my Lieutenant-General shall be in my stead, than whom never Prince commanded a more worthy or noble subject, not doubting but by your obedience to my General, by your *concord*[8] in the camp, and your valour in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdoms, and of my people.

(Queen Elizabeth I)

Comprehension :—

II. Answer the following questions :—

1. What is the danger to which Queen Elizabeth I is referring ?
2. What does she say to win the hearts of her subjects ?
3. What are the qualities of the soldiers which she lauds ?

Vocabulary for Translation

(1) مجبور کرنا (2) پیش کرنا (3) جابر (4) حفظ یا حفاظت
(5) دل بہلاوا (6) حوصلہ (7) جرأت (8) اتفاق ۔

No. 18

America, gentlemen say, is a noble object. It is an object well worth fighting for. Certainly it is, if fighting a people be the best way of gaining them. Gentlemen in this respect will be led to their choice of means by their *prejudices*[1] and their habits. Those who understand the military art will, of course, have some preference for it. Those who wield the *thunder*[2] of the state may have more confidence in the *effectiveness*[3] of arms. But I confess, possibly for want of this knowledge my opinion is much more in favour of *prudent*[4] management than of force, considering force not as an *odious*[5] but as a feeble instrument, for preserving a people so

numerous, so active, so growing, so spirited as this, in a profitable and subordinate connection with us. (Edmund Boke)

Comprehension :—

III. Answer the following questions :—

1. What are different points of view about America, in the minds of the people ?
2. What is the writer's point of view ?

Vocabulary for Translation

(1) تعصبات (2) حکومت کا جلال (3) عملی کامیابی (4) دانشمندانہ کاروائی (5) نفرت انگیز ۔

No. 19

Thus only in times like these can nations *preserve*[1] their freedom : thus only can they uphold the cause *entrusted*[2] to their care. But all depends now upon the whole life-strength of the *British*[3] race in every part of the world, and of all our associated peoples, and of all our well-wishers in every land, doing their utmost night and day, giving all, daring all, enduring all, to the utmost, to the end. This is no war of chieftains or of princes, of *dynasties*[4] or national ambitions. It is a war of peoples and of causes. There are vast numbers, not only in this island but in every land, who will *render*[5] faithful service in this way, but whose names will never be known, whose deeds will never be *recorded*[6]. This is the war of the Unknown *Warriors*.[7] But let all strive without failing in faith or in duty, and the dark curse of Hitler will be lifted from our age.

(Churchill)

Comprehension :—

Answer the following questions :—

1. Which it is the right course to win a world war ?
2. What is the true nature of a World War ?
3. Who are Unknown Warriors ?

Vocabulary for Trnslation

(1) برقرار رکھنا (2) سپرد ہونا (3) مشترک اقوام (4) خاندان (5) ادا کرنا (6) تحریر ہونا (7) گمنام مجاہدوں ۔

No. 20

All goes to show that the war will be long and hard ; no one can tell where it will spread. One thing is certain, the peoples of Europe will not be ruled for long by the Nazi Gestapo, nor will the world yield itself to Hitler's gospel *of hatred*,[1] *appetite*,[2] and *domination*.[3]

And now it has come to us to stand alone in the *breach*,[4] and face the worst that the tyrant's might and *enmity*[5] can do. Bearing ourselves humbly before God, but conscious that we serve an *unfolding*[6] purpose, we are ready to defend our native land against the invasion by which it is threatened. We are fighting *by* ourselves

alone; but we are not fighting *for* ourselves alone. Here in this strong city of refuge, which *enshrines*[7] the *title-deeds*[8] of human progress, and is of deep *consequence*[9] to Christian civilization; here girt about by the seas and oceans where the Navy reigns, shielded from above by the *prowess*[10] and devotion of our airmen, we await undismayed the *impending*[11] assault.

Perhaps it will come to-night. Perhaps it will come next week. Perhaps it will never come. We must show ourselves equally capable of meeting a sudden violent shock, or what is perhaps a harder test, a prolonged *vigil*.[12] But be the *ordeal*[13] sharp or long, or both, we shall seek no terms, we shall tolerate no *parley*.[14] We may show mercy, but we shall ask none. (Churchill)

Comprehension

Answer the following questions :—

1. What is the desire of the peoples of Europe ?
2. What is Churchill fighting for ?
3. What are the things which give strength to his stand ?
4. What are the two alternatives with which the English people are faced ?

Vocabulary for Translation

(1) علم ۔کتاب (2) لالچ ۔ بھوک (3) اقتدار (4) شگاف (5) دشمنی (6) نمایاں ۔ ہونے والا (7) محفوظ ہیں (8) حقوق (9) اہمیت (10) قابلیت (11) معلق جملہ (12) طویل بیداری (13) مرحلہ (14) گفت و شنید ۔

No. 21

Long ago, there lived in Persia a brave warrior named Rustum, who was dearly loved by his fellow-countrymen for his bold deeds and *generous*[1] heart. So wonderful were his deeds, even as a youth, that all men *stood in awe*[2] of him and believed that his strength and courage were more than human. He spent his days wandering about the world in search of adventure, *accompanied*[3] by his horse Rukesh, the most faithful friend a man ever had. Wherever the weak were *oppressed*[4] or the innocent *ill-treated*,[5] there Rustum and his horse would appear, and *wrongs*[6] would soon be righted, and the evil-doer would be punished for his *misdeeds*.[7]

Comprehension

Answer the following questions :—

I. What was the name of the brave warrior ?
II. Why was he dearly loved by his fellow countrymen ?
III. Why were people afraid of his strength ?
IV. What was the main hobby of Rustum ?

Vocabulary for Translation

(1) سخی دل (2) خوفزدہ ہونا (3) ہمراہ ہونا (4) مظلوم (5) ظلم ہونا (6) جبر و تشدد (7) زیادتیاں ۔

No. 22

Now the farmer and his wife were still in the field, *chatting*[1] gaily and laughing at the stupid tiger who had been tricked so easily When the farmer saw the tiger and the jackal coming towards them so bravely together, he became pale with fear. "This time we are *lost*[2]!" he cried. "Don't you worry," said the wife. "I can deal with them." She *sauntered*[3] across *jauntily*[4] towards them and said, "Thank you so much, Mr. Jackal, for bringing me such a nice fat tiger. I was really looking for one. But there must be many more tigers in your father's house. I wish you had brought me two." This *terrified*[5] the tiger so much that he forgot he was tied to the jackal. He leaped over streams and bushes and big sharp stones, running madly and dragging the poor jackal behind him. The jackal wished with *all his heart*[6] that he had not tied himself to such a coward.

Answer the following questions :—

I. What were the farmer and his wife doing before they saw the tiger and the jackal ?

II. What did the farmer say ?

III. What did his wife reply ?

IV. What did she say to the jackal ?

V. What did the tiger do ?

Vocabulary for Translation

(1) خوش گپیاں کرنا (2) مارے گئے (3) تیز چلنا (4) اچھل کر چلنا
(5) خوف زدہ ہونا (6) دلی خواہش تھی -

No. 23

The king was *furious*[1] when he heard of the trick she had played and ordered the men to bring up his *beloved*[2] wife at once from the bottom of the fountain. But alas ! when they did so, although Floricia looked as beautiful as ever, she appeared to be dead and nothing could be done to her to bring her back to life. The *grief-striken*[3] king could not bear the sight, and he walked back sadly to the palace.

All the *preparations*[4] were made for a grand *funeral*[5] and many *neighbouring*[6] kings came to attend. But when the *hearse*[7] was being *dragged*[8] along, the horses stumbled on the way. The coffin was *jolted*[10] open, the pin fell out of the queen's hair, and she sat up looking as *radiant*[11] and lovely as a bride !

Comprehension :—

Answer the following questions :—

I. What happened when the king heard of the trick she had played ?

II. What was the matter with Floricia ?

III. Who attended the funeral of the queen ?

IV. What happened to the queen in the end ?

Vocabulary for Translation

(1) غصه هونا (2) محبوب (3) غمزده (4) تیاریاں (5) جنازه (6) همسایه
بادشاه (7) گهسیٹا جانا (8) تابوت (9) ٹهوکر کهائی (10) جهٹکے سے کهل
گیا (11) شکسته ۔

No. 24

Now the *neglected*[1] grandson who stayed behind wanted also to try his luck in making his grandfather's dream come true. He went to his mother and asked her to help him. She gave him some money with her *blessing*[2] and he set off quietly to look for the wonderful tree. After travelling through many lands he came to a large, *dense*[3] forest. He had hardly entered it when he *encountered*[4] a huge serpent lying full length across high path. The sight was a *terrifying*[5] one, but it did not frighten the young prince. He knew he would have to kill the horrible *reptile*[6] to proceed on his journey. He collected all his strength and courage and drawing his sword, *slashed*[7] the monster to pieces after a terrible fight with him. Now the serpent was the *demon*[8] called 'Lool' who guarded the forest and prevented all strangers from entering it.

Comprehension

Answer the following questions :—

(1) What did the neglected grandson want ?

(2) What did his mother say ?

(3) What happened when he came to the forest ?

(4) Who was that serpent and what used he to do ?

Vocabulary for Translation

(1) جسکی دیکھ بھال نه کی (2) دعا (3) گھا جنگل (4) سامنا هوا (5)
خوفناک (6) رینگنے والا جانور (7) کاٹ کر رکھ دیا (8) بھوت ۔

No. 25

The *excitement*[1] of these last minutes had somewhat *interfered*[2] with the watch I had kept up till now, sharp enough, upon Hands. Even then I was still so much interested for the ship to touch, that I had quite forgotten the danger that hung over my head, and stood staring over the *starboard*[3] *bulwarks*[4] and watching the water spreading wide before the bows. I might have fallen without a *struggle*[5] for my life, had not a sudden uneasiness seized upon me, and made my turn my head. Perhaps I had heard a step, or seen his *shadow*[6] moving from the corner of my eye ; perhaps it was an *instinct*[7] like a cat's ; but sure enough, when I looked round, there was Hands, already half-way towards me, with the open knife in his right hand.

Comprehension

Answer the following questions : —

1. What was the effect of the excitement on the writer ?
2. Why did he look round ?
3. What did he see behind him ?

Vocabulary for Translation

1 - جوش و خروش - 2 - مداخلت کرنا - 3 - دائیں طرف - 4 - تختہ
جہاز - 5 زندگی بچانے کی کوشش - 6 - سایہ - 7 - جبلت -

No. 26

Accordingly, Goldsmith was 'fooled to the top of his *bent*[1] and allowed to have full *sway*[2] throughout the evening. Never was the school-boy more delighted. When supper was served, he insisted in a *lordly*[3] manner that the landlord, his wife, and daughter, should join him at table and ordered a bottle of wine to crown the meal and *benefit*[4] the house. His last display was on going to bed, when he gave especial orders to have a hot cake at breakfast. His *confusion*[5] and *dismay*[6], on discovering the next morning that he had been behaving in this free and easy way in the house of a private gentleman, may be readily imagined. True to his habit of turning the events of his life to literary *account*[7], we find his chapter of laughable mistakes and misunderstandings *dramatized*[8] many years afterwards in his *admirable*[9] comedy of *She Stoops to Conquer, or the Mistakes of a Night.*

Comprehension

Answer the following questions :—

1. What happened to Goldsmith ?
2. What did he do in a fit of delight ?
3. What did he order for in the morning ?
4. How did he feel on discovering the truth in the morning ?
5. What did Goldsmith do after being befooled like this ?

Vocabulary for Translation

1 - طبیعت کے مطابق الو بنایا گیا - 2 - اختیار - 3 - تحکمانہ انداز میں
4 - ہوٹل کو فائدہ پہنچاتے - 5 - پریشانی - 6 - مایوس - 7 - ادبی رنگ دینا
8 - ڈرامائی انداز میں پیش کرنا - 9 - قابل تعریف -

No. 27

The thieves at the first *alarm*[1] had made for the back door, but driven from there by a strong guard ran back to the kitchen, just in time to see the lock forced away, and half a dozen armed soldiers burst in upon them. On these in *sheer*[2] despair they *drew*[3] their swords.

But before a blow was struck on either side, the staircase door behind them was driven into their midst with one *tremendous*[4] blow, and with it the Abbot's body came fiying, *hurled*[5] as they thought by no human hand, and rolled on the floor with blood flowing from back and breast in two fierce streams, and trembled, but breathed no more.

The thieves in dismay fell on their knees immediately, and the soldiers bound them, while above, the *rescuea*[6] ones stood still like

statues[7] fixed to the *spot*,[8] their *dripping*[9] swords extended in the red torch light, expecting their terrible enemy to spring back upon them as wonderfully as he had gone.

(Charles Read "The Cloister and the Hearth")

Comprehension :—

Answer the following questions :—

1. What did the thieves do on hearing the first alarm ?
2. Why did they draw their sword ?
3. What did suddenly happen ?
4. What did the soldiers do ?

Vocabulary for Translation

1 - خطرے کا الارم - 2 - عین مایوسی - 3 - تلوار سونت لینا - 4 - زبردست - 5 - پھینکا گیا - 6 - نجات یافتہ یا بچے ہوئے لوگ - 7 - بت - 8- جگہ پر جمے ہوئے - 9 خون آشام تلواریں -

No. 28

On the last occasion of this kind she was brought into a *burial-place*[1] at Rouen, set ready with a *scaffold*,[2] and a *stake*[3] and fire-wood, and the *executioner*,[4] and a *pulpit*[5] with a priest there, and an awful *sermon*[6] ready. It is very touching to know that even in that *situation*[7] the poor girl honoured the cowardly King who had so used her for his purposes and had so deserted her ; and that while she had taken no notice of the shame heaped upon herself, she spoke it out *courageously*[8] for him.

It was natural in one so young to hold to life. To save her life, she signed a *declaration*[9] prepared for her—signed it with a cross, for she couldn't write—that her visions and voices had come from the Evil One. Upon declaring this, and promising that she would never wear a man's dress in future, she was *condemned*[10] to imprisonment for life 'on the bread of sorrow and the water of *affliction*.[11]

"A Child's History of England"

Comprehension :—

Answer the following questions :—

1. What happend to Joan of Arc on the last occasion ?
2. How was the function arranged ?
3. What was her attitude towards the King of France ?
4. What was she asked to sign ?
5. Why did she do it ?

Vocabulary for Translation

1 - قبرستان - 2 - سولی - 3 - ڈنڈا - 4 - جلاد - 5 - منبر - 6 - خوفناک وعظ - 7 - نازک حالت - 8 - حوصلہ مندانہ - 9 - بیان- اعلان - 10 - سزا دی گئی - 11 - مصیبت -

No. 29

She seized the oars and began to row the boat forward with the *energy* of wakening hope. The dawning seemed to advance more swiftly now that she was in action ; and she could soon see the poor dumb cattle crowding piteously on a raise where they had gone for safety. Onward she rowed in the growing twilight. Her wet clothes clung round her, and her streaming hair was blown about by the wind but she was hardly *conscious* of any bodily *sensations*, except a sensation of strength, *inspired* by mighty *emotion*. Along with the sense of danger and possible rescue for those long-remembered beings at the old home, there was a vague sense of *reconciliation* with her brother. What quarrel, what unkindness, what unbelief in each other can endure in the presence of a great *calamity* when all the *artificial* covering of our life is stripped away, and we are all one with each other in simple mortal needs.

("The Mill on the Floss" by George Eliot)

Vocabulary for Translation

Energy قوت - طاقت - *Conscious* باخبر - *Sensation* احساس - *Emotion* جذبہ - *Inspired* پیدا کیا گیا - *Reconciliation* مصالحت - *Calamity* مصیبت - *Artificial* مصنوعی -

No. 30

The two opposing armies met on the sands by the river *Oxus* one commanded by the father, the other by the son, though neither knew it. On the *glittering* sands they set their camp, and prepared to do battle in the morning. Zohrab slept but little that night, and as he lay awake, he determined that instead of leading his whole army to battle in the morning, he would challenge to single *combat* the bravest Persian lords, one by one, hoping that among them he might meet his father. No sooner had the first grey light of morning crept into his tent, than Zohrab sent a *messenger* to the Persian army bearing his challenge. The Persians received the message with *dismay*, for they knew no *champion* except Rustam who could hope to stand against the might of Zohrab, and they feared that Rustam would be too proud to fight in single combat with any man. So one of the chief officers went to Rustam's tent and told him of this challenge.

Vocabulary for Translation

Oxus دریائے سیحون - *Glittering* چمکتی ہوئی - *Combat* لڑائی - *Messenger* ایلچی - *Champion* بہادر - *Dismay* مایوسی -

No. 31

An English engineer who wrote many years ago a book called "*Happy India*" gave an even more rosy picture of our *resources*[1]. He *calculated*[2] our waterpower like this. The length of the Himalayas and our other mountain *ranges*[3] he put at 3,000 miles. One cubic foot of water falling 1,000 feet in one minute can *generate*[4], he said 2 horse-power. From which he counted a total of 150 million horse-power from natural waterfalls and rivers alone. This, of course, is a very *liberal*[5] estimate because all this flowing water cannot be

stored and converted into electricity *economically*[6] but it goes to show the tremendous *possibilities*[7] of our mountain ranges. With such a wonderfull ally in Nature, what can't we do ? We can set up big factories to make the things we want for ourselves. We carry electricity to the villages and not only light up the huts of the peasants but teach them to use electric pumps for getting water and electric machines for *grinding*[8] and *crushing*[9] and *threshing.*[10]

Comprehension

Answer the following questions :—

1. What did the English engineer do ?
2. What did he say ?
3. Is his statement right ?
4. What does it show ?
5. What use can we make of electricity in villages ?

Vocabulary for Translation

۱ - ذرائع ۲ - تخمینہ لگایا ۳ - پہاڑوں کے سلسلے ۴ - بجلی پیدا
کرنا ۵ - فیاضانہ ۶ - کفایت شعاری سے ۷ - عظیم امکانات ۸ - پینا
۹ - بیلنا ۱۰ - جھولا الگ کرنا

No. 32

Socrates had many disciples, and the greatest of these was Plato. Plato wrote many books which have come down to us, and it is from these books that we know a great deal of his master, Socrates. *Evidently*[1] governments do not like people who are always trying to find out things : they do not like the search for truth.

The Athenian Government—just after the time of Pericles—did not like the method of Socrates and they held a *trial*[2] and *condemned*[3] him to death. They told him that if he promised to give up his *discussions*[4] with people and changed his ways, they would let him off. But he refused to do so and preferred the cup of poison, which brought him death, to giving up what he considered his duty. On the point of death almost, he addressed his accusers and judges, the Athenians, and said.

"If you propose to acquit me on condition that I abandon my search for truth, I will say ; I thank you, O Athenians, but I will obey God, who as I believe, set me this task rather than you and so long as I have breath and strength I will never cease from my occupation with Philosophy. I will continue the practice of *accosting*[5] whoever I meet and saying to him. 'Are you not ashamed of setting your heart on wealth and honours while you have no care for wisdom and truth and making your soul better ?" I know not what death is—it may be a good thing, and I am not afraid of it. But I do know that it is a bad thing to desert one's post and I prefer what may be good to what I know to be bad.

Comprehension

Answer the following questions :—

1. What did Socrates do ?

2. What happened to him ?
3. What did he choose ?
4. What was the aim of his life ?

Vocabulary for Translation

۱ - صاف طور پر ۲ - مقدمہ چلایا ۳ - موت کا حکم صادر فرمایا
۴ - بحث مباحثہ ۵ - چیلنج کرنا - ملنا

No. 33

Crafty men *condemn*[1] studies, simple men admire them, and wise men use them ; for they teach not their own use ; but that is a wisdom without them and above them. won by *observation.*[2] Read not to contradict and refute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be *swallowed*,[3] and some few to be *chewed*[4] and *digested*[5] ; that is, some books are to be read only in parts ; others to be read but not curiously ; and some few to be read wholly ; and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others ; but that would be only in the less important arguments and the meaner sort of books ; else distilled books are, like common distilled waters, flashy things.

Comprehension

Answer the following questions in your own words :—

(*a*) What are the three kinds of books and why should they be read ?

(*b*) What is the chief object of studies ?

(*c*) Find out and explain the following metaphors :—
Take for granted : tasting and digesting : may be read by deputy : distilled...—flashy things.

Vocabulary for Translation

۱ - ملامت کرنا ۲ - جائزہ یا مطالعہ کرنا ۳ - نگلنا ۴ - چبانا
۵ - ھضم کرنا

No. 34

Four score and seven years ago our fathers brought forth upon this *continent*[1] a new nation, *concieved*[2] in liberty and *dedicated*[3] to the *proposition*[4] that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so concived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting for those who here gave their lives so that, that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot *consecrate*,[5] cannot *hallow*[6] this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or *detract.*[7] The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which

they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honoured dead we take increased devotion to the cause for which they here gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that the nation shall, under God, have a new birth of freedom ; and that the government of the people, by the people, for the people, shall not perish from earth.

—*Abraham Lincoln.*

Comprehension :—

Answer the following questions :—

1. How was the state of America first born ?
2. What did the soldiers do ?
3. What does Lincoln want his audience to do ?
4. What is the objective of his speech ?

Vocabulary for Translation

۱ - براعظم ۲ - تصوراتی جنم لینا ۳ - حوالے دینا ۴ - اصول ۵ - منترہ یا پاک کرنا ۶ - پاک کرنا ۷ - کمی بیشی کرنا ۸ - مٹ جانا

No. 35

That you may catch the full *flavour*[1] of my liltle story, I must tell you to begin with that I am a very pretty woman. If you think there is any *impropriety*[2] in my saying so, then you can turn over to some of the other stories by people, whose *notions*[3] of womanly modesty are the same as your own. The proof of my prettiness is that men waste a good deal of time and money in making themselves *ridiculous*[4] about me. And so, though I am only a provincial beauty, I know as much about *courtship*[5] and *flirtations*[6] as any woman of my age in the world, and can tell you before-hand, if you are a man of the sort I attract, exactly what you will say to me and how you will say it at our first, second, third, or what interview you please. I have been engaged rather often, broken it off sometimes because I thought he wanted me too, and sometimes made him break it off by showing him that I wanted him too. In the former case, I was sorry ; in the latter, he was : though in spite of our feelings, the sense of relief at getting loose was generally equal on both sides.

I suppose you—whoever you are—now quite understand my character, or at least think you do. Well you are welcome to flatter yourself. But let me tell you that flirtation is the one amusement I never went out of my may to seek, and never took any trouble to learn. I am fond of dress, dancing, and lawn tennis, just as you thought. I am also fond of good music, good books, botany, farming, and teaching children, just as you did not think. And if I am better known about our place as a beauty and a flirt than as a botanist or a teacher, it is because nobody will admit that I have any other business in the world that to make a good marriage. The men, even the nicest of them, seek my society to *gloat*[7] over my face and figure and not to exercise their minds.

Comprehension

Answer the following questions :—

1. Is the writer a man or woman ?
2. What proof do you find of his or her charm or beauty ?
3. What are her other qualities ?
4. Why is she well known for her beauty and not as a botanist ?

Vocabulary for Translation

۱ - مزا ۲ - ناشائستہ - غیر موزوں ۳ - خیالات ۴ - بھدا یا
مزاقیہ ۵ - رومانی ملاقاتیں ٦ - رومان - محبت کی پینگیں ۷ - تسکین نظر

Unseen Passages for Summary and Translation

No. 36

Their *manner*[1] of knowing whether a dog be mad or not, is much the same as the ancient Egyptian custom of trying *witches*.[2] The old woman *suspected*[3] was tied hand and foot and thrown into the water. If she floated, then she was immediately carried off to be burnt for a witch ; if she sank, then indeed she was freed from the *accusation*,[4] but drowned in the *experiment*.[5] In the same manner a crowd gather round a dog suspected of madness, and they begin by *annoying*[6] the poor animal on every side ; if he attempts to stand upon the defensive and bite, then he is found *guilty*[7] by all, for 'a mad dog always bites at everything' ; if, on the other hand, he tries to escape by running away, then he can expect no mercy, for 'mad dogs always run straight forward before them'.

(Oliver Goldsmith "The Citizen of the World".)

Vocabulary

۱ - طریقہ ۲ - چڑیل ۳ - مشتبہ ۴ - الزام ۵ - تجربہ ٦ - تنگ کرنا
۷ - قصور وار

No. 37

But there in the jungle everything that was hard was rough or *twisted*[1] ; everything that was straight was soft and *juicy*.[2] It was not till the sun was almost over his head, and the heat was urging him back to the coolness of his cave, that he came across something worth trying. On a bare, wind-swept hill, far out on the mountain-side, lay the *trunks*[3] of an old nut-tree, which had clearly been split by lightning. From the roots had sprung a number of growths, ranging from a foot or two in height to the level of Grom's head. They were as straight and thin as the canes ; and their hardness was proved to Grom's satisfaction when he tried to break them off. They were tough, too, so that he almost lost his patience over them, before he learnt that the best way to deal with them was to strip them down where they sprang from the parent trunk or root. Having at length gathered an armful, he returned to his cave and proceeded to shape the stems in the fire.

"The Bending of the Bow"—Charles Roberts

Vocabulary

۱ - مڑی ہوئی - ٹیڑھی ۲ - رس بھرا ۳ - تنا

No. 38

I listened no further, but hastened as fast as I could to the dell. My opponent had just begun to show sign of returning life; the vulgar woman was still supporting him, and *occasionally*[1] cast glances of anger at the tall girl who was walking slowly up and down. I lost no time in throwing the greater part of the water into the Tinman's face, whereupon he *sneezed*,[2] moved his hands, and presently looked round him. At first his looks were dull and heavy and without any *intelligence*[3] at all; he soon, however, began to be conscious of his situation. He cast a *frowning*[4] glance at me, then one of the deepest anger at the tall girl, who was still walking about without taking much notice of what was going forward. At last he looked at his right hand, which had *evidently*[5] suffered from the blow against the tree, and a *half-smothered*[6] curse escaped his lips. The vulgar woman now said something to him in a low voice, whereupon he looked at her for a moment, and then got upon his legs. Again the vulgar woman said something to him; her looks were furious, and she appeared to be urging him on to attempt something observed that she had a knife in her hand.

Vocabulary

۱ - گاہے گاہے ۲ - چھینکا ۳ - سمجھ ۴ - تیوری چڑھانا ۵ - بظاہر
۶ - زیر لب گالی

No. 39

Third, let us list the sun. 'But every country has the sun,' I hear some of you protesting. But is that so? How much of it, and for how long? No, the sun is undoubtedly a particular asset of ours. I know some of us think we have too much of the sun in India. It certainly makes us feel hot and *bothered*[1]—and thirsty. On the other hand, just think of all it does for us. Its strong rays are ever at our disposal, *injecting*[2] energy and life into our bodies, making things grow on our soil, pumping the water of the Indian Ocean up into the clouds for the monsoon to deposit on the Himalayas and to shower over our countryside, drying up our rains and swamps of stagnant water, and killing many harmful germs. It was not for nothing, you see, that the people of the tropics, whether Hindus or Iranians, have *worshipped*[3] the sun and bowed before it in the *surya namaskar*.

Vocabulary

۱ - پریشان ۲ - جان یا روح پھونکنا ۳ - پرستش کرنا

No. 40

There is another condition which you must learn about the candle, without which you would not be able fully to understand its working; and that is the *vaporous*[1] condition of the fuel. In order that you may understand that, let me show you a very pretty, but

very *common-place*[2] experiment. If you blow a candle out cleverly, you will see the vapour rise from it. You have, I know, often smelt the vapour of a blown-out candle—and a very bad smell it is ; but if you blow it out cleverly, you will be able to see pretty well the vapour into which this solid matter is changed. I will blow out one of these candles in such a way as not to disturb the air with the continuing action of my breath ; and now, if I hold a lighted match two or three inches from the wick, you will observe a line of fire going through the air till it reaches the candle. I am obliged to be quick and ready, because if I allow the vapour time to cool, it changes back into a liquid or solid, or the stream of *combustible*[3] matter gets disturbed.

(Michael Faraday— "How a Candle Burns")

Vocabulary

۱ - بخارات والی حالت ۲ - عامیانہ ۳ - جل پڑنے والا

No. 41

This, I fancy is where all the romance of the sea began—in the story of a greedy man and a fresh herring. The ship was a sign of man's searching stomach ; it was a sign of his searching soul. He was a hungry man, not a poet, when he built the first harbour. Luckily, the harbour made a poet of him. Sails gave him wings. He learned to *traffic*[1] for wonders. He became a traveller. He told tales. He discovered the romance of *horizons*.[2] Perhaps, however, it is less the sailor than the ship that attracts our imagination. The ship seems to suggest to us more than anything else a sense at once of perfect *freedom*[3] and perfect adventure. That is why we are content to stand on the harbour stones all day and watch anything with sails. We ourselves wish to live in some such freedom and adventure as this. We are feeding our appetite for liberty as we gaze hungrily after the ships making their way out of harbour into the sea.

Vocabulary

۱ - سفر کرنا ۲ - نئے افق ۳ - آزادی

No. 42

Here we found a space of *weed*[1] outside the cultivated *enclosure*[2] of the fields. We put on all the clothing we had with us, which was little enough, and *curling*[3] into our sleeping-bags felt asleep. But in the cold of the early morning sleep became impossible. We were still high in the mountains, and the air was like ice. We lay and shook with the cold, watching the stars, and thinking that the night would never end. But at last the sky began to change from grey to blue. Then suddenly the sun rose above the mountains, and the air turned warm on the instant. It turned so hot indeed that within five minutes we were glad to be out of our beds and into the icy river ; and drawing ourselves out, we lay upon the stones and dried in the heat of the sun. Then cheered and refreshed, we set to

gathering dead branches from the trees and bushes, and lighting a fire made our first breakfast in Andorra.

(H. B. Drake "The Road into Andorra.")

Vocabulary

۱ - گھاس پھونس ۲ - بند جگہیں ۳ - بل کھا کر سمٹنا

No. 43

In the old, old days when man was still a young animal, he used to do everything with his own hands as other animals still do. But soon—that is, after a few hundreds of centuries !—he began to make crude instruments out of wood and stone and metal to help him in cutting or breaking or lifting things. Always, these *instruments*[1] were moved by the strength of man's own arms and legs. A little later, man found out that he could make use of other animals to do these things for him. So he tamed and *harnessed*[2] the bull, the horse, the elephant and the dog and made them do the heaviest part of his work. Man also discovered that he could use the force of the wind and the current of the stream and of the tides of the sea for *propelling*[3] his boat or ship. But the rest, all the unpleasent work of breaking stones, cutting trees and carrying things, was done by animals or by men who were slaves of other men. And this remained so for many thousands of years.

Vocabulary

۱ - اوزار ۲ - مغلوب کرنا ۳ - کشتی چلانا

No. 44

They go overseas, and they take with them what they learned at home : love of justice, love of truth, and the broad humanity that are so *characteristic*[1] of the English people. It may well be that these traits on which we pride ourselves, which we hope to show and try to show in our own lives, may *survive*[2]—survive amongst people so long as they are a people—and I hope and believe this, that just as to-day, more than fifteen centuries since the last of those great Roman soldiers left England, we still speak of the Roman strength, and the Roman work, and the Roman character, so perhaps in the ten thousandth century, long after the Empires of this world as we know today they have fallen and others have risen and fallen, and risen and fallen again, the men who are then on this earth may yet speak of those characteristics which we prize as the characteristics of the English, and that may be long after the name of the country has passed away, wherever men are honourable and upright and *persevering*,[3] lovers of home, of their brethren, of justice and of humanity, the men in the world of that day may say, 'We still have among us the gifts of that great English race.'

(Stanley Baldwin)

Vocabulary

۱ - خصوصی خوبی ۲ - باقی رهنا ۳ - محنتی - استقامت پسند

No. 45

He lies pitying himself, *groaning and moaning*[1] to himself ; he

mourns over himself ; his heart is even melted within him, to think that he suffers ; he is not ashamed to weep over himself.

He is for ever *scheming*[2] how to do some good to himself ; studying little wiles and artificial reliefs.

He makes the most of himself ; dividing himself, by an allowable fiction, into as many distinct individuals as he hath indicative of life going on within the house, soothes him, while he knows not distinctly what it is. He is not to know anything, not to think of anything. Servants gliding up or down the distant staircase, treading as upon velvet, gently keep his ear awake, so long as he troubles not himself further than with some feeble guess at their errands Exacter knowledge would be a burden to him ; he can just endure the pressure of *conjecture*.[3] He opens his eye *faintly*[4] at the dull stroke of the muffled knocker, and closes it again without asking 'Who was it ?' He is flattered by a general notion that inquiries are making after him, but he cares not to know the name of the inquirer. In the general stillness and awful hush of the house, he lies in state, and feels his *sovereignty*.[5]

(Charles Lamb)

Vocabulary

۱ - کراھنا اور چلانا ۲ - تجویزیں سوچنا ۳ - سوچ بچار ۴ - قدرے
۵ - شہنشاھی

No. 46

It was indeed one admirable piece of *conduct*[1] in the said magistrates that the streets were kept constantly clear, and free from all manner of frightful objects—dead bodies, or any such things as were indecent or unpleasant—unless where anybody fell down suddenly or died in the streets ; and these were generally covered with some cloth, or removed into the next *churchyard*[2] till night. All the needful works that carried terror with them, which were both unpleasant and dangerous, were done in the night. If any diseased bodies were removed, or dead bodies buried, or infected clothes burnt, it was done in the night : and all the bodies which were thrown into the great burial pits in the several churchyards or burying grounds, were removed in the night, and everything was covered and closed before day. So that in the daytime there was not the least sign of the *calamity*[3] to be seen or heard of, except what was to be observed from the emptiness of the streets, and sometimes from the passionate sobbing and outcries of the people at their windows, and from the number of houses and shops shut up.

(Goldsmith)

Vocabulary

۱ - رویہ ۲ - قبرستان ۳ - مصیبت

No. 47

Between the darkness of earth and heaven she was burning fiercely upon a *disc*[1] of purple sea shot by the blood-red play of gleams ; upon a disc of water glittering and *sinister*[2]. A high clear

flame, an immense and lonely flame, ascended from the ocean, and from its summit the black smoke poured continuously at the sky. She burned furiously, mournful and imposing like a funeral *pile*[3] kindled in the night, surrounded by the sea, watched over by the stars. A magnificent death had come like a grace, like a gift, like a reward to that old ship at the end of her laborious days. The surrender of her weary ghost to the keeping of stars and sea was *stirring*[4] like the sight of a glorious *triumph*.[5] The masts fell just before daybreak, and for a moment there was a burst and *turmoil*[6] of sparks that seemed to fill with flying fire the night patient and watchful, the vast night lying silent upon the sea. At daylight she was only a charred shell, floating still under a cloud of smoke and bearing a glowing mass of coal within. (Joseph Conard)

Vocabulary

۱ - تنہائی ۲ - خوفناک ۳ - چتا ۴ - پر تاثیر ۵ - فتح ۶ - ہیجان

No. 48

Now, books of this kind have been written in all ages by their greatest men—by great readers, great statesmen, and great thinkers. These are all at your choice; and Life is short. You have heard as much before; yet have you *measured*[1] and mapped out this short life and its *possibilities*[2] ? Do you know, if you read this, that you cannot read that; that what you lose today, you cannot gain tomorrow ? Will you go and gossip with your housemaid, or your stable-boy, when you may talk with queens and kings ; or flatter yourselves that it is with any worthy *consciousness*[3] to your own claims to respect, that you struggle with the hungry and common crowd for entry here, and audience there, when all the while this eternal court is open to you, with its society, wide as the world, *multitudinous*[4] as its days, the chosen, and the mighty, of every place and time ? Into that you may enter always ; in that you may take fellowship and place according to your wish; from that, once entered into it, you can never be an outcast but by your own fault. By the nobility of your companionship there, your own natural nobility will be assuredly tested ; and the motives with which you strive to take high place in the society of the living, with be measured, as to all the truth and sincerity that are in them, by the place you desire to take in this company of the Dead.

(John Ruskin)

Vocabulary

۱ - جائزہ لینا ۲ - امکانات ۳ - احساس ۴ - متنوع

No. 49

Read not to *contradict*[1] and *confute*[2] : nor to believe and take *for granted*[3] : nor to find talk and *discourse*[4] ; but to weigh and

consider. Some books are to be tasted, others to be *swallowed*,[5] and some few to be *chewed*[6] and digested. That is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with *diligence*[7] and attention. (Bacon)

Vocabulary

۱ - تردید کرنا ۲ - رد کرنا ۳ - قبول کرنا ۴ - بحث و تمحیص ۵ - نگل جانا ۶ - چبانا ۷ - محنت

No. 50

Narcissus had a *twin* sister whom he loved better than any one else in the world. This sister died when she was young and beautiful. Narcissus *missed her* so very much that he wished he might die too. One day, as he sat on the ground by a spring, looking *absently* into the water and thinking of his lost sister, he saw a face like hers, looking up at him. It seemed as if his sister had become a *water nymph* and were actually there in the spring, but she would not speak to him. Of course the face Narcissus saw was really the *reflection* of his own face in water, but she did not know that. In those days there were no clear mirrors like ours; and the idea of one's appearance that could be got from a polished brass shield, for instance, was a very dim one. So Narcissus *leaned* over the water and looked at the beautiful face so like his sister's, and wondered what it was and whether she should ever see his sister again. After this he came back to the spring day after day and looked at the face he saw there, and mourned for his sister until, at last, the gods felt sorry for him and changed him into a flower.

Vocabulary for Translation

Twin—جڑواں missed her—اس کی عدم موجودگی محسوس کی absently—بے دھیانی سے water-nymph—جل پری reflection—عکس leaned—جھکا

No. 51

As Hercules grew up, he was carefully trained in all the things that Greek boys were *accustomed*[1] to learn. He was taught his letters, how to play on the *lyre*,[2] and how to shoot with bow and arrow. He was taught by his father how to drive, standing in his *chariot*,[3] as the Greeks drove in their races. He also learned how to box; to wrestle, to throw the disc, and to fight with the lance and shield. During the day he was always at his father's side, and at night his bed, which was covered with a lion's skin, stood near that of his father. When he was almost grown, he went to live, for a time among the *herdsmen*[4] on the mountains. He lay down one day in a lonely spot in one of the mountain valleys, to sleep through the noonday heat. In his sleep he had a strange dream. It seemed to him in his dream that the path he was following suddenly divided into two *well-marked*[5] roads, and he could not tell which he ought to take. One looked very smooth and easy to follow, and

seemed to lead, a little farther down the mountain, to a pleasant city, the roofs of which he could already see. The other was a rough mountain road.

Vocabulary for Translation

۱ - عادی تھے ۲ - سارنگی ۳ - رتھ ۴ - چرواہے ۵ - نمایاں سڑک

No. 52

She was a fat old woman, this Mrs. Gamp, with a *husky* voice and a *moist* eye, which she had a remarkable power of turning up, and only showing the white of it. Having very little neck, it cost her some trouble to look over herself, if one may say so, at those to whom she talked. She wore a very *rusty* black gown, rather the worse for snuff, and a shawl and *bonnet* to *correspond*. In these *dilapidated* articles of dress she had, on principle, *arrayed* herself, time out of mind, on such occasions as the present; for this at once expressed a decent amount of *veneration* for the *deceased*, and invited the next of kin to present her with a fresher suit of *weeds*; an appeal frequently successful, that the *fetch* and very ghost of Mrs. Gamp, bonnet and all, might be seen hanging up, any hour in the day, in at least a dozen of the second-hand clothes' shops about Holborn. The face of Mrs. Gamp—the nose in particular—was some-what red and swollen, and it was difficult to enjoy her society without becoming *conscious* of a smell of *spirits*. Like most persons who have attained to great *eminence* in their profession, she took to hers very kindly in so much that, setting aside her natural *predilections* as a woman, she went to a lying-in or laying-out with equal *zest and relish*.

(Charles Dickens)

Vocabulary

Husky—بھاری - Moist—مرطوب - Rusty—زنگ آلود - کہنہ - Snuff—نسوار - Bonnet—ٹوپی - Correspond—مشابہ ہونا - Dilapidated—پرانے - Arrayed—ملبوس - Veneration—احترام - Deceased—مرحوم - Weeds—لباس - Fetch—جسامت - Conscious—با خبر - Spirits—شراب - Eminence—شہرت - Predilection—رجحان - Zest and relish—شوق و ذوق -

No. 53

It is almost a definition of a gentleman to say he is one who never *inflicts* pain. This description is both *refined* and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and *unembarassed* action of those about him, and he *concurs* with their movements rather than take the *initiative* himself. His benefits may be considered as parallel to what are called comforts or *conveniences* in arrangements of a personal nature like an easy chair or a good fire, which do their part in *dispelling* cold and fatigue, though nature provides both means of rest and animal heat without them. The true gentleman in like manners carefully avoids whatever may cause *a jar* or a jolt in the minds of those with whom he is cast, all clashing of opinion, or *collision* of feeling, all *restraint*, or suspicion, or gloom, or *resentment*; his great

concern being to make everyone at their ease and at home. He has his eyes on all his company ; he is tender toward the bashful, gentle towards the distant, and merciful toward the *absurd* ; he can recollect to whom he is speaking ; he guards against unreasonable *allusions* or topics which may *irritate* ; he is seldom *prominent* in conversation, and never wearisome.

Vocabulary

Inflict سزا دینا - *Refined* مہذب - *Unembarrassed* بغیر گھبراہٹ کے - *Concur* اتفاق کرنا - *Initiative* پہل کرنا - *Conveniences* سہولتیں *Dispel* ہٹانا - *Jar* دھچکا - *Collision* تصادم - *Restraint* پابندی - *Resentment* نفرت - *Absurd* احمق - *Allusion* اشارہ - *Irritate* تنگ کرنا - *Prominent* نمایاں -

No. 54

Up to this *point*[1] I have used the word science as though it were anonymous with these fields of human activity often described as the natural science—physics, chemistry, astronomy, geology and biology. To the *average*[2] citizen, it is the startling advances in these subjects that come to mind, when one speaks of "Pure Science."

One of the most *significant*[3] discussions now in progress turns on, how far the methods by which the astonishing results in pure and *applied*[4] science have been achieved, may be transferred to other human activities. Among the questions on which learned and sincere men now disagree are the following : Is there such a thing as a scientific method of wide applicability in the solution of human problems ? Is there any significant difference between research in basic sciences (or pure science) and in applied science ? Are the social sciences (*psychology*[5], *anthropology*[6], sociology, political economy, economics and history) really sciences ? If not, can they become so ?

Vocabulary

۱ - مسئلہ ۲ - عام شہری 3 - اہم - معنی خیز ۴ - عملی سائینس

۵ - علم نفسیات ۶ - علم حیوانات

GOLDEN RULES FOR PRECIS-WRITING

1. *Practice* is the key to successful summarising.
2. Read the given passage slowly once, twice and then thrice. Try to *understand* it fully.
3. *Earmark* every new point, idea or statement given in the passage.
4. *Strike out* any repetitions, references or allusions, poetical quotations, ancedotes or incidents, examples of proper names etc.
5. *Number* all the points and give them your own serial order. You can change the order of ideas if you like.
6. *Translate* these simplified ideas in your clear and simple English.
7. Give your precis a sense of *unity*. It should not be a mixture of disjointed ideas and sentences.
8. Normally the precis is *one-third* of the original passage.
9. If the passage is lengthy, *break it up* into two or three sub-passages and summarise every sub-passage separately.
10. Give the precis a suitable *heading*.

CHAPTER XIX

University and Intermediate & Secondary Board

QUESTION PAPERS

1954

Q. I. Make a summary of the following passage in your own words in about a third of its present length and give it a suitable title:

That man, I think *has had a liberal education* who has been *so trained* in youth *that his body is the ready servant of his will*, and does with ease and pleasure all the work, that as a mechanism, it is capable of; *whose intellect is a clear cold, logic engine*, with all its parts of equal strength and in smooth working order; ready, like a steam engine, to be turned to *any kind of work*; whose mind is stored with a knowledge of the great and fundamental *truths of nature* and of the laws of her operations; one who is full of life and fire but whose *passions are trained* to come to heel *by a vigorous will*, the servant of a tender conscience; who has learned to *love all beauty* whether of nature or of art, to *hate all vileness*, and to *respect others* as himself. Such a one and no other, I conceive, has had a liberal education.

LIBERAL EDUCATION

Ans. Liberal education makes a man love beauty and hate wickedness. He learns to respect others. He becomes master of his feelings and passions. He understands the truths of nature. He is clean-hearted and can attend to any job with ease. He has self command and his body obeys his will blindly.

Q. II. Re-write the following sentences substituting single words for the group of words given in italics :

(*a*) He is a man *that is liked by everybody.*

(*b*) The angle is *cut in two* by this line.

(*c*) This material is *able to keep out water.*

(*d*) The council were *all of one mind.*

(*e*) His language *cannot be understood.*

Ans.

(*a*) He is a **popular** man.

(*b*) The angle is **bisected** by this line.

(*c*) This material is **water-proof.**

(*d*) The council were **unanimous**

(*e*) His language is **unintelligible.**

Q. III. Point out and correct errors in the following sentences :—

(*a*) I congratulate you for your success.

(*b*) I will not go without you go too.

(*c*) I have not written you last night.

(*d*) He had no sooner gone when his brother arrived.

(*e*) He is too miserly to part from his money.

Ans. (*a*) I congratulate you on your success. (The word congratulate is followed by the preposition 'on' and not 'for').

(*b*) I will not go without you. ('You go too' does not make sense, so the words 'go too' have been omitted).

(*c*) I did not write to you last night. Last night belongs to the past, so past tense should be used for it).

(*d*) No sooner had he gone than his brother arrived. ('No sooner' is always followed by than).

(*e*) He is too miserly to part with his money ('With' is the proper preposition).

Q. IV. Make sentences illustrating the use of any five of the following expressions :—

(*a*) To take one to task.

(*b*) The lion's share.

(*c*) To get into hot water.

(*d*) At the eleventh hour.

(*e*) To strike while the iron is hot.

(*f*) A storm in a tea-cup.

(*g*) To take a leap in the dark.

Ans. (*a*) The master took him to task for his negligence.

(*b*) The eldest brother got the lion's share of the property.

(*c*) He got into hot water when he told a lie to defend me.

(*d*) He always comes to me for help at the eleventh hour but then it is too late to do anything.

(*e*) If you do not strike when the iron is hot you will miss the opportunity.

(*f*) This incident was only a storm in the tea cup. There was nothing in it.

(*g*) Never take a leap in the dark. Think before you act.

Q. V. Write a letter to your friend describing some exciting incident you have seen.

Ans. See the chapter on Letter Writing.

Q. VI. **Write an essay of moderate length on any one of the following subjects :—**

(*a*) A river boating trip.

(*b*) Science in the service of man.

(*c*) An evening walk by moon-light.

(*d*) A flight in an aeroplane.

(*e*) My idea of a happy life.

Ans. See the Chapter on Essay Writing.

Q. VII. **Translate into simple idiomatic English :—**

میرا ملازم خورشید چائے لا رہا ہے - چائے بھی کیا چیز ہے - روتوں کو ہنساتی ہے - غم میں بوجھ ہلکا کرتی ہے - میں بہت شوق سے چائے کی چسکی لیتا ہوں - افسوس ! یہاں مجھے مایوسی ہوتی ہے - دودھ غالباً بے حد پتلا ہے جس کے سبب چائے میں مزا نہیں آ رہا -

"کیوں بھئی خورشید ! یہ دودھ تو پتلا ہے - معلوم ہوتا ہے دودھ میں پانی........نہیں - نہیں پانی میں دودھ ملایا گیا ہے" -

"جی صاحب ! دودھ والا کہہ رہا تھا کہ آٹھ آنے سیر تو ایسا ہی دودھ ملے گا - اگر اچھا دودھ چاہئے تو پیسے بھی زیادہ دو" -

"ارے بھائی - مگر حکومت نے تو خالص دودھ کی قیمت مقرر کر دی ہے - پھر جھگڑا کیوں ؟" -

"صاحب ! دودھ والا کہتا ہے کہ حکومت کو کیا معلوم کہ ہمیں کس بھاؤ پڑتا ہے - ہم تو ایسا ہی بیچیں گے" -

سن لیا آپ نے - دیکھ لیا ڈھٹائی کا عالم - حکومت کی ان کی نظروں میں کوئی وقعت ہی نہیں - حکومت کا اعلان ان کے نزدیک کوئی اہمیت ہی نہیں رکھتا ہے - یعنی مطلب یہ ہوا کہ حکومت کوئی قانون بنائے ہم تو اپنی ہی کہے جائینگے - کیونکہ ایسے جتنے قانون ہمیں وہ زیادہ تو کاغذی ہی ہیں - کبھی کوئی جانچ پڑتال ہوئی نہیں - پھر ڈر کس بات کا - ملاؤ پانی میں دودھ !

Ans. My servant Khurshid is bringing tea. Tea is a treat. It changes tears into smiles. It lightens the burden of sorrow. I sip tea with great relish. But, alas, I feel so disappointed. Probably the milk is very much diluted, which makes the tea lose its flavour.

"Well, Khurshid, this milk is diluted. I think water has been added to the milk or should I say milk has been added to the water."

"Yes, sir, ! The milk-man was saying that only milk of this quality will be supplied at eight annas per seer. If you want better quality you will have to pay more".

"But, my dear fellow, the Government has fixed the rate for pure milk. Then what is all this bother about ?"

"Sir, the milkman says that the Government does not know what milk costs them and that they would sell it only at their own rate".

Do you hear this, sir, Look at their stubbornness ? They do not have the least respect for the Government. The proclamation of the Government is of no importance to them. In other words, the Government may make any law, they will do what they think fit, because all such laws exist only on paper. There has never been a checking. Then why fear ? Hence they go on adding water to the milk.

1955

Q I. Make sentences to illustrate the difference in meaning between the following pairs of words :—

(*a*) Wise, prudent.

(*b*) Social, sociable.

(*c*) Ask, request.

(*d*) Honour, honesty.

(*e*) Gracious, graceful.

Ans. (*a*) Penny wise, pound foolish. Some people are wise and some are otherwise.

He is a prudent man and does not talk loosely.

(*b*) Smoking is a social evil.

He is very *sociable* and takes part in all the social functions of the college.

(*c*) You are always asking for trouble.

He requested me to help him.

(*d*) He is a man of honour.

Honesty is the best policy.

(*e*) His attitude towards his servants was gracious.

She has a *graceful* figure.

Q. II. **Correct the following sentences :—**

(*a*) He is the same man who I saw in Karachi.

(*b*) Everybody in the room were pleased.

(*c*) Let you and I go in.

(*d*) Neither Aslam nor I was in the train.

(*e*) I would go if I was you.

Ans. (*a*) He is the same man whom I saw in Karachi.

(*b*) Everybody in the room was pleased.

(*c*) Let you and me go in.

(*d*) Neither Aslam nor I **was** in the train.

(*e*) I would go if I **were** you.

Q. III. Construct sentences to show the correct use of :

(*a*) As well as.

(*b*) No less than.

(*c*) Not only......but also.

(*d*) Neither......nor.

(*e*) Nevertheless.

Ans. (*a*) He knows English as will as Urdu.

(*b*) This house is no less than a boon to me.

(*c*) Not only Tariq but also Talat went to see Circarama.

(*d*) Neither he not his friends are reliable.

(*e*) I do respect him. Nevertheless, I don't want to break my principle for his sake.

Q. IV. Write a letter home describing any railway journey you have made, telling of the objects of interest seen on the route, the scenery, your companions, and the incidents of the journey.

Ans. Please see the chapter on Letter-Writing.

Q. V. Make a summary of the following passage in about a third of its present length.

The *object of life is the development of men and women.* It is therefore, the duty of everyone to make of himself and of every parent to make of his children, the best product possible. The *object of education should not be to run all pupils into the same mould.* The school should not be a foundry. The object should be *to give to every pupil a chance to grow.* The school should be a garden. Education therefore, *should prepare for life* which is itself the larger education. It should be *adapted to the present conditions* and *the prospective needs of the pupil.* The growing recognition of this turth has *added industrial training to academic education* and has provided, as never before, *for women's education.* To *enjoy an opportunity for education is the right of every individual*; *to make the opportunity so varied* as to meet the varied needs of the members is *the duty of society*; *to avail himself of the opportunity* to make all of himself that he can make is the *duty of everv individual.*

Ans. Heading : The Object of Education.

The object of education is to prepare the students for practical life. To do this, industrial education and female education have been

started. Education should be for the development of the individuals according to their needs. For this society should provide a variety of training and the individual should avail himself of it according to his need, because it is his right to receive education.

Q. VI. Write an essay of moderate length on any one of the following subjects :—

(*a*) The pleasures of college.

(*b*) Social service in the village.

(*c*) Why I love the Punjab.

(*d*) The best form of recreation.

(*e*) Careers for girls.

Ans. Please see the chapter on Essay Writing.

Q. VII. Translate into simple idiomatic English :

نبی کریم کی زندگی کا ایک مشہور واقعہ ھے کہ ایک مرتبہ دوپہر کے وقت آپ شہر سے باھر ایک درخت کے نیچے آرام فرما رھے تھے آپ کی تلوار اس درخت کے ساتھ لٹک رھی تھی - اتنے میں ایک دشمن ادھر آ گیا - اس نے یہ دیکھ کر کہ آپ سو رھے ھیں، یہ اچھا موقع ھے، اس سے فائدہ اٹھانا چاھئے، آپ کی تلوار اٹھا لی اور آپ کو بلند آواز سے کہا ”اے محمد - بتا اب تجھے کون میرے ھاتھ سے بچا سکتا ھے ؟“ جب آپ نے یہ الفاظ سنے اور دشمن کو تلوار تانے سر پر کھڑے دیکھا تو نہایت تحمل اور بردباری سے فرمایا ”میرا اللہ“ حضور نے یہ مختصر جواب ایسے انداز سے دیا کہ دشمن پر خوف اور رعب طاری ھوگیا - تلوار اس کے ھاتھ سے چھوٹ کر زمین پر آ گری - اب وہ تلوار حضور کے ھاتھ میں تھی - حضور چاھتے تو ایک ھی وار سے اس کا کام تمام کر سکتے تھے - مگر حضور نے ایسا نہیں کیا - بلکہ اس سے فرمایا کہ ”بتا اب تجھے کون میرے ھاتھ سے بچا سکتا ھے ؟“ وہ چونکہ ایک مادہ پرست انسان تھا - اس لئے اس نے کانپتے ھوئے ھونٹوں سے جواب دیا کہ ”اب آپ کے سوا اور کون مجھے بچا سکتا ھے ؟“ آپ نے فرمایا ”نہیں ایسا ھرگز مت کہو - جس خدا نے مجے تمہارے ھاتھوں سے بچایا ھے وہ تمہیں بھی بچانے کی طاقت اور قدرت رکھتا ھے - جاؤ چلے جاؤ - میں تمہیں کوئی سزا نہیں دیتا “ -

Ans. This a well known incident of the Holy Prophet's life. Once he was enjoying a siesta under a tree outside the city. His sword hung from the tree nearby. In the meantime an enemy came there. He found him (Holy Prophet) asleep. Thinking it to be a golden chance of killing him, he picked up his sword and addressed him in a loud voice, 'O Mohammad, (peace be upon him) tell me who can save you from me now" ? The Prophet heard these words

and saw the enemy standing over him with the naked sword in his hand. Nevertheless he said with great calm and self-confidence, "My God". The Prophet's brief reply was so effective that the enemy was stricken with awe. He lost his grip on the sword and it fell to the ground. The Prophet picked it up. If he had wished, he would have put him to death with one stroke. However, he did no such thing, but said, "Tell me who can save you from me now". Because the man was a materialist he said tremblingly, "Only you can save me now". The Prophet said, "Never say so. The God Who saved me from you has the power to save you also. Be gone, I will not punish you".

1956

Q. **1. Write a summary of the following passage and give it a suitable title. The summary should be in your own English as far as possible and its length should not exceed one-third of the original.**

Ans. Thinking over the *losses which England has had forced upon her by steam* and the ingenuity of the engineer, one is disposed to count *the decay of the windmill among the first*. Perhaps in the matter of *pure picturesqueness* the most serious thing that ever happened to England was the discovery of *galvanised iron roofing* ; but after all, there was never anything but *quiet and rich and comfortable beauty* about red roofs, whereas the *living windmill is not only beautiful* but a willing, man-serving creature, yoked to the elements, a whirling monster, often a thing of terror. No one can stand very near the crashing sweeps of a windmill in half a gale without a tightening of the heart—a feeling comparable to that which comes from watching the waves break over a wall in a strom. And to be within the mill at such a time is to know something of sound's very sources ; *it is the cave of noise itself*. No doubt there are dens of hammering energy which are more shattering, but the *noise of a windmill is largely natural* ; it fills the ears rather than assaults them.

Ans. The Decay of Windmills.

England has suffered many losses with the coming of steam *e.g*., beautiful red roofs have been replaced by galvanized iron roofing. Still the greatest loss has been the decay of the windmill. It was simple romantic and beautiful. It was a treat to enjoy when the wind was blowing or to hear the music it made. It was a pleasant natural sound unlike the noise made by the modern mills.

Q. **II. Give the meaning of the following lines in simple prose:—**

Some murmur ; when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue ;
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

Ans. There are people whose life is smooth and easy. But they begin to grumble if they come across any bit of misfortune. There are others, however, who suffer and face difficulties in life. But the moment God shows them even the slightest mercy or kindness they are filled with thankful love for Him.

Q. **III.** (*a*) **Express the following passage in the Indirect form of narration.**

"Gentlemen," I said, after silence had been restored, "there are more things in heaven and earth than are dreamt of in your philosophy. Do not be astonished at my statement. Is it fair to judge me by appearance only ?" "We never have judged," replied one of my hearers, we never will judge you in this way." "What a wonderful admission !" I said, "Surely you cannot mean what you now assert". He responded, "How can you doubt it ? Would that I could restore your confidence in our fidelity". "Show it by action", was my answer, "and you need never fear my disapproving of your conduct."

Ans. After silence had been restored I addressed these gentlemen and told them that there are more things in heaven and earth than are dreamt of in their philosophy. I warned them that they should not be astonished at my statement and that it was unfair to judge me by appearance only. One of my hearers replied that they had never judged me like that and they would never do so. I exclaimed that he had made a wonderful admission and that he could not mean what he was asserting then. He asked me how I could doubt that, and wished that he could restore my confidence in his fidelity. I replied to him that he should show that by action and that he would then have no fear of my disapproval of his conduct.

(*b*) **Correct the following sentences :—**

(*i*) There is a cattle under the tree.

(*ii*) How you managed to pass the examination ?

(*iii*) I have seen him only yesterday.

(*iv*) The clerk came to the office but returned back immediately.

(*v*) He availed of his opportunity.

Ans.

(*i*) There is one **head** of cattle under the tree.

(*ii*) How **did** you manage to pass the examination ?

(*iii*) **I saw** him only yesterday.

(*iv*) The clerk came to the office but **went** back immediately.

(*v*) He availed **himself** of that opportunity.

IV. A friend of yours has expressed his clination to give up his studies and work in an office as a clerk. Write a letter advising him against this step.

Or

Complete the following story in two pages. A boy and his sister

went out for a walk. They had not gone far when they heard an uproar behind them..................

Ans.

Circular Road,
Gujranwala.
October 2, 1961.

My dear Amjad,

Thank you for your kind letter. It was nice of you to consult me before taking such an important decision of your life. I feel it my duty as a friend to give you an honest advise. I do not want you to become sentimental in this matter.

I agree that your life is hard and your circumstances are not favourable. You certainly do not feel nice. You move in the sphere of college boys who come of rich families. You can not keep pace with them. You feel upset and awkward. These are only psychological factors. If you start thinking the other way round, you will feel happy. There is a dignity in overcoming adversity.

The other side of the picture is not happy either. You will feel most miserable as a clerk. Your pay will be rather small. Your practical difficulties will increase in course of time. When at last you settle down as a family man you will feel the pinch of poverty. You must find a good start in life so that your future may be secure. For this you need education, more education and still more education. Then you can go in for C. S. P. or P. C. S. competition. Failing that you can try for any respectable job after your B.A. Clerical life is a veritable hell. You have to work overtime and then compensation is small.

May I request you to weigh these points fully before taking a final decision ? The key is now in your hand. Think twice before you act and do not take a plunge in the dark.

Yours sincerely,
Iqbal.

Q. V. Write an essay of about three pages on any one of the following subjects :—

(*a*) An Ideal Student.

(*b*) The Life of a Railway Coolie.

(*c*) Summer in West Pakistan.

(*d*) The Autobiography of a Library Book.

(*e*) The Value of the Study of Science.

Ans.

Please see the chapter on Essay Writing.

VI. Translate in simple, idiomatic English :—

آدھر میاں مسافر جن پر سفر کا بھوت سوار ھے گھر سے نکلے - سفر کی پریشانی میں کچھ بھولے کچھ یاد رھا - جو کچھ ھو سکا ساتھ لیا - خدا خدا کر کے اسٹیشن پر پہنچے - سامان آتارا - بار بار گنا - پھر بھی ایک آدھ چیز ٹانگے میں رہ گئی اور پتہ نہ چلا کہ کونسی چیز رھی ھے - ٹکٹ خریدنے پہنچے - ٹکٹ کہیں کا مانگ رھے ھیں - جانا کہیں اور چاھتے ھیں - بابو جی نے جانچ لیا کہ بہت گھبرائے ھوئے ھیں آنھوں نے دام لئے ٹکٹ دیا - لیکن بقایا میں سے کم دام واپس کئے - بچارے مسافر کو گھبراھٹ میں اتنی فرصت کہاں کہ حساب کرے اور اگر حساب کرے بھی تو وہ درست کیونکر ھو سکتا ھے - ایسے موقع سے بابو لوگ خوب فائدہ آٹھاتے ھیں - اور کچھ نہیں تو یاروں دوستوں کے کھوٹے روپے ھی دھانس دیتے ھیں - مسافر بد حواسی میں کچھ نہیں دیکھتا - جو کچھ ملا جیب میں ڈالا اور سیدھا پلیٹ فارم کا رخ کیا قلی کے آگے پیچھے گرتے پڑتے اندھا دھند چلے جاتے ھیں -

Ans.

Please see the Chapter on Translation.

1957

Q. I. Write an essay of about three pages on any one of the following subjects :—

(*a*) My ambitions.

(*b*) A national hero.

(*c*) The romance of an aeroplane.

(*d*) The three most useful modern inventions.

(*e*) " A garden is the purest of human pleasures." (You may disagree if you wish).

Ans. Please see the chapter on Essay Writing.

Q. II. Write a letter to your mother telling her all that has happened at home since she went to visit your aunt.

Or

Write two paragraphs, one describing the dress of a modern girl, and the other the dress and appearance of a girl of a hundred years ago.

Ans. Please see the Chapter on Letter writing.

Q. III. (a) Fill in the blanks with the appropriate form of the verb in brackets :

I (sharpen) my pencil, when my knife (slip) and (cut) my finger. It (bleed) nastily, and I (feel) faint, (take) to the doctor, who (bind) up the wound and (say) : " Now you (be) all right You (gave) yourself a bad wound, and you (frighten). You (feel) a bit off colour

for an hour or two, but by bed-time you (forget) all about it. At supper that night, my mother (look) at me and (say), " I (think) you (go) to bed." To this I (answer), " Really, mother, I (feel) quite well and (wish) to stay up."

Ans. I was sharpening my pencil, when my knife slipped and cut my finger. It bled nastily and I felt faint. I was taken to the doctor, who bound the wound and said : " Now you will be all right. You gave yourself a bad wound and you got frightened. You may feel a bit off colour for one hour or two but by bed-time you will forget all about it." At supper that night my mother looked at me and said, " I think you should go to bed." To this I answered "Mother I am feeling quite well and wish to stay up."

(*b*) **Fill in the appropriate words in five of the following sentences :—**

(*i*) I need your——and I wish you would——me, (advice, advise)

(*ii*) I find it difficult to——you, when you talk of ghosts, in which I have no——(belief, belive)

(*iii*) Who will——Baby ? It is high time she had her—(bathe, bath)

(*iv*) When I reached the top, there was no——left in me. My friend too could hardly——. (breathe, breath)

(*v*) It will take six yards of this——to—you. (clothe, cloth)

(*vi*) A banner with a strange——. Beggars——many strange stories (devise, device)

(*vii*) To his great——, he lost both his parents. It will——him sorely. (grieve, grief)

(*viii*) You have no——and so you cannot——that what you say is true. (proof, prove)

(*ix*) You should——no time to inform her about her——. (loss, lose)

Ans.

(*i*) I need your advice and I wish you would advise me.

(*ii*) I find it difficult to believe you when you talk of ghosts in which I have no belief.

(*iii*) Who will bathe Baby ? It is high time she had her bath.

(*iv*) When I reached the top, there was no breath left in me. My friend, too, could hardly breathe.

(*v*) It will take six yards of the cloth to clothe you.

(*vi*) A banner with a strange device. Beggars devise many strange stories.

(*vii*) To his grief, he lost both his parents. It will grieve him sorely.

(*viii*) You have no proof and so you cannot prove that what you is say true.

(*ix*) You should lose no time to inform her about her loss.

Q. IV. Read the following passage carefully and then answer the questions on it.

"Elegant economy!" How naturally one falls back into the phraseology of Cranford ! Their economy was always "elegant," and money-spending always "vulgar and ostentatious", a sort of sour grapeism which made us very peaceful and satisfied. I shall never forget the dismay felt when a certain Captain Brown came to live at Cranford, and openly spoke of his being poor—not in a whisper to an intimate friend, the doors and windows being previously closed, but in the public street ! in a loud military voice ! alleging his poverty as a reason for not taking a particular house. The ladies of Cranford were already moaning over the invasion of their territories by a man and a gentleman. He was a half-pay captain, and had obtained some situation on a neighbouring railroad, which had been vehemently petitioned against by the little town ; and if in addition to his masculine gender, and his connection with the obnoxious railroad, he was so brazen as to talk of his being poor—why, then, indeed, he must be sent to Coventry. Death was as true and as common as poverty, yet people never spoke about that loud on the streets. It was a word not to be mentioned to ears polite. We had tacitly agreed to ignore that with whom we associated on terms of visiting equality could ever be prevented by poverty from doing any thing they wished. If we walked to or from a party, it was because the weather was so fine, or the air *so* refreshing, not because sedan chairs were anything expensive. If we wore prints, instead of summer silks, it was because we preferred a washing material, and *so* on, till we blinded ourselves to the vulgar fact that we were, all of us, people of very moderate means.

(*a*) Give in thirty of your own words what we learn from this passage of Captain Brown.

(*b*) What is the purpose of the exclamation marks after "street" and "voice" and of the italics for "so."

(*c*) What reasons were given by the ladies of Cranford for " not doing anything that they wished? "

(*d*) What is the meaning and implication of the phrases ;

(*i*) sour grapeism.

(*ii*) the invasion of their territories ?

Ans. (*a*) Captain Brown was a frank and honest man. He was at half-pay. He came to live at Cranford. He talked to people with a loud commanding voice and told them that he was poor. This frankness of his was not liked by the ladies of Cranford who foolishly made themselves believe that they had moderate means. He was not liked because he was serving in a railroad department and lastly because he was a male who had come to live amongst the women of Cranford.

(*b*) The exclamation mark after the word ' street ' shows the extreme surprise of the people of Cranford at Captain Brown talking

about his poverty in a public street. They could not imagine that anyone could do so, because they had created an illusion for themselves that all of them were people of moderate means. The mark after the word 'voice' indicates that the people there were astonished to hear anybody speaking in a military voice which was not considered polite. It shocked them.

The word *so* has been used in a particular sense in which it is not usually. In its present context it means 'so very'. The sentence means that when the ladies walked to a party they put in as an excuse the reason that the weather was very fine and the air was very refreshing so they had not thought it proper to take sedan chairs. In this way they tried to conceal the fact that they could not afford them.

(*c*) The ladies at Cranford always tried to believe that they could do all that they wished. But they were poor and many things were far beyond their means. Whenever they could not do things that they felt they should do, they found an excuse for it.

When they walked to a party they excused themselves by saying that the weather was very fine and the air was refreshing, that there was no need to take a chair. When they wore cheap prints in place of silk in summer, they explained it off by saying that they preferred wearing washable material.

(*d*) (1) *Sour grapeism.* "The grapes are sour" is a famous adage. When the fox could not reach the grapes he declared that the grapes were sour and went his way well-satisfied with his discovery. Similarly whenever a person cannot get what he wants and begins to find fault with it, he is said to be following the philosophy of sour-grapeism. In the case in question the ladies at Cranford are poor. They cannot afford many things but they always make themselves believe that those things are not worth having. This is sour-grapeism.

(2) *The invasion of their territories.* The phrase means entry into their area by an enemy. Cranford was inhabited by a homogeneous society of poor women. When Captain Brown came to stay there, they felt that their village had been attacked by a person who did not belong to their set.

Q. V. Read the following short narrative in verse, and re-write the story briefly in simple prose :—

A nightingale that all day long
Had cheered the village with his song
Nor yet at eve his note suspended,
Nor yet when even-tide was ended,
Began to feel, as well he might,
The keen demands of appetite ;
When looking eagerly around,
He spied far off upon the ground,
A something shining in the dark

And knew the glow-worm by his spark ;
So stepping down from hawthorn top
He thought to put him in his crop.
The worm aware of his intent,
Harangued him thus right eloquent—
" Did you admire my lamp," quoth he,
" As much as I your minstrelsy,
You would abhor to do wrong,
As much as I to spoil your song ;
For 'twas the selfsame Power divine.
Taught you to sing and me to shine ;
That you with music, I with light,
Might cheer and beautify the night.
The songster heard his short oration,
And warbling out his approbation,
Released him, as my story tells,
And found a supper some where else.

Ans. A nightingale had been singing throughout the day. In the evening he began to feel hungry. He looked round to see if he could get some food. He noticed a little glow-worm and attacked it. The glow-worm discovered the intention of the nightingale. In order to save himself he asked him whether he appreciated his light as such as the glow-worm appreciated his song. He then made a speech and told the nightingale about the charm of nature. He was to beautify nature by his light whereas the nightingale was to sing lovely songs to fill it with his melodious *voice*.[1] He expressed a hope that the nightingale would not do him any wrong under the circumstances.

The nightingale was so much impressed by what he heard that he left the glow-worm, and went away in search of food.

Q. **VI. Translate into simple idiomatic English :**

امریکہ میں بچوں اور بڑوں کی تعلیم کے انتظامات بہت عمدہ ھیں
ابتدائی تعلیم ھر بچے کے لئے مفت لازمی ھے - اس کے بعد دسویں جماعت تک
پڑھنے کے بعد کچھ لڑکے اور لڑکیاں کالجوں میں داخل ھوجاتے ھیں اور کچھ
صنعتی تعلیم حاصل کرنے کے لئے صنعتی اداروں میں چلے جاتے ھیں جہاں
آنھیں مختلف پیشوں کی تربیت دی جاتی ھے کالج کی تعلیم کے دنوں میں اکثر
لڑکے اور لڑکیاں اپنا خرچ خود آٹھاتے ھیں - خواہ وہ کتنے ھی بڑے گھرانوں
سے کیوں نا ھوں - فالتو وقت اور چھٹیوں میں کوئی کالج کے دفتر میں کام کر
کے پیسے جمع کرتا ھے - کوئی کسی دوکان میں کام کر کے کماتا ھے - تو

کوئی کسی ہوٹل میں کھانا کھلا اور برتن دھو کر اپنی تعلیم کا خرچ نکالتا ہے - اس سے تمہیں امریکن لڑکے لڑکیوں کے تعلیم کے شوق اور ذمہ داری کے احساس کا اندازہ ہو گیا ہے - بڑے ہو کر لڑکے اور لڑکیاں ساتھ ساتھ دفتروں کارخانوں اور مشینوں پر کام کرتے ہیں -

Ans. In America there are very good arrangements for the education of children as well as adults. Primary education is free and *compulsory*[1] for every child. After having finished high school education some boys and girls join colleges, and some go to industrial *institution*[2] where they are given vocational *training*[3]. Boys and girls usually pay their way through college, even if they belong to very rich families. In their spare time and during vacations some of them work in the college office, some in shop, some serve in hotels and others wash dishes to pay for their education. This will make you realize the eagerness and sense of responsibility of the American boys and girls. When they grow up they work side by side in offices, factories and on machines.

1958

Q. I. Write an essay of about three pages on one of the following topics :—

(*a*) Space Travel.

(*b*) Description of an Exhibition.

(*c*) Purposes and programmes of Students' Unions.

(*d*) My Hobby and what it teaches me.

(*e*) The College Sports Day as described by the father of a Winning Competitor.

Note : Be sure to prepare an outline of your points and divide your essay into suitable paragraphs.

Ans. Please see the Chapter on Essay Writing.

Q. II. You have one on a holiday trip to a distant place, and there you have lost your suitcase containing your money and your cloths. Write a latter to your parents describing your present circumstances and asking for advice and help.

4-Rookery Hotel,

Murree.

October 1, 1961

Dear Dad and Mum,

I got here safe and sound last night after a day-long race along the Lahore-Rawalpindi-Murre road. All went well till I reached my destination. The journey was tedious but you can well imagine my discomfiture when I found my suitcase missing. The Punjab Transport Service is in responsible hands, being a semi-government body. The local bus-station officials did their level best to trace the passengers and recover my suitcase but in vain. The conductor was positive

that the suitcase was safe and intact when he had checked the luggage at Rawalpindi. No one with a suitcase alighted at intermediate stations upto Murree. I am in an awful fix. My suits and books are all gone. The same is the case with my purse. I had placed the lump sum in the suitcase as a precautionary measure. I am, therefore, as penniless can be.

I have come across some friends from Lahore who have lent me some money for the time being. Everybody advises me to take the matter easy and drop it. Nobody is in favour of my going to the police as that would mean only unnecessary botheration. I shall have to assist in the early stages of the investigation and there too I can do but little. Kindly advise me what to do. I feel I shall have to cut short my programme and return to Lahore. The loss of my suitcase has spoilt the taste of my pleasure trip.

Please send me some money telegraphically. I also need clothes. Kindly send the some per parcel at the earliest.

Love to the kiddies.

Your loving son,
Taqi Butt.

Q. III. (a) Explain and frame good sentences to illustrate the use of any two of the following idiomatic expressions :—

Ans.

(1) *By hook or by crook* (by fair means or foul)

He wants to grow rich by hook or by crook.

(2) *Bone of contention* (apple of discord)

The old house became the bone of contention between the two heirs.

(3) *Point blank* (clear cut ; straight)

He give me a point blank refusal.

(4) *To blow one's own trumpet* (to praise oneself)

He is vain and self-conceited, and always blows his own trumpet before others.

(5) *Cut and dried* (a ready made thing)

There is no cut and dried plan for winning success in the world.

3. (*b*) Point out the difference between

Affect and effect ; lose and loose ; principal and principle ; stationery and stationary ; eligible and illegible.

Ans.

(*a*) (1) *Affect* (to pretend دکھاوا کرنا) To show oneself as something which one is not.

He affected to be shocked at my failure.

(2) Effect (result اثر) Effect means the result of one thing on another.

(*b*) My advice had no effect on him.

(1) Lose (to be dispossessed of something کھو دینا).

He lost his purse in the crowd.

(2) Loose (something that is not "fit" but too big for the required size ڈھیلے).

He wears loose clothes in summer.

(*c*) (1) Principal (پرنسپل the head of an institution)
He is the Principle of his college.

(2) Principle (guiding rule اصول)
He is a man of no principle.

(*d*) (1) Stationary (not moving ساکن)
The sun is stationary.

(2) Stationery (Writing material سٹیشنری)
He keeps a stationery shop.

(*e*) (1) Eligible (اہل one who is fit for work)
He is eligible for this post.

(2) Illegible (a writing which cannot be read ناقابل خواندہ).
His handwriting is illegible.

Q. IV. (*a*) Fill the blanks in the following sentences by supplying the required prepositions.

(*i*) I shall not apologize——him——what I have done, as I acted——good faith.

(*ii*) I cannot compete——Khalil—— the prize——English.

(*iii*) I do not admit that I am inferior——him.

(*iv*) You have been away—a long time.

(*v*) ——you and me, I am not going——school tomorrow.

Ans. (*i*) I shall not apologise *to* him *for* what I have done, as I acted in good faith.

(*ii*) I cannot compete *with* Khalid *for* the prize *in* English.

(*iii*) I do not admit that I am inferior *to* him.

(*iv*) You have been away *for* a long time.

(*v*) *Between* you and me, I am not going *to* school tomorrow.

(*b*) **Rewrite the following passage in Indirect Speech—**

"Mr. Malik is going to oblige the company with a song, said the Chairman. "No, I can't," said Mr. Malik. "Why not ?" said the Chairman. "Because I can't sing" said Mr. Malik.

Ans. The Chairman told the company that Mr. Malik was going to sing a song for them. Mr. Malik replied that he was not going to do that. The chairman asked him to give some reason for his refusal. Mr. Malik said that he could not sing.

(*c*) **Rewrite the following sentences introducing only those changes which are necessary to correct the errors contained therein :—**

(*i*) You should employ only such men that are reliable.

(*ii*) Though he is my friend but he did not come to see me during my illness.

(*iii*) *The Three Musketeers* is one of the best books that has ever been written.

(*iv*) Neither of the sisters were willing to marry with him.

(*v*) He told to the judge that, sir, I am not guilty.

(*vi*) Who do you think I met on the station yesterday ?

(*vii*) Walking alone at night the storm overtook me.

(*viii*) He asked his wife that if we fail what the result will be ?

(*ix*) If you wish to know the answer listen your teacher and hear to every word he shall utter.

Ans. (*i*) You should employ only *such* men *as* are reliable.

(*ii*) *Though* he is my friend *yet* he did not come to see me during my illness.

(*iii*) *The Three Musketeers* is one of the best books that *have* ever been written.

(*iv*) Neither of the sisters *was* willing to marry him.

(*v*) He said to the judge, "Sir, I am not guilty."

(*vi*) *Whom* do you think I met at the station yesterday ?

(*vii*) The storm overtook me when I was walking alone at night.

(*viii*) He said to his wife, "What will be the result if we fail ?"

(*ix*) If you want to know the answer, listen to your teacher and hear every word that he shall utter.

Q. V. Love of home is planted deep in the nature of man. The finger of God points to home and says to us all, there is the place to find your earthly joy. Shall we appeal to the *testimony* of those who have sought joy elsewhere or have tried to find happiness in the world ? We have but one answer from them all—that the search has been fruitless. Who applies to a *loftier elevation* of honour than that attained by Burke ? And yet he says, he would not give one peck of refuse wheat for all that is called fame in the world. What is the declaration of Byron, after having drained the cup of earthly pleasure to *the dregs ?* It is that life has been passed in wretchedness, and that he longs to rush into the thickest of the battle that he may *terminate* his miserable existence by a sudden death.

And Chesterfield, with rank, wealth, talent, polish and power, after having stood for half a century as *the brightest luminary* in all the European circles of elegance and fashion, has left his most decisive testimony of the heartlessness and emptiness of all those joys he so eagerly pursued."

(*a*) What is the point that the writer of this passage is trying to make by mentioning the cases of Burke, Byron and Chesterfield ?

(*b*) What did each man have ?

(*c*) What did each one fail to get ? Why?

(*d*) Explain the words in *italics*.

Ans. (a) The writer tries to prove that one can have real joy only at home. He refers to these great men to show that they failed to win happiness by searching for it in the world outside their homes.

(*b*) Burke was honoured by his fellow men as an orator. Byron enjoyed the greatest earthly pleasures. Chesterfield held a high position in society had wealth, ability, good manners, power and the reputation of being a very fashionable man.

(*c*) Each of them failed to get happiness because they searched for it outside their homes.

(*d*) *Testimony*. Evidence.

Loftier elevation. A great height.

The dregs. It is the residue left in a glass of wine after the wine has been drained out of it. When one drinks the cup so completely that he gulps down even the dregs, he is supposed to have enjoyed it to the extreme limit. Thus to drain the cup of pleasure to the dregs means to enjoy the maximum pleasure.

Terminate. To bring to a close.

Brightest luminary. A person of great moral or intellectual eminence a star.

Q. 6. Translate :—

دیکھنا ! وہ چیونٹیوں کی فوج کیسی قطار باندھے جاتی ہے - ایسی نظر آتی ہیں گویا بڑی مہم پر جاتی ہیں - دیکھو ، کیا سیدھی لکیر باندھی ہے - مجال ہے کہ سڑک سے کوئی ادھر آدھر ہو جائے - جیسے ان کے ننھے ننھے پاؤں ہیں ، ویسی پتلی سڑک بنتی جاتی ہے - کتنی تو انڈے لئے جاتی ہیں - بہتوں نے اناج آٹھا رکھا ہے - بعض ایسی بھی ہیں جو خالی ہاتھ چلی جاتی ہیں -

یہ جو آلٹی چلی آتی ہے ایسی جاتی ہے - جیسے کوئی چیز بھول گئی ہو - کبھی قطار کے دائیں طرف آ جاتی ہے ، کبھی بائیں طرف پر قطار سے الگ نہیں ہوتی - کبھی ٹھرتی ہے اور سامنے والی سے زرا منہ ملا کر اپنی رہ لیتی ہے ، جیسے کچھ باتیں کرنے کو ٹھرتی تھی -

آؤ ذرہ بڑھ کر دیکھیں یہ سب کہاں جاتی ہیں - لو صاحب ! سب کی سب غائب ہو گئیں -

Ans. Look how that host of ants is moving in a row ! It appears as if they are going on a great expedition. See, how straight is their line. Not one of them would go astray. As they have tiny feet, so they go making a narrow road. Some of them are carrying their eggs, others are carrying grains, and there are some more who are going along empty-handed.

Some are going back as if they had forgotten something. Sometimes they come to the left of the column and sometimes to the right. But they do not lose touch with it. Sometimes they come to a halt, touch the face of the ant opposite them and then move off as if they had stopped to exchange a word or two.

Let's go ahead and see where do they all go to. Look ! In the plain they could be seen in the open, but there in the grassy land they have all disappeared from sight.

ENGLISH PAPER (B)—1959

Q. 1. Write an essay of *three* pages on *one* of the following topics :—

(*i*) Saturday Night in our Home.

(*ii*) My Favourite Magazine.

(*iii*) A much-needed Invention.

(*iv*) The value of the Red Cross.

(*v*) How to Save money.

Ans. See the Chapter on Essay Writing.

Q. 2. **Write a letter on *one* of the following themes :—**

(*i*) Asking a friend to lend you some books.

(*ii*) To a tradesman, about a mistake in his bill.

Ans. See the Chapter on Letter Writing.

Or

Attempt a dialogue between two persons of equal age on the possibilities of a life of adventure in our times as compared with any earlier period.

Ans. *Ismat.* People were lucky in the days gone by. They could step out of their houses to have adventures waiting for the the threshold. Now-a-days an adventure costs a lot of money. You have to go across half the world to find a place where you could have one.

Talat. That is not the right way of looking at things. After all what do you mean by the word 'adventure'? One can have adventures every where even in our own small town. You have only to have the will and the love of adventure to guide you to it.

Ismat. Adventure is only possible in unknown places, where there is danger to life and limb and where man has not been at all

or at least where there is none at the time, say in the Sahara or the African wilderness, Mount Everest or the South Pole.

Talat. Adventure is not essentially visiting new places or seeing dangerous animals. It is not risking one's own life or those of others. It is only on attitude of mind. One can have adventure in a laboratory, if one works with that attitude on one's research project. Every new thing discovered or invented gives a real thrill to the scientist.

Ismat. That would not be adventure. It is merely work, like any other that one does to earn one's living.

Talat. Say that again. You do not know even that. There is a world of difference between creative work and clerical work. You do not feel any thrill, when you have copied out a page written by someone else, but you do feel a thrill, when you have written a novel which proves a success. In the latter case, you have plunged yourself into the realm of the unknown. You have tried to do something that you had not done before and about which no one knew anything, and you are successful. Is that not an adventure ?

Ismat. From the long speech that you have made, it appears that it must be something like one, but it is far different to go out from one's town to another and find oneself face to face with the robbers on the way. It is far different to fight it out with them or to give them the slip just when they are going to lay hands on you.

Talat. Yes, that is the spirit of scientific or creative work also. You work on a thing. You get glimpses of success. You hope and you work on. Every time, you feel, you are going to be successful, somethings goes wrong. Then one day, you do your best and you have it. The thing that you have been struggling for, for years, has been found at last. You have your heart's desire. Is that not adventure ?

Ismat. That may be and you make it sound very much like one, but that is not my idea of an adventure. I believe and shall always believe that there is no possibility of making adventures in the present-day world.

Q. 3. (*a*) **Construct sentences to illustrate the use of *three* of the following idiomatic expressions :**

To rest on one's oars ; to add insult to injury ; to be taken aback ; to bear the brunt of ; to get wind of ; a wild goose chase ; to turn a new leaf.

Ans. *To rest on one's oars*. (To stop working for a short time-ستانا - ذرا آرام کرنا) He did not rest on his oars even during the summer vacation and went on working hard for the examination.

To add insult to injury. (To increase the injury done, to aggravate matters - حالات کو زیادہ خراب کرنا). He added insult to injury when after his dismissal he told him that he had been dishonest.

To be taken aback. (To be astonished). He was completely taken aback when the robber pounced on him (ادہر کود پڑا) from the dark street.

To bear the brunt of. To stand the force of an attack حملہ کی تاب لانا The French armies could not bear the brunt of the German attack and surrendered.

To get wind of (To come to know - پتہ چل جانا). He got wind of the presence of the police officers in the locality and made good his escape, before they could apprehend him (اس کو گرفتار کر سکتے).

A wild goose chase (An absurdly impossible enterprise -کوشش کرنا (ایک ناممکن کام کرنے کی). To try something that one cannot get. The robbers tried to rob the bank when there were no customers in the place but it proved a wild-goose chase and they failed in the end.

To turn a new leaf. (To change for the better نیا ورق الٹنا). Aslam has turned a new leaf and is working very hard for his examination; you should do the same.

(*b*) **Make sentences to show the difference in meanings of** *three* **of the following pairs of words :**

Continual, continuous ; right, rite ; discover, invent ; precede proceed ; famous, notorious ; felicity, facility.

Ans. *Continual.* (A thing that occurs after short intervals- جو تھوڑے وقفہ کے بعد ھو) We heard continual hammering in the shop throughout the night.

Continuous. (A thing that goes on without a break - جو عمل بغیر رکے جاری رھے) We flew continuously for two hours to reach Peshawar.

Right. (Correct - صحیح). You are right in this matter, I agree with you.

Rite. (A religious ceremony رسم). The Hindus performed their rites in the temple and left.

Discover. (To find something that already exists - دریافت کرنا). Columbus discovered America.

Invent. (To make something new - ایجاد کرنا). Fleming invented penicilline.

Precede. (To go before - پہلے گزرنا). The President's car was preceded by two pilots (راستہ دکھلانے والے) on motor-cycles.

Proceed. (To go ahead - آگے چلنا). You cannot proceed on this road because it is closed on account of flood.

Famous. (A person who is widely known, in good sense - مشہور و معروف) Iqbal was a famous poet.

Notorious (A person with a wide evil reputation—بری شہرت والا) Billa was a notorious dacoit.

Felicity. (Happiness—خوشی) The Americans live in felicity.

Facility. (Something that makes things easy—سہولت). The office will remain open even on Sunday for the facility of t .e public.

Q. 4. (*a*) **Fill in the blanks in the following sentences :—**

(*i*) I have applied... the principal...leave.

(*ii*) He took...drinking...his old age.

(*iii*) He competed...Javed...the first place in the class.

(*iv*) You must keep...your hope...all circumstances.

(*v*) They all laughed...........me for my admiration................ Mussolini.

(*vi*) You must not quarrel.........your friend.........a trifle like that.

Ans. (*i*) I have appled *to* the Principal *for* leave.

(*ii*) He took *to* drinking *in* his old age.

(*iii*) He competed *with* Javed *for* the first place in the class.

(*iv*) You must keep *up* your hopes *in* all circumstances.

(*v*) They all laughed *at* me for my admiration *of* Mussolini.

(*vi*) You must not quarrel *with* your friend *over* a trifle like that.

(*b*) **Change into direct speech :—**

(*i*) He said to me, "Are you going there ?"

(*ii*) Khurram said to his friend, "Please do this, if you can."

(*iii*) The gentleman said, "Let me help you".

(*iv*) The teacher said to the boy, "Why were you absent from the school yesterday ?"

Ans. (*i*) He asked me if I was going there.

(*ii*) Khurram requested his friend to do that if he could.

(*iii*) The gentleman offered to help him.

(*iv*) The teacher asked the boy why he had been absent from the school on the previous day.

(*c*) **Correct the following sentences wherever necessary :—**

(*i*) How charming are the sceneries of Kashmir !

(*ii*) He has arrived at 5 o'clock yesterday.

(*iii*) This is the apple whom I bought this morning.

(*iv*) I have ordered for a copy of Algebra.

(*v*) Both of you should do this work.

(*vi*) That sorts of people are never honest.

(*vii*) One rarely knows one's mind.

(*viii*) Lahore was the largest city in the former Punjab.

Ans. (*i*) How charming is the scenery of Kashmir !

(*ii*) He arrived at five o'clock yesterday.

(*iii*) This is the apple which I bought this morning.

(*iv*) I have ordered a copy of the Algebra book.

(*v*) Both of you should do this work.

(*vi*) Those sorts of people are never honest.

(*vii*) One hardly knows one's own mind.

(*viii*) Lahore was the largest city of the former Punjab.

Q. 5. Our sun is a huge, *fiery* ball, one hundred times in diameter as the earth and more than a million times as large. But strange as it may seem, the sun is only a star like the other stars that we see in the sky at night. Stranger still, we find that our sun is only a *medium sized* star. It is not as large as the *Pole Star* and not nearly as large as some of the others. *Betelgeux*, in the *constellation of the Orion*, is *reckoned* to be four hundred times larger than the sun. The sun, compared with the other stars, looks larger to us because we are *nestled close to it*. If the sun were gradually to move farther from the earth until it was as far away as the other stars, the light would grow so dim that its glory would be gone.

Read the passage above and give it a title. Moreover answer the following questions :—

(*i*) How large is the sun ?

(*ii*) Are there stars larger than the sun ?

(*iii*) Why does the sun look so large ?

(*iv*) What will happen if the sun moves away from the earth ?

Meanings of the difficult words in the Passage :

Fiery—burning like a fire (پر جوش).

Medium-sized—not very big overage sing.

Pole Star—The bright star that we see shining in the north (قطبی ستارہ).

Betel-geux—The name of a star.

Constellation—A number of fixed stars surrounded by an imaginary line (ستاروں کا جھنڈ).

Constellation of the Orion—A set of stars that have been given the name of the Orion.

Reckoned—calculated (حساب کرنا).

Nestled close to it—We are situated very near to it.

Title. The Sun *or* **The Sun and the Stars.**

Ans. (*i*) The diameter of the sun is one hundred times that of the earth. In size it is more than a million times larger than the earth.

(*ii*) There are many stars which are larger than the sun.

(*iii*) The sun looks very large because the earth is nearer to it than the other stars in the sky.

(*iv*) If the sun moves away from the earth, its glory will pass away. It will look as small as other stars and its light will become quite dim

Q. 6. Translate into English :—

دیکھتے ہی دیکھتے ہواؤں میں شدت ہونے لگی - جو چند لوگ گلی میں
چل رہے تھے انہوں نے بھی کالر اٹھالئے اور تیز تیز قدم اٹھاتے اپنی راہ پر چل
دیئے - ایک شخص جو محض وعدہ وفا کرنے ہزاروں میل چل کر آیا تھا ،
دروازہ میں دیوار کے سہارے کھڑا سگریٹ کے ہلکے ہلکے کش لیتا رہا - اس
کے چہرہ کے بدلتے ہوئے رنگ سے اس کے دل کے اندرونی جذبات کا بخوبی
اندازہ ہو رہا تھا - جیسے جیسے وقت گزرتا گیا ، اس کے دل میں ناامیدی گھر
کرتی گئی - تقریباً بیس منٹ اس نے انتظار کیا - اچانک گلی کے دوسرے موڑ
سے ایک دبلا پتلا دراز قد آدمی جس نے ایک لمبا کوٹ پہن رکھا تھا ، لمبے
لمبے قدم لیتا اس کی طرف آ رہا تھا - اس کے کوٹ کے کالر بھی کانوں تک اٹھے
ہوئے تھے آنے والا اس دروازے کے قریب رک گیا جس میں پہلا آدمی منتظر
کھڑا تھا -

Ans. Suddenly the wind began to blow fast. The few people who were in the street, turned up their collars and began to walk fast towards their destinations. Only one man who had covered thousan Is of miles to make good his promise continued to smoke while reclining against a wall in a doorway. One could read his feelings from the changing colours of his face. As time passed, he began to feel more and more disappointed. He waited for about twenty minutes. Suddenly a slim and tall man wearing a long overcoat, and taking big strides, walked upto him from the other turning of the street. His coat-collars had also been raised up to the ears. The new-comer stopped near the door, where the other man was waiting.

F. A. E\GLISH PAPER (B)—1960

Q. 1. Write an essay of about *three* pages on *one* of the following topics :—

(*a*) Patriotism.

(*b*) The Country in Spring.

(*c*) The Uses and Responsibilities of the press.

(*d*) Social Service.

Ans. See Chapter on Essay Writing.

Q. 2. Write a latter to your uncle describing the first impressions of your college. (For answer see the Chapter on letter writing)

Or

Attempt an imaginary dialogue between a Martian and a man of this world.

Ans. (A space ship has just landed on the Mars and people of the earth are alighting from their plane).

Martian. Hellow sir, how are things in the world ?

Earthian Fine. We had a little trouble in one part of the world and there was a little fighting : but things were quiet when I left. But who are you, sir ?

Martian. I am from the Mars Luxury Hotel. Would you like to take a suite ? We have a fine travel agency, and a tourist bureau of our own. We can show you each nook of the Mars, and we will provide a special stay at all the beauty spots. A round-the-Mars journey will not be expensive, if you make use of our agents : more over, we accept dollars and sterling. Even traveller cheques are accepted at our hotel. We speak English with foreigners

Earthian. Thank you very much. You have a wonderful hotel, and it appears that you have set up a wonderful organisation for the benefit of the travellers and tourists.

Martian. We are now working on the American model. Things were different here before the Americans arrived. But those were good old days. We lived quietly in our small houses We had great philosophers who wore nothing and thought of great things. We then believed in simple living and high thinking. But we have now learnt that high living and low thinking make a better combination and we have begun to follow the earthian way of life.

Earthian. But how do you manage to have all those earth-made goods in your planet ? It must be pretty expensive to import these luxury goods for the benefit of the tourists.

Martian. We do not import things at our own expense. How could we ? We get everything free of charge. There are Americans and Russians here. The latter call themselves Communists. Both of them want us to be their friends Well, we do not object to the proposition, but they want that we should not have friendly dealings with the other party. This is rather difficult. So, we have now a regular plan. This is strictly between you and me. According to our plan we have split the Planet into parts, the Communists and the Non-communists called the Western people. Our only difficulty is that the people called Westerns live on the Eastern side of the Planet.

Earthian. But how can it be done under a plan ? There must be some sort of a conflict going on in your planet between the two factions. It is rather unforunate because we earthian are tired of such conflicts.

Martian. What do you mean by a conflict in such a business matter ? Our relations are friendly as they were ; only we have two names for our people instead of one.

Earthian. Then what is the use of having such an arrangement ?

Martian. Sir, please take your seat in this car, and we will talk of the matter on our way to the hotel. (They take seats in a huge American Cardillac). Now, sir, the Russians give aid to the Communists and the Americans give aid to the Westren people. They vie with each other in the matter of aid, and both the wings are becoming richer and richer still.

Earthion. But how long will this go on ? One day, the aid will come to an end and your prosperity with it.

Martian. This cannot be ; sometime back the Americans reduced their aid, and we brought some Communists from the other side and made them demonstrate before the American Embassy. This made America give us double the previous aid, and the Russains increased theirs to their side of the planet as a consequence.

Earthian. That is right. Now, I understand why the world is no more in the grips of cold war. Of course, there can be no real war either, because no one has money enough in the world to start one. Both sides are too busy winning over new planets, to think of their own.

Martian. Step out, sir, this is the hotel, I am at your service. Of course, you will not believe what I told you. I was only trying to entertain you durnig the journey.

Q. 3. **Construct sentences to show that you know the meanings and correct use of *Five* of the following idomatic expressions :**

Make up one's mind : bring to light : in the nick of time ; by hook or by crook ; to beat about the bush ; part and parcel ; few and far between ; to end in smoke.

Ans. *Make up one's mind* Don't waste your time. Make up your mind about the thing that you want to do, and then do it with a will.

Bring to light. The police has brought to light the crimes that he had committed in the past.

In the nick of time. The fire-engine arrived in the nick of time and saved the other houses from being gutted.

By hook or by crook. He has no moral scruples, and therefore, gets things done by hook or by crook.

To beat about the bush. Why are you telling these tales ? Don't beat about the bush, come to the point at once.

Part and parcel. This incident is a part and parcel of the whole episode.

Few and far between. Such good opportunites are few and far between, so make the best of them.

To end in smoke. All this plans ended in smoke, because he did not work hard to achieve his goal.

Q. 4. (*a*) **Punctuate :**

> what is terrible thing it was to have to put up with a ma who was not a gentleman a gentleman always appeared to believe a lady even when he knew she was lying that was southern chivalry, a gentleman always obeyed the rules but this man evidently enjoyed talking about all sorts of things.

(*b*) **Change into Indirect Speech :**

> The servant said to the master, "Master, I have served you faithfully and honesty for three years during which time I have not asked for, nor have received, any wages. I wish, however, now to leave your service to seek my fortune in the world, be so kind as to give me what is lawfully due to me."
>
> The master replied, "Yes, my servant, I am pleased with the service you have done and you shall get what is justly yours."

Ans. (*a*) What a terrible thing it was to have to put up with a man, who was not a gentleman ! A gentleman always appeared to believe a lady, even when he knew she was lying ; that was Southern chivalry. A gentleman always obyed the rules, but this man, evidently, enjoyed talking about all sorts of things.

(*b*) The servant told his master that he had served him faithfully and honestly for three years during which time he had neither asked for nor received any wages, and he prayed that because he intended to leave his service to seek his fortune in the world, therefore, he should be so kind as to give him what was lawfully due to him.

The master replied in the affirmative and told him that he was pleased with the service that he had done him and promised to give him what was justly his.

Q. 5. **Give a summary of the following passage in your own words :—**

> It is not enough merely to exist. It's not enough to say "I am earning enough to live on and to support my family I do my work well. I'm a good father. I'm a good husband." That is all very well. *But you must do something more.* Every man has to seek in his own way to make his own self more noble and to realise his own true worth.

> You must give something to your fellow men. Even if it's a little thing, do something for those who have need of a man's help, something for which you get no pay but the privilege of doing it. For, remember, you don't live in a world all your own. *Your brothers are here too.*
>
> —(*Dr. Albert Schweitzer*)

Ans. A man should not live for himself alone. He should ennoble his life by working for others, without expecting any reward for what he does to help them.

Q. 6. Translate into English :—

رومیوں کے بعد جس قوم کا ستارہ چمکا وہ عرب تھے - عرب شروع میں
نیم وحشی قوم ہوا کرتے تھے - لوٹ مار اور جنگ و جدل آن کا رات دن کا کام
تھا - لیکن آج سے ۱۴۰۰ برس پہلے ان میں ایک ایسا انسان پیدا ہوا جس نے
ان کی کایا پلٹ دی - وہ بتوں کو پوجا کرتے تھے - اس نے ایک خدا کی پرستش
کرنی سکھائی - وہ قتل وخون ریزی کے شائق تھے - اس نے بھائی بھائی بنا دیا
اور سب کو ایک جنھڈے کے تلے جمع کر کے ایک قوم بنا دیا - جانتے ہو اس
مصلح اعظم کا کیا نام ہے ؟ یہ محمد صلی اللہ علیہ وسلم ہیں -

Ans. After the Romans, the Arabs rose to great heights. In early times, the Arabs were a semi-barbaric people. They always indulged in fighting and plundering, but fourteen hundered years ago a man was born into their midst who completely transformed them. They used to worship idols, but he taught them to worship only one God. They loved killing and shedding blood, but he taught them to live like brothers, and brought them together under one banner so that they became one nation. Do you know who that great reformer was ? He was Prophet Muhammad (may peace be upon him).

ENGLISH PAPER (B) 1961

1. Write an eassy of about *three* pages on any *one* of the following topics :

(*a*) My Favourite Recreation.

(*b*) Life in a big city——its advantages and disadvantages.

(*c*) The first film I saw——. I liked (or disliked) it because——

(*d*) What the next war would be like.

Ans. See the Chapter on Essay-writing.

2. Construct a dialogue between a land-owner and a business-man who are travelling in a railway compartment, on the prices of articles.

Or

Write a polite letter to your uncle who had come to receive you at the railway station but you could not go on that day due to unavoidable circumstances.

Ans. See the Chapter on Letter-writing.

3. (*a*) Use any *six* of the following expressions in your own sentences to illustrate their meaning :

To throw cold water upon ; to take to one's heels ; to burn the, candle at both ends ; to pay through one's nose ; to see eye to eye with ; to fall back upon ; to cut a sorry figure ; the apple of one's eye ; on the horns of a dilemma.

Ans. See the Chapter on Idioms.

(*b*) Pick out any *two* pairs from the following and making sentences to differentiate between them :

Affection, affectation ; emigrant, immigrant ; industrial, industrious momentary, momentous.

Ans. See the Chapter on "Words often Confused."

4. Complete the following story.

A village in hills—winter evening—two brothers receive the news of a relative's death in a neighbouring village—start on a journey—encounter with wild animals......

Or

Attempt Part (*a*) and (*b*) given below.

(*a*) Correct the following sentences.

(*i*) I hope you are enjoying good health.

(*ii*) You had better to attend to your work.

(*iii*) I have to do an important piece of work in Karachi.

(*iv*) No to say of fruits even vegetables cannot be had here.

(*a*) He has been ill for thn last four days.

(*b*) Convert the following into indirect form of speech.

"Gentlemen", I said, after silence had been restored, " there are more things in heaven and earth than are dreamt of in your philosophy. Do not be astonished at my statement. Is it fair to judge me by my appearance only?" "We never have judged," replied one of my hearers, "and we never will judge you in this way." "What a wonderful admission!" I said, "surely you cannot mean what you assert."

Ans. See the Chapter on Grammar.

5. Make a summary of the following passage in about 30 words and suggest a suitable title:

The first explorers to the moon will probably be mainly interested in the mineral resources of the new world, and upon these its future will very largely depend. If we are to set up permanent colonies, it is essential to discover oxygen, water and materials from which food may be obtained. These are fairly long term projects; but they will be very much in mind even from the beginning. But the immediate problem on landing would be that of adaptation to sudden changes of temperature. There is a great disparity between the temperature in the shade and the temperature in the sun on the surface of the moon—a change from minus 215 degrees to plus 215. If one moved a yard from sunlight to shade there would be a sudden drop of more than four hundred degrees. This difficulty would have to be overcome with the help of specially constructed "space-suits." The suits would have to be provided with a layer of vacuum, just as a thermos bottle has a layer of vacuum around it.

Summary:—

The first settlers on the moon will face new problems. Of course the facilites of oxygen and other food wood be needed. But the climatic change will be a mjor problem. To guard against the freaks of temperature in the sun and the shade special space suits will be needed built on the principle of the thermos bottle with an empty space around.

Heading:—Man's problems on the Moon.

6. Translate into English.

اب هم ایک آزاد ملک کے باشندے هیں مگر همیں افسوس سے کہنا پڑتا هے که ابھی هم میں آزاد قوموں کے خصائل پیدا نہیں هوئے ۔ هم اپنے روز مره کے لین دین میں دیانداری سے کام نہیں لیتے ۔ اکثر اوقات همیں قدم قدم پر دهوکه اور فریب کا کھٹکا رهتا هے ۔ جب تک آپ سر پر کھڑے نه رهیں دوکاندار ناقص مال بھر دے گا ۔ وه یه نہیں سمجھتا که کاٹھ کی هنڈیا ایک هی دفعه چڑھتی هے - کارخانه دار هیں تو جس معیار کا مال دکھایا نه وه دوسری دفعه بنایا اور نه کسی گاهک کو مهیا کیا ۔ ملازم پیشه هیں تو انہیں کئی برس سے بددیانتی کی عادت هو چکی هے - یه ایسے برے اوصاف هیں جو کسی قوم کو ترقی کی راه میں آهنی دیوار بن کر کھڑے هیں - هم میں سے هر ایک کو اپنے آپ کا جائزه لینا چاهئے اور ان چیزوں سے بچنا چاهئے ۔

Ans.

Now we are the citizens of a free state but it is matter of regret that we are not yet possessed of the characteristics of free nations. We do not observe honesty in our day-to-day dealings with others. More often than not, we dread to be tricked and deceived at every step. Unless and until you personally supervise the purchase, the shopkeeper will almost certainly hand you the inferior stuff. He fails to realize that one cannot catch the fox in they same hole twice. As for the

factors they do not prepare or supply the quality of the stuff sampled to the customers. As for the employees they are habituated to dishonesty all through the long run of years. These are such ugly defects as hang like a steel curtain right in the way of a nation's progress and prosperity. Each one of us should search within and fight shy of such evils.

1962

ENGLISH PAPER B

Q. 1. *Write an essay of about three pages on One of the following:—*

(*a*) Why I love Pakistan.

(*b*) The value of games and sports.

(*c*) Travelling now and a hundred years ago.

(*d*) A trip to a hill station.

(*e*) A dreadful dream.

Ans. See the Chaprer on Essay writting.

Q. 2. *A woman carrying some parcel is knocked down by a cyclist as she is crossing the road at night. You witness the accident, render assistance to the woman, and secure the name and address of the cyclist. Describe the incident in a letter to a friend (You write from 25, Park Raod, Islampur, to your friend Salim. Sign your name as Aslam).*

25, Pak Road,
Islampur,
June 1, 1963.

My dear Salim.

I want to write to you today about an accident in which I played a hero's part. I know you are curious by nature and so I will tell you everything in detail.

Last night at about 10 p. m. I was having a stroll outside my bungalow. Cars, cycles and tongas raced on the road in a big procession, to say nothing of the auto-rickshaws and trucks. Suddenly I saw Mrs. Ilyas step out of the omnibus and make for her quarter across the road, carrying a parcel. Cyclists without light dashed past her. One of them struck against her head and the poor soul fell down with a hoarse cry. I rushed to the scene, at once took charge of the parcel and caught hold of the cyclist. Mrs. Ilyas had managed to rise on her feet by then. I was furious with the cyclist for the fault was his. But Mrs. Ilyas was fully composed now. I offered to take the cyclist to the nearby police post but the lady declined the offer and requested me to let go the gentleman to which I reluctantly agreed after securing the name and address of the cyclist.

I hope you will not take this story as a piece of fiction, because Mrs. Ilyas is always there to bear me out.

Yours sincerely,
Aslam.

Q. 3. "*Woman's place is the home.*" *Give your views on this statement in the light of recent developments.*

Ans. See the Chapter on Essay-writing.

Q. 4. *Show clearly the difference between any five of the following pairs of words by using them in your sentences.*

Illegible, eligible ; president, precedent ; mean, mien ; eminent, imminent ; difference, deference ; ingenious, ingenuous ; gaol, goal.

Answer: See Chapter on Idioms.

Q. 5. *Change the following into the indirect form of speech:*

"Look !" said the boy who was struggling violently to escape: "Who are you? Why do you hold me in this manner? I've done no harm to you". "No", said the man "You have done nothing to me, my boy ; but you've done a great deal to other folk ! I happen to live opposite to the house of which you broke the window this morning; and I saw you slip a firework yesterday into Mr. Brown's Letter-box.

Ans. (*a*) The boy who was struggling violently to escape, asked the man indignantly who and why he was holding him in that manner. He pleaded that he had done no wrong to him.

The man told boy softly tha he had done nothing to him but he had done a great deal to other folk. He further told him (the boy) that he happend to live opposite to the house the window of which he had broken that morning, adding that he had also seen him slip a firework the previous day into Mrs. Brown's letter-box.

(*b*) Correct the following sentences:—

(*i*) His conduct is such which I cannot forgive?

Ans. (*i*) His conduct is such as I cannot forgive.

(*ii*) I give him your invitation is but he denied to come.

Ans. (*ii*) I gave him your inivitation, but he refused to come.

(*iii*) Neither of them were prepared for the emergency.

Ans. (*iii*) Neither of them was prepared for the emergency.

(*vi*) Whom did you say has arrived?

Ans. (*iv*) Who did you say had arrived?

(*v*) In spite of his faults, I cannot help but like him.

Ans. (*v*) In spite of his faults, I cannot help liking him.

(*c*) Fill in the blanks with appropriate prepositions:

(*i*) You must apologise——him——what you have done.

Ans. (*i*) You must apologise *to* him *for* what you have done.

(*ii*) He has a great capacity——mathematics.

Ans. (*ii*) He has a great capacity *for* mathematics.

(*iii*) One man boasts——his wealth, another prides himself——his wisdom.

Ans. (*iii*) One man boasts *of* his wealth, another prides himself *on* his wisdom.

Q. 6. *Make a summary of the following in your own English in about 60 words and give it a suitable title.*

Railway lines are spread in the length and breadth of the countries, linking far-off countryside with towns, cities and with the seats of the governments. Trains are running underground, over the rivers and through the mountains, connecting the smallest human habitations with the largest ones. Rush on the railway trains can be imagined from the fact that they are overcrowded in almost all the countries of the world. In all the Asiatic countries third and intermediate class passengers are sandwiched in the real sense of the word. No berth is available in second class compartment for days due to advance booking. Passenger trains are the counterparts of buses, while goods trains are the counterparts of trucks. One truck does not provide as much space as one wagon does. A goods train consists of dozens of wagons. Then there are wagons specially meant for certain commodities. Even livestock wagons are in service.

Ans. Summary. Heading: The uses of Railway.

A widespread railway system is found everywhere making easy transport possible. There are even underground railways. Railway travel is so common today that railways are overcroweded especially in the Asian countries. Similarly there are goods and passenger trains just like trucks and buses on the road. A goods train has many wagons in which, different commodities are placed for transportation.

خالد کی جماعت میں ہفتہ وار صفائی کا دن منایا جاتا ہے - وہ اس میں بڑھ چڑھ کر حصہ لیتا ہے - چھٹی کے بعد لڑکے کمرے کا سامان احتیاط سے باھر نکالتے ھیں - پھر جھاڑ پونچھ کر کے اندر رکھ دیتے ھیں - کبھی کبھی مدرسے کے باغیچے میں بھی جا کر کام کرتے ھیں -

زمین کھود کر نرم کرتے ھیں - اس میں کھاد ملاتے ھیں - پھر چھوٹی چھوٹی کیاریاں بنا کر بیج بوتے ھیں - پھول کھلتے ھیں تو مدرسے میں عجیب بہار ھوتی ھے - باھر سے جو بھی آتا ھے مدرسے کا باغیچہ دیکھکر خوش ھوتا ھے اور بچوں کی اس کوشش اور محنت کی تعریف کرتا ھے -

Khalid's class observes a "Cleaning Day" every week. He takes an active part in it. After school hours the boys carefully remove the furniture of the class room. After properly dusting and cleaning it, they put it back. Occasionally, they go to the school garden to do some gardening.

They dig up the earth to make it soft. Then the manure is added. Next they make small beds and sow the seeds. When the flowers blossom, the school wears a beautiful look. The outsiders and visitors are simply charmed with the school-garden and praise the pains and efforts of the students in this respect.

1963

ENGLISH : PAPER I

Eleventh Class

PART A

1. Suppose you have a friend who is a book-worm. Write a letter of 15 to 20 lines persuading him to take part in games or social service.

Or

Write a letter of 15 to 20 lines to your friend giving him on account of an excellent theatrical performance or a great film you have witnessed.

Answer : See the Chapter on Letter-writing.

2. Write a conversation in 15 to 20 lines between a postman and a policeman on the advantages and disadvantages of their respective employments.

Answer :

(A policeman is standing on guard at a road crossing. A postman comes cycling towards him carrying his bag of lettrs. They greet each other cheerfully.)

Policeman : Hellow Miran ! You are enjoying your pleasure-trip today, I hope.

Postman : Oh ! Shah Ji, you are. joking. I am dead tired after the day's work.

Policeman : But my friend, you have no hard duty to perform. You have only to visit the houses and shops. Everybody welcomes you. You bring satisfaction and joy to many people.

Postman : No, Shah Ji, I am only a peon. They look upon me as a public servant. Nobody cares for my personal problems. If I suffer from fever or cold they care a fig for it. If the delivery of the post is delayed by one hour they lodge complaints with the postal authorities. I am only a humble dog licking everybody's toes.

Policeman : Now Miran, you are overdoing your part. You are sometimes entertained by people and often freely tipped.

Postman : There Shah Ji, I envy your lot. You are like a true master. Every-body fears you and respects you. They greet you and try to serve you. Who cares for a poor postman ?

Policeman : Bravo, Miran ! What are you saying ! That is the way of the world. Distance lends enchantment to the view. My duty is more hard than yours. In fact it is the hardest possible. I have to work night and day. Whether it is a wintry night or a hot scorching day in summer— I have to forego my sleep and keep patrolling my beat. If a crime is committed the officers and the public hold me directly responsible. Sometimes we have to encounter dacoits and desperate men at the risk of our own lives. Sometimes I thank God for coming safe out of a scrape—perhaps for the sake of my innocent wife and children.

Postman: There I agree with you, Shah Ji. But you can make easy money if you please. Money is every-thing.

Policeman: Don't you say so, my friend. Peace and rest is more precious than money. Why, you are going?

Postman: I am also thinking of going home and enjoy rest as you say. Good-bye !

Policeman: Bye, Bye boy !

(ب) Answer :

Human body is different from other bodies in one certain characteristic. Man is the only animal who has been gifted with a perfect hand. In spite of our wonderful brain it would have been impossible for us to rise above the level of the meanest animal had not God bestowed us with human hands. By virtue of these hands alone man does the catering, prepares the drugs, manufactures cloth, constructs houses to live in, writes and publishes books, designs aeroplanes by which he excells the birds in flight, etc. On account of man's such achievements God the Great is highly pleased him.

2. Write a paragraph of 15 to 20 lines on One of the following topics:

(*a*) The adventures of a gold ring in the First Person.

(*b*) Village life in Pakistan.

(*c*) The autobiography of a shaving brush.

(*d*) How I spent my last Sunday.

(*e*) My Favourite Character in History.

Answer. See Chapter on Essay writing.

3. Fill up Five of the following blanks with appropriate prepositions. Rewrite the chosen sentences completely:

(*a*) Divide this apple——two persons; it is too small to be —— forty, for it cannot be divided——forty parts.

(*b*) His path was beset——difficulties.

(*c*) Matters appear to be——a standstill.

(*d*) He quarrelled——me——a trifle.

(*e*) I feel much sympathy——him but I cannot sympathise—— him openly due——my official position.

Ans.

(*a*) Divide this apple *between* two persons; it is too small to be *divided among* forty; for it cannot be divided *into* forty parts.

(*b*) His path was beset *with* difficulties.

(*c*) Matters appear to be *at* a standstill.

(*d*) He quarrelled *with* me over a trifle.

(*e*) I feel much sympathy *for* him but I cannot sympathise *with* him openly due *to* my official position.

4. Show by constructing TEN sentences that sou understand the difference of meaning between any *five* of the following groups of words:

(*t*) Access, excess (*ii*) Gate, gait (*iii*) Heel, heal (*iv*) Eligible, illegible (*v*) Latter, later (*vi*) Coarse, course (*vii*) birth, berth (*ix*) Principal, principle (*x*) Route, root.

Answer. See the Chapter on Words often confused.

5. Rewrite Five of the following sentences using in each case the correct form of the verbs within brackets:

Example—Question: A strong wind——all night (blow).

Answer: A strong wind blew all night.

(*i*) We———in the house for six months (live).

(*ii*) The bell———by the peon (ring).

(*iii*) How many eggs has the hen———?(lay).

(*iv*) She ———this song for half an hour (sing).

(*v*) His trousers are——— out (wear).

(*vi*) The water——in the ponds on account of intense cold. (freeze)

(*vii*) I said that I——no say in the matter (have).

(*viii*) Seeing is——(believe).

(*ix*) She thinks that she——in the right (be).

(*x*) I——to Murree as soon as the College——up (go, break).

Ans.

1. We *have been living* in the house for six months.
2. The bell *was rung* by the peon.
3. How many eggs has the hen *laid*?
4. She *sang* this song for half an hour.
5. His trousers are *worn* out.
6. The water *is frozen* in the ponds on account of intense cold.
7. I said that I *had* no say in the matter.
8. Seeing is *believing*.
9. She thinks that she *is* in the right.
10. I *shall go* to Murree as soon as the college *breaks* up.

6. Translate One of the following passages into English :

(ا) ایک دفعہ ایک چور کسی باغ میں گیا اور پھلوں سے اپنے کوٹ کی جیبیں بھرنے لگا ۔ اچانک باغ کا مالک وہیں آ نکلا اور چور کو پکڑ کر بولا " تم میرے باغ میں کیوں آئے ؟ " چور نے جواب دیا " حضور ! بات یہ ہے کہ ایک زبردست طوفان مجھے اڑا کر یہاں پھینک گیا ۔ میں خود یہاں نہیں آیا" مالک نے کہا "مگر تم نے پھل کیوں توڑے ؟" چور بولا "حضور اسی طوفان نے ٹہنیوں کو جھٹکا کر پھل گرائے ۔ اس میں میرا کوئی قصور نہیں" ۔ مالک نے پوچھا " لیکن یہ پھل جیبوں میں کیسے چلے گئے ؟ " چور نے فوراً کہا " حضور ! مجھے آپ کی قسم ۔ میں بھی اسی وجہ سے حیران ہوں" ۔

(ب) ایک خصوصیت میں انسانی جسم دوسرے تمام جسموں سے مختلف ہے ۔ یہ انسان ہی ایک ایسا جاندار ہے جسے خدا نے کامل ہاتھ بخشا ہے ۔ ہمارے حیرت انگیز دماغ کے باوجود اگر ہمیں خدا ہاتھ عطا نہ کرتا تو ہمارے لئے ادنٰی حیوانات سے بلند ہونا ناممکن ہو جاتا ۔ اپنے ہاتھوں کی ہی بدولت انسان کھانا تیار کرتا ہے ۔ ادویات بناتا ہے ۔ کپڑا تیار کرتا ہے ۔ رہنے کے لئے مکانات تعمیر کرتا ہے ۔ کتابیں لکھتا اور چھاپتا ہے ۔ ہوائی جہاز تیار کرتا ہے جن سے وہ اڑان میں پرندوں سے بھی بازی لے جاتا ہے ۔ ان تمام کارناموں سے خدا تعالٰی بہت خوش ہے ۔

7. Translate ONE of the following passages into your national language :

(*a*) When Florence Nightingale was a very little girl, everybody noticed how kind she was to other people and to animals. Every person and every animal loved her ; She even made friends with the shy squirrels. There lived near the village an old shepherd named Roger who had a favourite sheep-dog, called Cap. One day Florence was riding with a friend, and she saw Roger feeding his sheep. But Cap was not there and the sheep were running about in all directions.

جب فلورنس نائینگیل ابھی بچی ھی تھی تو ھر شخص نے دیکھا کہ وہ دوسرے لوگوں اور جانوروں پر بڑی مہربان تھی سب لوگ اور سب جانور اس سے محبت کرتے تھے، بلکہ وہ شرمیلی گلہریوں سے بھی دوستی برتتی تھی- گاؤں کے قریب ایک بوڑھا چرواھا روجر نامی رھتا تھا جس کے پاس بھیڑوں کی رکھوالی کے لئے کیپ نامی پالتو کتا تھا - ایک دن فلورنس کسی دوست کے ساتھ گھوڑ سواری کے لئے باھر گئی اس نے روجر کو ریوڑ چراتے ھوئے دیکھا لیکن کیپ وھاں موجور نہ تھا اور بھیڑیں آزادی سے ادھر آدھر بھاگ رھی تھی -

Or

(*b*) Once upon a time, there was a king who was very fond of hearing old stories told. He spent all his time in listening to stories and yet he never had enough. The more he heard, the more he wanted to hear. At last, he sent a notice through his whole kingdom that if any man would tell him a story that should last for ever and not come to and end, he would make him his heir, and would give him the princess, his daughter in marriage ; but if any man tried and failed, he was to lose his head.

Ans.

ایک دفعہ کا ذکر ھے کہ کسی بادشاہ کو پرانی کہانیاں سننے کا بڑا شوق تھا - وہ اپنا سارا وقت کہانیاں سننے میں صرف کرتا تہا - تاھم اس کی طبیعت سیر نہیں ھوتی تھی - جتنی وہ کہانیاں سنتا تھا اتنی ھی اس کی خواھش بڑھتی جاتی تھی - آخر اس نے ساری مملکت میں اعلان کرا دیا کہ اگر کوئی شخص ایسی کہانی سنائے گا جو ختم نہ ھو گی بلکہ ھمیشہ جاری رھے گی تو وہ آسے اپنا جانشین بنائے گا اور اپنی (شہزادی) بیٹی کی شادی اس کے ساتھ کر دیگا - اور اگر کوئی شخص قسمت آزمائی کریگا اور ناکام رھے گا اس کا سر تن سے جدا کر دیا جائے گا -

ENGLISH PAPER 1963

Question : (*a*) Rewrite the following sentences filling in each blank where required with one suitable word :—

(*i*) We were......a loss to know what you meant......your remarks......

(*ii*) ......spite of many difficulties the show went......very well.

(*iii*) You can rely.........me to stand......you if you are...... trouble......

(*iv*) We set......as soon as .....the old man pointed......the way to us.

(*v*) Make yourself.........home ; help yourself.........anything you want......

(*vi*) I left my friend leaning.........the lamp-post.........a cigarette......his lips.

(*vii*) It is very rude to point.........people......... that way......

(*viii*) They were already.........sight beyond the hill, so it was impossible to catch them.........

(*ix*) I must send ......the doctor, he will soon find.........what is wrong......him.

(*x*) I took a book......politics......the library, and began to turn......the pages.

(*xi*) I am ringing you... .....to ask if you will come.........for a walk.

Answer (*a*) :

(*i*) We were *at* a loss to know what you meant *by* your remarks.

(*ii*) *In* spite *of* many difficulties the show went *on* very well.

(*iii*) You can rely *on* me to stand *by* you if you are in trouble.

(*iv*) We set *out* as soon as the old man pointed *out* the way to us.

(*v*) Make yourself *at* home ; help yourself *with* anything you want.

(*vi*) I left my friend leaning *over* the lamp-post *with* a cigarette *between* his lips.

(*vii*) It is very rude to point *at* people that way.

(*viii*) They were already *out of* sight beyond the hill, so it was impossible to catch them.

(*ix*) I must send *for* the doctor, he will soon find *out* what is wrong with him.

(*x*) I look a book *on* politics *from* the library, and began to turn the pages.

(*xi*) I am ringing you *up* to ask if you will come *out* for a walk.

Question : (*b*) Complete the following sentences :—

(*i*) He was so kind that......
(*ii*) Come a little nearer so that......
(*iii*) I will give some money in case......
(*iv*) He ran so quickly that......
(*v*) They live such a long way away that......
(*vi*) We must not make a noise for fear......
(*vii*) He hurried back in order that......
(*viii*) He didn't shout lest......
(*ix*) She was so lazy that......
(*x*) I'am so tired that......
(*xi*) You'd better buy one now in case......
(*xii*) I have bought you some knitting needles so......
(*xiii*) It was such a dull party......
(*xiv*) He hid behind the door......

Answer (*b*) :

(*i*) He was so kind that *I felt ashamed of my rudeness.*
(*ii*) Come a little nearer so that *I may watch you closely.*
(*iii*) I'll give you some money in case *you need help.*
(*iv*) He ran so quickly that *he overtook me soon.*
(*v*) They live such a long distance away that *they reach the school late.*
(*vi*) We mustn't make a noise for fear *of being overheard.*
(*vi*) He hurried back in order that *he might catch the train in time.*
(*viii*) He did not shout *lest the patient should be disturbed.*
(*ix*) She was so lazy that *she did not touch any work.*
(*x*) I am so tired that *I can hardly walk.*
(*xi*) You'd better buy one now in case *you need an over-coat.*
(*xii*) I've bought you some knitting needles so *that you may darn my socks.*
(*xiii*) It was such a dull party *as I ever attended.*
(*xiv*) He hid behind the door *to catch the thief.*

Question :—Make a precis of ONE of the following passages :

(*a*) I went out and carried my bags up the stairs. Rinaldi was not in the room but his things were there and I sat down on the bed and unwrapped and took the shoe off my right foot. Then I lay back on the bed. I was tired and my right foot hurt. It seemed silly to lie on the bed with one shoe off, so I sat up and unlaced the other shoe

and dropped it on the floor, then lay back on the blanket again The room was stuffy with the window closed but I was too tired to get up and open it. I saw that my things were all in one corner of the room. Outside it was getting dark. I lay on bed and thought about Catherine and waited for Rinaldi. I was going to try not to think about Catherine except at night before I went to sleep. But now I was tired and there was nothing to do, so I lay and thought about her. I was thinking about her when Rinaldi came in. He looked just the same. Perhaps he was a little thinner.

Ans.

Heading :—The Return or The Visit.

(*a*) After taking his bags inside he lay down on the bed after taking off his shoes one after the other. He was badly tired but his mind could not stop thinking and he thought about the persons he had come to visit.

(*b*) I shut the window and looked round for a box of matches I could not find one. I wondered what I should do. I did not like to ring. But the library, so snug and warm last night with the burning logs, was like an ice-house now, in the early morning. There were matches upstairs in the bedroom, but I did not like to go for them because it would mean disturbing the housemaids at their work. I could not bear their moon faces staring at me again. I decided that when Frith and Robert had left the dining-room I would fetch the matches from the side-board. I tiptoed out into the hall and listened. They were still clearing. I could hear the sound of voices, and the movement of trays. Presently all was silent, they must have gone through the Service doors into the kitchen quarters, so I went across the hall and into the dining room. Yes, there was a box of matches on the side-board, as I expected. I crossed the room quickly, and picked them up, and as I did so, Frith came back into the room. I tried to cram the box furtively into my pocket, but I saw him glance at my hand in surprise.

Heading :—A Guilty Conscience or The Problem of a Secret Smoker.

Summary :—

He closed the window and then looked for the match-box but in vain. He did not wish to go down-stairs and ask for it from the maidservant, so he patiently waited and went below when he thought all was quiet. He took the match-box from the kitchen but was seen by one of the inmates who showed shocked surprise.

THE END

1964

ENGLISH PAPER I

Q. 1. (*a*) Write a letter of 20 lines to a friend apologizing for your failure to attend a dinner party given by him. Explain to him why you could not attend the party.

Curzon Lodge,
Greenland.
24-4-64.

Ans.

My dear Aslam,

I am afraid I am rather late with my apology. You must be awfully angry with me for not keeping my appointment for dinner at yours. The fact is that I was taken simply unawares by an urgent circumstance.

You know Dr. Amanullah is my close friend. He has gone to U.S.A. for training abroad He had asked me to mind his affairs in his absence. The day fixed for the dinner was a free day for me. I was off duty. I was, therefore, badly upset to receive an urgent call from Amanullah's family. Their eldest born—Aslam—had committed some offence and was arrested by the police You know these teddy boys and their teasing tactics. They molest passing women and do not spare even stray (تنہا) male passersby. I was asked to get the rascal bailed out and I went looking for some friends for help. My own telephohe being out of order I could not ring you up and inform you there and then. Later I felt so rushed that the thing went clean out of my mind. So that is that.

Will you accept my sincere regrets—all the same—for my omission ?

With best regards.

Yours sincerely,
Javed.

Or

(*b*) Write a letter of 20 lines to your family doctor requesting him to call to your house. State who is ill and the nature of his illness

27-Rou De Napolean,
Paris.
29th May, 1964.

Dear Doctor,

I am sorry to trouble you again this morning for an early visit to

our place. Grandfather has been under your treatment for quite a long time and has shown signs of improvement But lately he began to suffer from colic pain which turned out to be dysentery. As he was away he could not contact you before. Only last night did he return home. He looked so haggard and drawn. We were deeply concerned. Dear father is more anxious than ever. I am writing to you today the first thing in the morning I forgot to tell you that grandpa has insomnia and what you call 'nerves'. He could not get a wink of sleep last night—though father tried some sleeping-pills. I am much worried. Grandpa looks so different with this new trouble of his.

Would you kindly make it a point to call at ours today at your earliest convenience? We have all been thinking of you since grandpa arrived.

Yours sincerely,

Abdul Majid Zafar.

Q. 2. (*a*) **Write a conversation of 20 to 25 lines between two class-fellows on the relative merits of Pakistani and European dress.**

Answer. (The two friends meet on the footpath of The Mall at the Beadon Road crossing).

Naeem : Good evening, Zakir, you look so smart in your new suit. Let us go into the Shehzan—the open door tempts a saint.

Zakir : Yes, the new suit is well-tailored—it is the "London Tailors" you see. Moreover, a European dress is always like that—it makes you feel really smart. You feel half so easy in your Pakistani dress—with a heavy *shalwar* and a long shirt, do you?

Naeem : There, you are all wrong my friend. Personally I think that our national dress is our national dress. Moreover, it is more graceful than anything else. You look like a teddy boy—going around with your smart jacket and tight pants. That is undignified.

Zakir : But the European dress is not all teddy dress. You become very trim and smart when you wear it. You feel like a soldier in uniform. You become suddenly responsible. You become active and do your duties smartly.

Naeem : The Pakistani dress is cheap to make and easy to wear. If it is loose, it wears long and well. A tight pant has a short time to live. Expenses are running high these days. A European dress is anything but expensive.

Zakir : But European dress is now international dress. It is a sign of culture to wear Western dress. I am not so

narrow-minded as to think of European dress as something foreign. We are all human. Human nature is the same everywhere.

Naeem : A person who does not respect his own country's dress cannot be expected to do justice to the other country's dress. I do not deny that European dress has many good points. But other things being equal I prefer Pakistani dress all the same.

Zakir : You become alert, active, smart. But look cultured and dignified. It adds to your personality.

Naeem : All right, forget it all. You could make your personality equally—and even more—impressive by wearing a Pakistani *achkin*, *shalwar* and Jinnah cap...but no more of it.

(They enter the Shehzan Continental and the door closes upon them).

Or

(*b*) Write a paragraph of 20 to 25 lines on ONE of the following topics :—

(*a*) My Domestic Pets.

(*b*) The Autobiography of a Rupee in a Miser's Chest.

(*c*) My Favourite Novel or Play.

(*b*) A Roadside Beggar.

(*e*) My Visit to the Museum.

Ans. See the Chapters on Essays and Paragraphs.

Q. 3. Rewrite *Five* of the following sentences using in each case the correct form of the verb or verbs within brackets.

Example : Question. I—that he was in the right.

Answer. I knew that he was in the right.

1. She us to go home (forbid).
2. The robbers - him in the compound of his house (slay).
3. When they - their dead leader, they —to weep (see, begin).
4. Her way—across a large park (lie).
5. Nobody knew that he —to sell his house (decide).
6. Just as she her meal, the clock - (finish, strike).
7. I promise that I—try to do better next time (shall, will).
8. He—obey whether he likes it or not (shall, will).
9. All these troubles are gladly—by him (bear).
10. The child—the watch into the tank (flying).

Ans.—(1) forbade, (2) slayed, (3) saw, began, (4) lay, (5) had decided, (6) finished, struck, (7) shall, (8) shall, (9) borne, (10) flung.

Q. 4 Translate ONE of the following passages into English :—

(الف) موٹا کتا پہلے تو بہت ٹال مٹول کرتا رہا۔لیکن دبلے بھیڑئے کے اصرار پر اسے اصلی بات بتانی پڑی۔کہنے لگا "بھائی ! بات یہ ہے کہ دن کو میرا مالک میری گردن میں چمڑے کا پٹہ ڈال کر مجھے زنجیر سے باندھ دیتا ہے کہ میں ادھر اُدھر نہ پھروں یہ نشان اسی پٹے کا ہے۔" بھیڑیا پٹے اور زنجیر کا نام سن کر بہت گھبرایا اور بولا "بھائی ! تمہاری عنایت کا بہت شکریہ ! مجھے ایسے تازہ گوشت کی ضرورت نہیں جس کے بدلے غلامی کا پٹہ اور زنجیر پہننی پڑے۔ تمہیں تمہارا موٹاپا مبارک ۔ میں تو اپنے جنگل کو واپس چلا۔"

(A) The fat dog at first tried his best to put off the answer. But the lean wolf pressed him hard, so he was forced to tell the truth. "My friend,' said he, "the fact in that my master puts a leather strap round my neck throughout the day and chains me so that I may not wander about here and there. This is the mark of that trap." The wolf was badly upset at the mention of the strap and the chain and said, " Friend, I am grateful to you for your kindness. I do not want that type of fresh meat for which I may have wear the yoke of slavery (like the strap and the chain). You are welcome to your plump health. I am off to my forest now."

Or

(ب) تندرستی بڑی نعمت ہے - لیکن آدمی جب تک تندرست رہتا ہے اس نعمت کی قدر نہیں کرتا - جب کوئی معمولی سی بیماری بھی آ کر گھیر لے تو اسکی قدر معلوم ہوتی ہے - اگر جسم کے کسی حصے میں تکلیف ہو جاتی ہے تو سارا جسم اس کا اثر قبول کرتا ہے ۔ تندرستی اچھی ہو تو کھانے - پینے - چلنے- پھرنے اور کام کرنے میں جی لگتا ہے - صحت خراب ہو جائے تو کسی چیز میں مزا نہیں آتا - جو لوگ اکثر بیمار رہتے ہیں اُن کی زندگی خود اُن کے اور ان کے دوسرے متعلقین کے لئے وبال ہو جاتی ہے - بیماری سے تکلیف الگ ہوتی ہے اور دوا علاج میں خرچ الگ ہوتا ہے - بیمار آدمی زندہ در گور ہو جاتا ہے -

(B) Health is a great blessing So long as a man is healthy he does not value this blessing. The moment he is slightly indisposed (ill), he realizes its importance. If there is any trouble in any part of the body, the whole body is affected. If you are in sound health, you can enjoy eating, walking and working. If you lose your health, then you lose taste for everything. Those who are usually ill make life a nuisance not only for their relatives but for themselves as well. Apart from the physical ailment, they have to spend a lot on medicine. An ailing person is, in fact, more dead than alive.

Q. 5. Translate ONE of the following passages in your national language.

(*a*) What becomes of the flies in winter ? There is not one of

all the summer swarm to be seen. They do not hide in corners, and go to sleep all winter, as some animals do. All, except a very few of them, die when the cold weather comes. Then where do all the flies come from in summer? Before the flies die, they lay in their eggs in some out-of-the-way place where they remain hidden during the winter months. These eggs are hatched by the sun's heat, when the warm weather comes.

(ا) موسم سرما میں مکھیوں کا کیا حشر ہوتا ہے؟ موسم گرما کی مکھیوں کے دل میں سے ایک بھی نظر نہیں آتی - وہ کونوں میں چھپ کر نہیں بیٹھ رہتیں یا سارا سرما سو کر نہیں گذار دیتیں جیسا کہ بعض جانور کرتے ہیں - تو پھر موسم گرما میں ساری مکھیاں کہاں سے سے نمودار ہوتی ہیں؟ مرنے سے پہلے مکھیاں کسی الگ تھلگ مقام پر جا کر انڈے دیتی ہیں جہاں وہ سارے سرما کے مہینوں میں پڑے رہتے ہیں جب گرم موسم اتا ہے تو سورج کی گرمی ان انڈوں کو سیتی ہے -

Or

(*b*) Greece is a hilly country in the South of Europe, about the size of England and Wales. It is not a place of much importance at the present day, but more than two thousand years ago, the Greeks were famous all over the world for their skill in building, sculpture, painting, poetry and almost every art. Their temples were built with very great skill and taste. The ruins of many of them are still standing.

(ب) یونان ایک چھوٹا سا پہاڑی ملک ہے جو کہ یورپ کے جنوب میں واقع ہے اور انگلستان اور ویلز سے اسکا علاقہ زیادہ نہیں - آجکل کے زمانے میں یہ جگہ کوئی خاص اہمیت نہیں رکھتی لیکن دو ہزار سال قبل اپنی فن تعمیر، سنگ تراشی' مصوری اور شاعری اور دیگر فنون میں مہارت کی وجہ سے سارے عالم میں مشہور تھے - ان کے معبد اور مندر بڑی مہارت اور ذوق سے تعمیر کئے تھے - ان میں سے اکثر کے کھنڈرات آج بھی موجود ہیں (استادہ ہیں) -

1964

ENGLISH PART—II (Re-examination).

I. Write an essay (300—400 words) on ONE of the following subjects :—

(*a*) A Village Barber.

(*b*) Co-operative Movement.

(*c*) The Role of Women in Our Society.

(*d*) Ah ! these Examinations.

(*e*) Travelling as a means of Education.

(*f*) The Joys and Drawbacks of being young,

(*g*) Sports and their Value in Life.

(*h*) Space Travel.

Ans. See the chapters on Essay-writing and Paragraph-writing.

Or

Do *two* of the following exercises :—

(*a*) In about 200 words discuss the ways in which your life at college has prepared you for life in the world outside and suggest how the training might have been improved.

(*b*) How would you plan and set out a garden on a new plot of ground ? (Please do not write more than 200 words.

(*c*) In about 170—200 words describe an educational outing in which you have recently taken part.

Ans. (*a*) THE BENEFITS OF COLLEGE EDUCATION.

I was unable to get admission is a Degree College. I was therefore admitted to Government Intermediate College, Gulberg, Lahore. This College is housed in a neat flower-covered bungalow in Gulberg with a beautiful lawn. I, therefore, was happy to work in such a romantic atmosphere. Away from the hustle and bustle of the crowded streets in the city the college made me studious-minded and scholarly. The presence of the College Library and Reading Room give me an opportunity to improve my knowledge.

Thanks to the Composition Period (English) I am sufficiently strong in that subject. The Tutorial system made me sociable and the Proctorial system made me disciplined.

But the college suffers from two or three main defects. First, the College building is not upto the mark. There is no hall-room for regular debates and speeches and for holding dramas and musical concerts which are a sign of modern culture. Then there are no playgrounds where we may learn hardihood, team spirit and discipline. No doubt we have done our best without these things but we would have achieved wonders otherwise. Lastly, the college is *only* an Intermediate College. It would be more beneficial if we had degree classes to guide and inspire us. The old cock crows and the young cock learns. Still we have learnt the habits of regularity, punctuality cleanliness, obedience to law, diligence, social service and self-sacrifice. These will stand us in good stead in life, by the grace of God !

(*b*) HOW TO PLAN A GARDEN !

We have shifted to a new Government quarter as my father is a Government official. The quarter is spacious enough. We have a big plot of two kanals lying vacant adjacent to our quarter. In fact it is only an extension of our courtyard. We have, therefore, decided to plant a some garden in the empty plot.

Thus the boundary line would be marked off by a hedge of

" gardina " shrub. The enclosed area would be divided into three parts. In one part we shall grow vegetables like sugar-beet, potatoes, raddish, beans, greens, spinacle, gourd, lady fingers, etc., apart from mint, tomato, chillies, etc. In the other part father has arranged to plant fruit trees such as guava, malta, mango, banana, oranges, lichi, etc. The third plot is reserved for growing fodder for the buffalo. Lastly, the foreground of the plot would be decorated with flowers and creepers. Roses, jessamine, Lady of the Night, etc., will be grown in the flower-beds made for the purpose. In fact, it would be a small beautiful orchard.

(*c*) For an account of an Educational Outing see the Chapter on Essay-writing.

1964

ENGLISH PAPER II

1. Write an essay (300—400 words) on ONE of the following subjects :

(*a*) Travelling Abroad.

(*b*) Discipline.

(*c*) Compulsory Military Training for College Students.

(*d*) An Excursion by Moonlight.

(*e*) Science in the Service of Mankind.

(*f*) Nursing as a Profession for Women.

(*g*) Basic Democracies.

(*h*) Adventures of a Naughty boy.

(*i*) How to Educate Our Villagers ?

Ans. See the Chapters on Essay-writing and Paragraph-writing.

Or

Do *two* of the following exercises.

(*a*) Write a brief narrative (say 150 words) to exemplify the proverb " Where there's a will there's a way."

(*b*) " College summer holidays are much too long." In about 200 words give your reasons for agreeing or disagreeing with this statement.

(*c*) You have unfortunately witnessed an accident to a fellow student at your college and are asked by your Principal to write an account of what happened. Pay attention to order and accuracy of detail.

Ans. (*a*) "WHERE THERE'S A WILL, THERE'S A WAY."

One day a certain priest was performing his ablution in the mosque. Somebody came to invite him for reciting the Holy Quran in a certain function. The priest said, " What dishes are you going to serve ?" The man modestly replied that it was just a humble fare—some *chapatis* and *dal* (pulse). The priest became quiet and asked dryly, " How far is the place ?" The man said, "It is in the next street." The priest replied, " Oh ! that is too far. I cannot go, blind as I am, trumbling against stones in the street and crossing so many gutters." The man went back and informed his people accordingly. There was a clever young man in the company. He offered to see the priest. " What are you going to serve ?" crowed the priest, " Sir," meekly replied the young man, " We have only roasted meet, pudding, buttered bread, brown rice, etc. But the house is far—in the next street." The priest at once jumped up, " Never mind, my friend. It is hardly two minutes' walk. Come, I shall perform even my ablution at your place." Indeed, where there's a will, there's a way.

(*b*) "COLLEGE SUMMER HOLIDAYS ARE MUCH TOO LONG."

This statement is far from correct. Summer in Pakistan starts right from May and lasts as far as late September. This spell of five months is too oppressive for students and teachers to work whole-heartedly in the classroom. There are many cases of sunstroke and high blood pressure. Many students faint at school. In fact we do not know whom the disease may strike. The best solution of the problem is to stay at home and make some arrangement for keeping cool. Good work is possible only under good conditions. The months of July and August are not only hot but also humid. There is so much moisture in the atmosphere after the rains that it becomes close and sultry. You feel choked and cannot breathe freely. Then there is prickly heat to bite and sting you Some people suffer from boils which is an irksome disease. A spell of rest and recreation is a "must" for calm and smooth hard work. College summer holidays are a necessary evil. In a cold climate, no such holidays are required. But Pakistan is a tropical country It is situated in the monsoon region. Hence holidays are the only solution to the summer climate of malaise, malaria and mosquitoes.

(*c*) THE DETAILED AC OUNT OF AN ACCIDENT

To

The Principal,
Government Intermediate College,
Gulberg, Lahore.

Sir,

Khalid Iqbal and I were coming to the College on our bicycles on

Monday, 25th May, 1964, at about 8 a.m. We were going slowly as the traffic was heavy on the Ferozepur Road during the rush hours. I was more cautious than ever and Khalid Iqbal was following my example. Just when we reached the crossing called " Ichhra Mor " a rickshaw suddenly came from inside the Ichhra colony and collided against Khalid Iqbal who was thrown off his bike. The rickshaw-driver had applied the brakes, but it did not work. Khalid became unconscious. Captain Abdul Wahab, a local doctor was available in his bungalow just opposite the crossing. He rendered "First Aid" to the injured and rushed him in his own car to Mayo Hospital where the poor fellow has been admitted in the Casualty Ward. The fault lay with the rickshaw-driver firstly because he was driving rashly. Secondly, because we were going on the main road and he was coming from the side road. He should have slowed down his rickshaw at the crossing. Thirdly, his machine was not in proper working order. The brakes failed him at the proper time. This is a faithful account of the accident which I witnessed with my own eyes.

Yours obediently,
Mushtaq Kuraishi.

Lahore
26-5-64.